RACE PROBLEM-1926
AFRICA

Race Problem - 1926
Africa

See Also: Blue Book and Protectorate of Nigeria, 1920
African World Annual, 1921-22.
Records and Research Library.

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NATIVE RELIGIOUS BELIEFS.

In his annual review the Chief Native Commissioner, Sir Herbert Taylor, points out that a number of separatist sects have been in operation. These, he states, call for no particular comment, with the exception of the Watch Tower organisation, which, fed with the pabulum of anti-Church literature and isolated Old Testament texts, uncorrected by reasonable exegesis, has threatened to develop and repeat the excesses lately observed in Northern Rhodesia. The authority of Levitius xx. 27—"A man also or a woman that . . . shall surely be put to death" is easily capable of confirmation by Holy Writ of native belief. The belated appearance in this country of a European representative of the Watch Tower organisation is noted in several districts as having had a depressing effect upon the native adherents, and the sect is said to be no longer thriving where the European supervision can make itself felt. In my opinion legislation is required to control and prevent the operation of such dangerously loose organisations.

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The African Methodist Episcopal or Ethiopian Church is reported to be showing renewed vigour, after a long period of somnolence.

Other purely native religious, political, mutual benefit, and burial societies, mostly off-shoots from the south or inspired therefrom, call for no comment in particular. One society originating from Nyasaland, of anti-mission tendencies, threatened to become locally dangerous, but proved, temporarily at least, amenable to reproof.

NATIVES' MONSTER PETITION.

Even the natives have been caught in the whirl of the flag controversy, and a Native and General Vigilance Flag Committee has made its appearance at Cape Town. It includes a number of influential natives, among them being Dr. W. B. Rubusana, ex-M.P.C., Prof. D. D. T. Jabavu, B.A. (Lond.), Dr. S. M. Molemo, M.D. (Edin.), Rev. John L. Dube, Mr. M. Pelem, and Mr. H. Selby Msimang.

The object of the movement is to disassociate itself from political parties or European influence on the flag controversy, to present to Parliament at its next session the native view on the flag question, and to issue thousands of petition lists throughout the country for the purpose of obtaining signatures among the natives as to which South African National Flag the natives would prefer.

Gen. Hertzog, the natives claim, cannot force upon them any national flag to respect and honour in which they were not a party in bringing to light. As a matter of fact, the issues involved by the introduction of such a flag are so great that the Europeans in South Africa cannot hope to decide alone such a question. It is expected that between four and five million natives will gladly sign the petitions. In the meantime arrangements are being made to send an organiser to each of the Provinces and the Native Territories for the purpose of assisting Provincial officers and branches of the Executive in this arduous task, and it is hoped that by October or November the work will have been completed.

The Executive is also making arrangements to hold an All-African Convention either at Queen's Town, Bloemfontein, or King William's Town, early in December, at which a resolution in support of the signatures will be passed to be presented in Parliament, together with the petitions. It is also considered that such a representative Convention will be the competent authority to pass resolutions on the Bills recently issued by the Government dealing with natives, and steps are therefore being taken in tha direction.

NATIVE FARMERS.

The thirty-seventh quarterly meeting of the Native Farmers' Associat on of the Keiskama River valley met at Gwili-Gwili on the 22nd May last when there was a good attendance. After the introductory preliminaries were duly gone through Mr John Peter, a local tradesman in whom the local Natives have much confidence, addressed the meeting and gave a number of valuable hints on how to become successful in agriculture The chief speaker of the day was Mr. Paul Germond, Lecturer in Agriculture at the Fort Hare College, who had specially attended to advance the interests of the Ciskei Native Agricultural Show due to take place on the 1st July, 1926. He spoke at great length on the need for a special effort on the part of the members because there was likely to be an abnormal multitude of visitors from the Winter School. He pointed out that the women's section d served every support and encouragement He further gave details about the prize list and future plans urging the need for the establishment of an independent Agricultural S ciety that would be responsible for the conduct and financing of the Show as the Government Department of Native Affairs had already issued a warning that they would not undertake the responsibility of finance indefinitely, while the Provincial Council, to whom this responsibility properly falls, has announced in advance that it is not in a position to help our Show financially but provides all the funds to support European Agricultural Shows After the address many relevant questions were asked and answered.

A request was put in that the lectures for farmers at the Winter Sch ol be interpreted into Xosa and the Secreta y (Mr. D. D. T. Jabavu) was deputed to bring the matter to the notice of Dr. James Henderson, Principal of Lovedale. The roll was then called and £3 14/- was received, which after the deduction of certain expenses brought the fund deposited at Bank to £47 0s. 9d., the bank book being placed on the chairman's table for inspection. The roll stood at 131. Announcements about the two evenings of 1st and 2nd July during the Winter School that would be devoted to farmers An address would be delivered by the Rev. Bernard Huss, M.A., of Mariannhill, Natal, the well-known authority on Native agriculture and the evening would also be devoted to the consummation of a comprehensive Union of all the Native Farmers' Associations in South Africa.

Liberian Corporation Seeks To Interest American Negroes In Liberia

NONROVIA, LIBERIA, July 22.—(By The Associated Negro Press) According to an announcement made by A. C. Faulkner, president of the Liberian Produce Exchange and Chamber of Commerce, of Monrovia, Mrs. Sarah Branch, vice president of the Ladies Auxiliary of the cooperation, will tour the United States in the effort to interest American Negroes, in establishing homesteads in Marshall, Liberia. As an inducement to American Negroes the cooporaion is offering free transportation, to a limited number to sail December 25, 1927.

The Liberian Produce Exchange and Chamber of Commerce was organized and incorporated a year ago, with an authorized capital of $200,000 by Mr. Faulkner. The purposes of the organization are to provdie equipment for farmers, to encourage the cultivation and sale of Liberian products, to promote a Liberian merchant marine, to promote manufacturing and in every way promote the economic development of Liber

A Flag Executive.

[By I. B. Nyombolo.]

As the outcome of the Government's declaration that the majority of the people of South Africa favour a National flag which will not include either the old Republican colours nor the Union Jack, a General Executive Flag has been formed in Cape Town. The objects of the Executive, among others, are to form Branches throughout the Union, and to issue petition lists with the view of obtaining the signatures of the voiceless millions. These petitions will be submitted in Parliament at its next session as the voice of the natives of South Africa on the Flag Question. 6-29-26

It may here be noted that while it is desirable that on such a question the Natives should be as independent as possible from the influence of Europeans this Executive is solely brought into being by the Natives and run by the Natives for the interests of the Natives Shortly, organizers are to be sent from Capetown to the various Provinces, and it is hoped that by December an All African Convention will be held either at Kingwilliamstown, Queenstown, or Bloemfontein for the purpose of passing a resolution on the Flag Question in support of the signatures. It is further believed that such a representative Convention will be the competent authority to pass a resolution or resolutions on the Government's Native Bills recently published.

Principal officers, according to draft, have been elected as follows:

Cape Province: Presidents, Dr. W. B. Rubusana, ex M.P.C., Prof. D. D T. Jabavu, B A., (Lond.) M. Pelem

Griqualand West: Dr. S. M. Molema M.D, H Matyalana.

O.F.S: Chief Fenyang and Mr. Mapikela.

Transvaal: Chief Frank Mogale, R. V. Selope-Thema, and H. Selby Msimang.

Natal: Rev. John L. Dube and J. T Gumede.

Transkei: Mr. P. T. Xabanisa.
Pondoland: Mr. W. D. Cingo.

Headquarters: Cape Town. Official President: Rev J. G. Matshiqi; Vice-President, Mr. Jas D. Ngojo; Treasurer, Mr. S. Ndlazi; Executive Secretary, Mr C. Goni, 47 Parliament Street, Cape Town; General Secretary, Mr. I. B. Nyombolo, P.O. Box 2363, Cape Town.

NATIVES OF SO. AFRICA LACK MEDICS

Only One Doctor to Every 50,000

New York, July 28.—The National Association for the Advancement of Colored People, has received a report from South Africa, published in the British Medical Journal, stating that owing to the obstacles put in the way of natives desiring a medical education, there are far too few doctors. The medical schools at Capetown and Johannesburg do not admit native students and no provision exists elsewhere in the Union of South Africa for training them. 7-31-26 Chicago Def.

A committee of four doctors and two laymen appointed to "inquire into the training of natives in medicine and public health," has reported. The report states that few European doctors find sufficient inducement to practice among the natives in the Kraals. Whereas there should be about one doctor to every five thousand natives there is now only one doctor to every fifty thousand.

Opposition to sending students to England for training is based on the contention that they become "infected with ideas unsuitable to South Africa." The Brit-

ish Medical Journal's Johannesburg correspondent writes that "Meanwhile there has been raging in the daily press a discussion in which clerical, medical, and university men are taking part as to whether the mentality of the South African native, or Bantu is potentially equal to that of the European. As affecting the question of the professional training of natives, it is of interest to note that there are already practising in the Union six Bantu doctors, and their practice is by no means confined to natives."

SIR CHARLES CREWE AND THE NATIVE VOTE.

In an epoch-making series of articles in the East London "*Daily Dispatch*," Sir Charles Crewe publishes some arresting facts to prove that the trend of race legislation by the present Nationalist-Labour Government is in the direction of secession from the British Empire.

In the first article published on June 16th, he proves how General Hertzog's Government is suppressing the Englishmen and all things British. In the second article of 19th June he takes up the question of the Native franchise, and in a detailed analysis shews that if Hertzog's scheme succeeds, the result will be (1) a breach of faith with the Constitution of the Union which clearly entrenched the old Cape Native vote against all contingency of interference by any imaginable Negrophobist Government; (2) an elimination of 14,000 votes from the Border districts resulting in seriously reduced representation; (3) the loss of thirteen seats by the South African Party giving the Nationalists a virtually everlasting majority in Parliament independent of their Labour *quondam* ally.

We have frequently drawn attention to these disruptive possibilities during the past twenty-four months since Hertzog assumed the reins of power, and we are grateful that to-day they have been confirmed by an authoritative gentleman of essentially British blood and tradition.

Sir Charles has never been a Negrophilist nor has he ever distributed any lollypops to the Natives; but his life has consistently been characterised by a patriotic pride in the British tradition of justice and fairplay to all races without distinction of colour. In an antipodal antithesis of personality stands the Prime Minister, who by birth is a compound of German Prussianism and Dutch Afrikanderdom leading an anti-Native host of Northern Boer farmers of the Kruger-Steyn cult of Native oppression and hatred of English institutions.

A challenge to these two conflicting ideals has been thrown out to white South Africa in *The Representation of Natives in Parliament Bill*, and if the disgraceful history of the Colour Bar Act teaches anything, it teaches us that nothing but a real legal impediment will stop the unscrupulous Pact Government from disfranchising the Cape Natives in the manner adumbrated, because, as Sir Charles says,—

"It is not only the Cape and its Eastern Province which is attacked, but the whole Union is affected if nearly 14,000 British votes are struck off the roll, for the South African Party will lose something like thirteen seats, hitherto to be relied upon to support the Union and the Flag."

"It is to be hoped that even those who are afraid of Native competition will realise that for their own safety the Native vote must remain."

The men who are obsessed by the wicked ambition to dispossess us of our Victorian heritage have hounded and haunted us for two years with measure after measure fraught with a vindictive purpose against all Native liberties, and now with a direct assault upon the very flag that bestowed upon us those treasured privileges. Rightly does Sir Charles observe that:—

"Apart from protecting our representation in Parliament, there is the even more important duty which rests upon us to defend the cause of the oppressed, and to see that whilst the Flag flies over us, no act of injustice or oppression is perpetrated, and to insist that the only sound policy is that pursued for more than one hundred years by all parties and races in the Cape, which was best expressed in Mr. Rhodes' famous doctrine of: "Equal rights for every civilised man South of the Zambesi."

Mr. Ballanta Taylor's Musical Mission.

Mr. N. J. Ballanta-Taylor, of Freetown, who has spent two years on the Coast studying West African music, is on his way back to America via London to report on his investigations to the Phelps-Stokes Fund, also Dr. R. R. Moton, of Tuskegee, and other members of a committee which supported his mission. In his tour Mr. Ballanta-Taylor has visited Gambia, Senegal, French and Portuguese Guinea, Liberia, Gold Coast, Nigeria, and his own Colony, Sierra Leone, where he was educated at the C.M.S. school and later worked for a time in Government service as assistant court recorder. In the course of his two years' studies he has come to many interesting conclusions, notably about Nigerian music.

ANOTHER STRIKE AT FREETOWN.

A strike of unskilled labourers occurred last month at Messrs. Elder Dempster's coaling station at Freetown, the men demanding a 50 per cent. increase in wages. As the firm already pays them higher wages than any of the local houses, the men were given two days in which to return to duty. The matter was brought to an amicable conclusion.

Cape Native Teachers.

The conference of native teachers which met in East London on 23rd June unanimously adopted the following resolutions for transmission to the Department of Education:—

1. That the Department be requested to introduce the teaching of Afrikaans in native schools.

2. That in view of the uncertainty and irregularities in the application of sick and ordinary leave, the Department be requested to submit an exhaustive explanation of the application of its terms.

3. That Government be petitioned to modify the provisions of the Native Taxation Act so that it may be payable only by those natives earning not less than £50 per annum, and that the taxable age be twenty-one.

4. That in view of the woeful under-staffing of native schools and consequent inefficiency in teaching resulting therefrom, the Department be requested to employ more teachers.

5. That the employment of visiting teachers is a step in the right direction, and conference earnestly prays that more visiting teachers be employed.

6. That the Department be asked to write off the amounts still owing for books that had not been paid for at the time of the discontinuation of free supplies.

After various other matters of routine had been disposed of, one of the most memorable conferences was brought to a close with the pronouncement of the Benediction.

Professor Kerr's Report on Fort Hare.

[*continued*]

GRANTS: As has been pointed out, the College is now in receipt of grants based on its income from fees and other sources, subject to two limitations: (1) the increase in grant in any one year may not exceed ten per cent of the grant paid in the previous year and (2) the grant in any one year may not exceed three-fourths of the expenditure on tuition and maintenance in that year. In practice the effect of the second regulation is that the College must find one fourth of its recognised expenditure. The experience of the working of these regulations is that, owing to inadequate endowment, the College is not able to take advantage of all the grant its recognised income entitles it to earn, and grants have to be returned to the exchequer.

CAPITAL: A second point is that the educational buildings that have been erected have been put up by means of loans from the Government on which 6% of interest and redemption has to be paid annually. A sum of £26,000 has in this way been received on loan during the past ten years upon which £1,560 is paid annually in interest and redemption. The redemption period is forty years. It would almost appear that the annual interest charges have reached the limit that the College with its present resources can carry, and some less burdensome method of financing extensions in future will have to be found. With the exception of £[illegible],000 from the Rhodes Trust, no substantial increase to the capital fund has been received since the opening of the College in 19[illegible]6. Had not the co-operating churches undertaken to find the capital necessary for hostels—a sum of £21,500 having been provided in this way,—the circumstances of the College would have been more straitened than they are.

FUTURE DEVELOPMENT: What then may we expect to see accomplished in the next ten years? (1) We should hope that, by the end of the second decade, the standard of attainment of the Native and coloured peoples would have advanced sufficiently to enable the College to confine its energies to, and utilize its resources entirely in post-Matriculation work, i.e. in work of real college standard. (2) The number of students of college grade should be approaching the 200 mark. (3) A Medical School should have been developed. (4) The schools of Education, Bantu Studies, Agriculture and Business should have been extended.

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(5) A School of Domestic Science for women should have been organised. (6) In order that any or all of these results may be accomplished, a proportionate expansion of the capital fund will be necessary, in the form of donations from philanthropic bodies or individuals and of annual grants from Native Territories and Protectorates.

RELATION TO EUROPEAN UNIVERSITIES: I may perhaps be allowed to raise a point with regard to the relation of the College to the European Universities. It has been proved, I think, that selected Native and Coloured students can meet the tests and attain the standards set for of other races, and in doing so that they conform to the requirements of the University of South Africa. But our students have to be treated as external students of that university, and some of the advantages that accrue to internal students of the University have to be sacrificed. The relation that we have established, while moderately satisfactory, is not altogether so, and will become less so as time goes on, because it will involve the courses of the majority of our students being determined by an external body which has not mainly the needs of our students in view. Three possibilities lie open to us: (1) To make application to be received as a constituent college of the University of South Africa so that our students may be internal students of that University. (2) To ask for affiliation with a non-federal University. (3) To ask for a separate charter as a non-European University. These are not necessarily exclusive alternatives, but might be regarded in the order given as stages of progress. The first two, however, would not be a great advance upon our present position, and would introduce fresh complications for others as well as for ourselves. The bold course of working for the third alternative at once would be the simplest in the long run, and, provided guarantees could be given that certain standards would

12 students have obtained the College Diploma in Education.
44 students have passed the University Matriculation Exam.

That such men and women are passing through the College in increasing numbers we have the best of reasons for believing, and we are thankful to God that it is so. It is a matter for regret that many who begin a course are for various reasons, such as poverty, home responsibilities, age and deficient preliminary education, unable to stay for completion, but such waste is a common feature of higher education and more obvious perhaps in secondary than in College education proper. But in spite of drawbacks such as these, an institution of higher education, existing as it does for the very purpose of training men and women in the ways of knowledge, should be able to show that a proportion of its students are meeting with fair success the usual tests of school and college work. In comparing such results with those of European institutions doing the same grade of work, it must, in justice, be remembered that the majority of our students have to meet these tests in a language vastly different in structure and idiom from their mother tongue. The handicap that this entails diminishes, it is true, the higher the students goes, but in the lower classes it is a very real handicap indeed. These remarks are not made to palliate failure in examinations but to set in truer perspective such success as has attended the efforts of the students. In the ten years three students have reached the standard of the B.A. degree of the University of South Africa, 14 have passed the second year; 17 the first year of the same degree. Some indication of the character of the studies of these graduate students may be gathered from the passes in the various subjects:

English	29	Psychology	14
Latin	6	Chemistry	9
Mathematics	5	Economics	6
Logic	0	Econ. History	3
Ethics	15	Zoology	2
Education	18		

THE BRITISH WEST AFRICAN COLONIES AND THE EMPIRE.

VII.

If in spite of the increased light and knowledge which the visits to the West African Colonies by such distinguished Representatives of the Throne of England have offered to those responsible for dictating the policies of developing the resources of these important estates as also fulfilling the great trust involved in directing the people by equitable and humane laws how to work out their destinies—if because of certain formidable difficulties, for example, the unrelenting toll, in spite of Modern Science, and improved Hygienic Laws, which the climate makes on the health and stimina of Europeans, after residence for a brief while in these tropical estates, it has become necessary to renew confidence on the doubtful slogan, "trust the man on the spot", and the position has been extended a little further, "give him a free hand," there can be no other result in the practical demonstration of such a policy which, be it remembered, involves the investing on the shoulders of one man powers that, even His Gracious Majesty the King on the Throne does not use—then continuous friction and serious dislocation in the smooth run of Government must be the inevitable issue, unless some respect is had for truth when advanced even by the representatives of the people. The British policy in South Africa has shown that, not by repression, nor by assimilation, not even by segregation but by co-operation will the maximum of results be achieved by the contact of the European with the African. It must be realized from Downing Street to the official residences of those on the spot entrusted with the arduous and grave responsibilities of administering the affairs of these growingly important Dependencies, that the European and the African living side by side within the limits of the same state must always be in a large measure dependent on one another and that the maximum output of their best gifts and capacities could only be assured on a basis founded on mutual co-operation.

Of course this does not for one moment suggest that the African and the European must enter into the same social ring; but it certainly forbids those serious violations of the cardinals of good-breeding and decent behaviour—which—say what you will—segregation practically involves. Now it is a fact that one of the "rocks" of offence in the way of this co-operation is the lofty estimate which the European demands of the life and conduct of the African. By so doing, he is apt to forget the rock from whence he also was hewn; he is apt to forget the history of his own development. In consequence, he falls into the egregious blunder of magnifying the faults of the African and in that vein he becomes over credulous, willing and ready to believe that the African is capable of doing the most dastardly and unnameable wrongs; and thus by private confidential letters as also by anonymous cowardly attacks he comes to lose the sensitiveness of his moral rectitude, falling low from that height at which alone he could have maintained his excellence and superiority over the baseness of the African mind. The result has been a tremendous increase in the ranks of those disreputable creatures, of those who supply tales of the personal character of those whom from selfish and wicked motives they are up against, thereby sooner or later becoming victims of the, many a time, false impressions created by such mean and cowardly blows. It must not be forgotten that in any community of human beings, the markets of scandals and gossip are very soon in a flourishing condition when their demands become insistent, and some one finds some way of putting to some use—the discreditable wares thus advertised. Such a policy may serve some useful purposes in connection with the Secret Service of Government—and who then would be free, if some other person is at liberty of saying what he knows or thinks he knows of the other?—but thereby does a short-sighted Government become the aider and abettor of low and cowardly habits which should be its prime duty to discourage and suppress. It is reported of a certain high official a long time ago, who had received a black-mailing confidential letter from a certain leading citizen vilifying the character of another, that he called both parties and presented the infernal document demanding a conference on the subject it contained; it is needless to say that that policy was most effective.

The Englishman, the true Britisher we mean, should on no account sacrifice his lofty manners and good breeding for expediency's sake, because he wants to know of the African; this has been a regrettable mark of failure in some of the dealings, public and private between Europeans and Africans; at the end the English man is sure to be fed up and disgusted, whilst the African becomes disappointed and despised if not ruined. We make bold to say that this baneful habit has been to some intent, responsible for the troubles consequent on the strike, the bitterness involved in it and the City Council Conspiracy case.

The regrettable consequence is, that once Government has been misled to adopt certain course of action it becomes difficult or impossible to retrace even if it becomes

aware that it had blundered; just because it would not appear weak and vacillating. But there it is; the debate on the Railway Strike which we are reproducing show the attitude and temper of the people through their representatives, they will not tamely submit to such rank injustice, involved in the matter of the dismissed men in the railway and the miscarriage of justice in the City Council Case by which the health of a distinguished African has almost been ruined and his character covered with dirt and filth, whilst at the same time RICHMOND COKER, a young man hitherto of accepted probity, is still allowed to pine in jail, not even been granted the benefit of a first offender, but must be ruined by such an unsatisfactory administration of justice.

COTTON IN PORTUGUESE COLONIES.

Encouraged by Customs Concessions.

Designed to encourage cotton cultivation in Portuguese East Africa and in Angola, a Decree, No. 11,994, has been published in the "Diario de Governo" to provide for the control of the importation of cotton seeds, which may only enter specified ports under permit and subject to examination and disinfection.

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The decree also provides that the following articles and apparatus are to be exempted for a period of twenty years from payment of import duties when destined for the cultivation and treatment of cotton—viz., cotton seed, manures, insecticides, disinfectants, etc., agricultural implements and tools, tractors and transport material, machines for ginning and baling cotton and disinfecting and sorting cotton seed, as well as their respective accessories.

For the same period the cotton industry in Portuguese colonies is to be subject to no taxation other than an *ad valorem* statistical tax of 1 per mil to be levied on the exportation of the cotton produced.

The Sudan.

DINKA CHIEF SLAIN.

Swift Punitive Action.

("Egyptian Gazette" Correspondent.)

KHARTOUM, August 18.

On July 1, Deng Maiung, the paramount chief of the Gnok Dinkas, was murdered in his house at night by Male Kur, and some relatives of the village of Banglai. The motive seems to have been jealousy; the family of the Chief of Banglai having originally held the chiefship of Gnok.

The families of the murderers and practically all the inhabitants of Banglai deserted that village and took refuge in the neighbouring Shilluk village of Nagdia. The clan of Deng Maiung, highly incensed at the murder, showed most commendable sense of order in refraining from reprisals and by at once informing the Government.

As Banglai had also for long been the refuge of the murderer of [illegible] and his son, drastic action was considered necessary.

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The Mounted Police were rushed up from Kodok by night, and on the morning of the 15th, Nagdia and Banglai were systematically dealt with. The Shilluks of Nagdia chiefly responsible for harbouring were brought into Malakal for trial and all the Dinkas implicated were also arrested and brought in. The actual murderer, Malo Kur, was killed while attempting to escape.

The Mounted Police were undergoing combined training at Kodok under Mr. P. Coriat (District Commissioner Abwong), Capt. E. C. Tunnicliffe and Major J. W. G. Wyld, D.S.O., M.C.: this considerably facilitated prompt operations. Government action on behalf of Deng Maiung's clan was justified by the clan's good behaviour. The late Chief himself had had a chequered career in the past, but during the last four years had done very good work.

It is reported that the Nuers have again been troubling the woodcutters at Barboi, where the Mounted Police have been sent to prevent any further trouble.

The villagers of Sub-Shen Kweth of Longaish were surrounded on the morning of the 15th, a heavy fine imposed and the Shen made to understand clearly the reason for the punishment. The police then returned to Kodok.

THE SIERRA LEONE

WEEKLY NEWS

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THE BRITISH WEST AFRICAN COLONIES AND THE EMPIRE.

V.

THERE is no doubt that the recent strike in connection with the Railway Department has caused a serions set-back to the progress of this community. Not only has this been evident in the fall of the Revenue, which is a result serious enough, but it has created an as yet unrealized—intense degree of bitterness, which unless by prompt statesmanlike and Christian attitude of forbearance and forgiveness—will yet produce more serious obstacles in the way of progress. It was very unfortunate that the plea for conciliation and sympathetic treatment did not avail. The Colony is now reaping the harvest, and plenty of it too—Government and People alike. The Mercantile Community say there is nothing doing, the Revenue making officers of the Government report that in spite of the prodigious efforts of the Railway and the increased record of shipping tonnage, the prospects are not favourable. Can there be any other opinion than that everything possible should be undertaken to restore the spirit of good-will, mutual confidence, and respect, that characterized the attitude of Government and People the one toward the other at the earlier stages of the present administration? It would be useless so far as results go and most unwise from the standpoint of one's responsibility to think otherwise. Not even with any increasing inflated sense of one's superior powers, not even with any feeling of misguarded confidence, because of the support and approval assured from higher quarters should the work of many months of hard thinking, great physical endurance and devoted toil, be allowed to stagnate and crumble to the dust, as most regrettably we may experience, unless there is as soon as possible a better relation between the Government and the People—The latest Edition of Legislative Council Debates No. 6 of Session 1925, to 1926, 29th and 30th March last, is a record containing a very striking illustration of this most regrettable feeling. We wish to point out to the Government that we quite realise and appreciate the need of firmness in carying out its policy but it is something most deliberately short of wi dom for any attempt to be made savouring of vindictiveness, or anything of that species of pride of power which with a taint of recklessness would intentionally ride rough-shod against the will of the people, with just the purpose to indicate that nothing that emanates from them or their representatives, could be good enough for Government.

Nothing could better illustrate this defect of Government than the debate on the scheme for a Sierra Leone College of Agriculture and a Protectorate Teachers' College, at N'jala. We waive aside the rigid, unsympathetic, and we ought to add spiteful treatment by Government of the efforts in connection with the Mabang Scheme; a practical and tangible proof of how much worth there is in the assura ce of Government to the African of its supports, if he could only try to help him self—for, whatever Government may say in justification of its present attitude, the building put up by the trustees of the S. B. THOMAS Agricultural College, together with that put up near by, by Government as an evidence of its good will, and co-operation, leaves no conclusion for any fair minded person to arrive at than that the people have been disappointed and their plan has failed because Government has not fulfilled its word.

It is useless for the attempt to be made when such a case is brought forward, to exhibit a degree of meticulous concern against waste of the Colony's Revenue. The history of Government's efforts at Agricultural Development in the Colony has hitherto been a succession of barren experiments involving stupendous waste of the Colony's Revenue: it borders therefore on the pharisaic to introduce such an argument as a justification for not extending the helping hand and support that were assured would be forthcoming to the Mabang Scheme.

But this is not the consideration that weighs with us for the moment. What else could we do than impeaching the Government of a serious miscarriage of its power, that it could persist on a venture of such magnitude involving so much of mental alertness and stability, in the face of the clean, cogent and unanswerable arguments advanced against it by the Mercantile and the three Elected Members of Council and which resulted in the following Motion:—

"That this Council, whilst appreciating the necessity of developing agriculture in the Colony and Protectorate is of opinion that the Njala scheme is far too advanced for a country where agriculture is primitive and the native ideas are simple, and recommends that the scheme be abandoned and that more practical assurance be given to agriculture by—

(1) Government importing and distributing oil presses and nut-cracking machines which can be worked by hand.

(2) The establishment of areas where particular products could be produced on a commercial scale. Each area to be supervised by an officer having practical experience of the growing of one particular product on a commercial scale and that in each area the officer should maintain a small model plantation in order to demonstrate to the people that he is able to grow successfully what he is trying to teach them to grow.

The officer referred to should confine his attention to the development in his area of the one particular product decided upon."

This was the sane, practical and simple proposition turned down, not only by the official majority. But also by the nominated unofficial members, including the two Paramount Chiefs; we make ample allowances for these representatives of the Protectorate and would forgive them. But the two other nominated Members have been rather perplexing by their attitude on this particular question.

Now the resolution bears out our contention that the Government policy of making a distinction between the people of the Colony and the Protectorate is retrograde and suicidal—and to stage a Programme involving intelligence which only youths from the Colony could give assurance of, and yet willy-nilly dump such a large amount of money in it in the way it has been done, is to say the least of it, a serious mis-use of sacred trust and we are waiting to hear the report on the subject which Major the Honourable W. G. ORMSBY-GORE will give.

Race Problem - 1926 I

Africa,

THE SIERRA LEONE
WEEKLY NEWS
Saturday, March 20, 1926.

THE STRIKE SITUATION AND ITS IMPLICATIONS.

No. V.

CALL it a worn-out platitude, if you like, a thread bare, common-place truism; it is none the less genuine in its axiomatic cogency and applicable in every day's experience that you cannot at the same time, "eat your pudding and keep it." The Railway Management is purposed to attain the greatest pitch of efficiency. At the same time, it is also determined to carry out a maximum scale of economy in the attainment of that result. Perhaps there may be much that may be advanced in support of this adventure where word picture and logical syllogisms may have to do with it, but the experience of experts in the school of political economics has proved the impossibility of the two altitudes ever being attained; so that, the SLATER WEBB policy of running the Sierra Leone Railway with the strictest parsimony so far as the renumeration of its African staff is concerned and the call for a maximum of productive efficiency has been the cause of the set-back which has brought on the Railway strike with all its concommitant ill-luck, bad-blood and hostile demonstrations.

The crux of the whole situation will then present itself as follows:—The Railway Management starting from what has been shown to be a false basis in economic development, has carried on through the many years of its existence on a very unsound economic principle which we have described as "cheap and nasty." When the practical result of such an unsound principle became evident, it has sought by all manner of devices to patch up the situation. To burrow a Scriptural illustration, it has sought to sew up a piece of new cloth into an old garment; the result has been that as often as it has attempted this, the rent was made worse. Eventually after much struggle involvin[illegible]cial loss, the situation appeared [illegible]ably hopeless. The necessity of a commission was realized and one was sent. During this period which might be termed a crisis of most expensive experiments, the Department in its struggle for efficiency had gathered on its roll of employees a motley crowd that may best be described as good, bad, and indifferent. What the percentage of each has been we are not very certain; but one thing is clear, namely that the proportion of efficient hand had produced such practical beneficial results that it was possible to report as shown in our last, an appreciable degree of success, so far as the balance on the scale of out-put was concerned. The agencies at work had succeeded to lay the impression in such a marked degree that it was possible for the men to assert a claim for consideration of improvement in their status. To sum up, the crux of the whole situation became thus; the percentage of efficient staff had so far drawn an imaginary difference between itself and the rank and file of inefficient operatives that they felt that the result of their work had justified their claims for better consideration on the basis of the increased productivity they had been able to register during the past year. Side by side with this they had very likely surveyed the whole situation, that by the result of that work they had been able to bear the cost of the entire administration which, be it remembered, included the cost of maintenance and upkeep of the whole staff of the Department, including the General Manager and the Chief Mechanical Engineer. By this practical survey, they had brought it home that in spite of the loudly advertised stunt of inefficiency of the African Staff, inspite of all that the General Manager and His Excellency the Governor had been putting on paper, the fact had remained patent that the Revenue that has come to the Department in a given year, has been the result of the efforts of all the employees in the Department, inefficient or efficient; so that, for all practical purposes, the efforts put forth had made it possible for every other person whose claim lies towards the railway to realize his just desert, except the African clerks whose claims have ever been turned down from some rather vague and sweeping conjectures indicated in the expression of a "lack of a sense of responsibility" and of the gift of exercising effective administration. This has not proved convincing to the men who have been bearing the burden and heat of the day. It was this position the Workers' Union sought to bring before the General Manager and subsequently the Governor in the petition they drew up and forwarded. It did not appear that both the General Manager and His Excellency the Governor took any trouble to enter into the feelings of the men when they presented their petition. They did not realize that there was a distinct class of efficient workmen which was the saving salt of the department; that whereas there was undoubtedly a class which would justify the objections which the General Manager had felt himself obliged to take there were others who formed a class that should in any way have been encouraged. But this was not done. It was the question of the righteous suffering with the wicked; the efficient hands of the department were brought under way, because of the drawbacks of their inefficient comrades.

The recommendation of Colonel HAMMOND, by which such a drastic reduction was effected in the staff, could not have been possible if this saving salt of efficiency had not existed in the department. So that when the representation of the men's grievance was made there was substantial justification for the stand they took. Any other course, as it happened, the Management took was bound to create a legitimate cause for unrest and dissatisfaction. It would be nothing short of inexcusable shortsightedness on the part of the General Manager to say that he had seen no cause for any grievances which had led to the petition of the men.

To sum up, the position has been this—the men claimed that whatever might have been the views entertained by the Management of the technical quality of their work, the result of the revenue has enabled the department to carry on and attain the degree of success it has registered during the past year, to the extent that it was able to cover all expenses and secure a substantial balance. That—mark you—included the very salaries of the General Manager and the Chief Mechanical Engineer. They therefore claimed their just share of the result and expressed the urgency of Government realising that point, however strong it may cling to the views it had formed in the past, on the drawbacks. This, the men say, should not preclude the granting them the relief they had been asking for since the year 1911. They asked for some greater degree of permanence in the situation they held in the Railway; They asked that from the length of service, faithful and valuable service they had put in the Railway, they were entitled to some better consideration than the precarious tenure of daily-waged men. They further say that where they are regarded as daily-wage men, they should be given such wages as would leave them such margin to provide for themselves and their dependents in the day of adversity. One strong point in the grievance of the men is the fact the whilst a radical difference has been drawn between the treatment Government has given to its European workmen as distinct from its African, the same difference has existed between the West Indians and the Africans; this has not been due to any difference in efficiency or out put. The men have therefore naturally asked that such an invidious distinction should be wiped away and that equal treatment should be accorded the West Indians and Africans only according to merit.

Every unbiassed observer would therefore admit that there were some grounds for complaints which the men made in their petition, through the Workers' Union which should have been treated with all the seriousness befitting the position of men who, as has been shown by the strike, were the very life and limb of the Department. It was the greatest short-sightedness, it was an unpardonable blunder the General Manager made, when he attempted to treat the complaints the men had made with the discouraging attitude he adopted. He should have realised where his interest lay; he should have known how much was dependent on the brain and brawn of the men, inefficient as he however regarded them. To have known of their feelings of dissatisfaction and to have pretended that there was no cause for this dissatisfaction and allow the situation until the crises came, was sufficient proof either that the present Manager had completely lacked serious vision and practical experience to tackle such grave situation or that he was too obsessed with his own position coupled with a lack of sympathy he had nursed contempt for his men in the light of the extraordinary powers he had had conferred on him. So that there is no option but the inevitable conclusion that he trifled with a serious position—which brought on a momentous crisis in his department which, contrary to his expection lasted for six weeks and which has involved the greatest financial loss this Colony has ever experienced since it came under the control of the British Government.

THE COTTON OUTLOOK.

At their works at Pretoria, the Cotton and Tobacco Exporting Company, Ltd., of which Mr. Edgar [illegible] Mosenthal is a director, ginned and pressed close on 4,000 bales during 1925, which represents about one-quarter of the whole output of the Union. This also represents an increase of over 200 per cent. on the output of 1924, and speaks well for the confidence growers in all parts of the Transvaal and neighbouring provinces placed in the company's ability to handle their crops.

Abnormal rains fell throughout the Transvaal in March and February, 1925, and greatly affected the cotton crop. In the part of the Low Veld east of the Drakensberg the damage done by rain and greater damage by insect pests was very severe. The portions of the Transvaal of a higher altitude, however, escaped to a very large degree these insect depredations.

Regarding prospects for 1926 the company state that it is too soon yet to forecast with any degree of certainty what the next two or three critical months will bring forward, but the general tenor of reports from farmers is hopeful in the extreme.

BRITISH EAST AFRICA.

THE FUTURE OF KENYA COLONY.

A GREAT CONFEDERACY OF STATES.

By LORD CRANWORTH.

Kenya Colony—her present progress and future possibilities, was the subject of a most interesting paper by the Rt. Hon. Lord Cranworth, which he read at a meeting of the Royal Colonial Institute at the Edward VII. Rooms, Hotel Victoria, on Tuesday.

Lord Cranworth pointed out that up to almost the end of the last century what is now called Kenya Colony was indeed a land of savagery and cruelty, populated largely by huge herds of game, themselves dominated by carnivora, and inhabited by natives of the most primitive type dominated in their turn by those human beasts of prey, the Masai. The whole history of the Kenya Highlands, such as emerged in the nineteenth century, was summed up into the one word, Masai. It was as a result of their activities that the great wide fertile plains were entirely uninhabited and given over to the huge herds of zebra, wildebeeste, and antelope, which were such a unique spectacle, perhaps, alas, never to be seen again outside a game reserve. Into this land of darkness crept the thin steel line of the railway; and crept is the word, since it took seven years to cover the 580 miles from Mombasa to the Lake—and with its advance, so did the whole brutal dominance of the Masai tribe fade away. The railway started in 1896, and 1898 saw the last big scale Masai raid.

Such was the state of the country when we first began to administer it, and we have had nearly thirty years of administration. What had we to show to-day?

During the last twenty years transport facilities had increased enormously—and one must bear in mind that thirty years ago, not only was there no railway, but there was no semblance of a road, save the old caravan track to Uganda, in the whole country. Branch lines, amounting to over 600 miles, now intersect the country, bringing with them such traffic as to cause, as was inevitable, temporary congestion on the main line, and very considerable delay at the coast, until such time as further facilities are there developed. Apart from railways, roads most admirable in surface, at all events during the dry season, had been constructed to the extent of thousands of miles. Some were mainly for European benefit, some mainly for native, but the bulk, of course, were advantageous to both. The immediate result had been the opening up of the country to all and sundry, and to flood it throughout with bicycles, motor-bicycles, and cars, of which a considerable proportion, though I regret not nearly a sufficient one, are the product of British industry. Just to give an idea of the new facilities, During his last visit, Lord Cranworth said, he motored with the greatest ease and comfort some 1,200 miles in ten days. When he first went into the country it would have taken at least four months to do the same journey, beside weeks or months of previous bundobust and preparations which would in all probability have miscarried.

The Greatest Change.

But by far the greatest change that had taken place has been in the native population itself. Not among such tribes as the Masai, Turkhana, and Giriama, who not only have changed little, but who, were we to evacuate, would immediately and with the utmost pleasure revert to their former life of rapine and savagery. But among such tribes as the Wa-Kikuyu, Kavirondo, and Wa-Kamba, who, please remember, outnumber the others by ten to one, there has been a change amounting to a revolution. The miserable huts were giving way to bricks and tin. Slowly, perhaps, but nevertheless surely, sanitation and decency was taking the place of filth and immorality. Most wonderful was the desire for education and the ambition to speak, read, and write English. The net result of our Administration had been an improvement in the lot of the average native which was extraordinary, and for the space of time unprecedented.

Talking of the future Lord Cranworth said a discovery which must have no slight bearing on the future related to the size of the area available for white colonisation. The fact remains that the area available in Kenya for white settlement is not vast. Twelve thousand square miles have been alienated already. It is certainly doubtful if 5,000 more remain to allocate. That is not a great area on which to found a white colony. It is doubtful whether another twenty years will see a white population thereon of more than 100,000, unless, of course, minerals in unexpected quantities should be discovered. All these, and other considerations, seem to lead to one conclusion. Kenya cannot stand alone, any more than any European country can stand alone. Her future is bound up with that of her neighbours—Uganda, Tanganyika, and Nyassaland, certainly; Northern Rhodesia, Uganda, and the Sudan probably. But in saying this, one stipulation must be postulated. Never must the interests of the white population be allowed to be swamped by the interests of natives, however numerous.

In Thirty Years Time.

Lord Cranworth said he pictured to himself in thirty years' time a great confederacy of States, its area punctuated wherever possible with prosperous white settlements maintaining a high standard of life and numbering in the aggregate not less than half a million. Alongside and all around a native population, free and prosperous, some cultivating land for themselves, others leaving home and working for, and learning from, their white neighbours. These producers would support, and in turn be ministered to by, a great army of merchants, agents, transporters, bankers, and all that varied staff who go to make up civilisation as we know it. From their splendid harbours would emerge, by hundreds of thousands of tons, the essentials and luxuries which the world demands. Into them our own ships would bring sufficient cotton goods, bicycles, motors, agricultural implements to employ a full million men in these islands alone. Railways and roads would travel their wide extent—North and South, East and West. Each State would have its own local Government dealing with its internal affairs and paramount within its borders. Above them would be the Federal Parliament, supreme in the capital, dealing with matters common to all and co-ordinating, as far as may be, the main essential services and expenditure. For this proud position Nairobi seems marked out.

Lord Cranworth urged a gradual co-ordination of motors and of railway services. As a start these steps were essential between Kenya and Tanganyika. Indeed, on our administration of the latter territory in the immediate future lay the success or failure of what might after all be only an idle dream.

"WHITE" SOUTH AFRICA.

General Hertzog's Policy.

CAPE TOWN, April 11.

"South Africa must be governed by whites. The European's right to leadership is incontestable, and every attempt to oust him from his dominant position will be resisted to the utmost." These sentences convey the essence of a speech by General Hertzog at Malmesbury last night, in which he replied to the critics of his native policy by defending the fundamental principles upon which that policy rests. General Hertzog described the native as a mere child in mentality, and dimissed the idea that he could in a few decades achieve the progress in civilisation which had cost the European races centuries of effort.

The cry which had been raised, "Africa for the native," was due merely to the vapourings of a few individuals who had awakened to race consciousness. But it marked the beginning of a feeling among the natives that they were entitled by reason of numbers to govern, and it became necessary, therefore, to lay down a policy which would remove from the native mind all uncertainty regarding the place he occupied in the body politic, and also indicate the paths of development which he could follow in harmony with the whites. The native was incapable of exercising authority, nor was joint control by white and black feasible.

Political Equality.

When the native had attained maturity in development and civilisation, General Hertzog continued, his status would be different, and the time would have arrived to define further his relation to Europeans. Meanwhile, those who supported political equality for the natives incurred a heavy responsibility, for they made it more difficult to do justice to the native and devise measures for his welfare.

Incidentally, in the course of his speech General Hertzog defended the Colour Bar Bill, the fate of which hangs on the result of a joint sitting of both Houses. Hopes had been expressed that General Hertzog would consent to drop the measure for the present in order to create a better atmosphere for the unfolding of his main native proposals, but the Malmesbury speech indicates that he has burned his boats. A movement is now on foot to ask Parliament to allow native leaders or white counsel on their behalf to be heard at bar in opposition to the Bill at the joint sitting.—"Daily Telegraph."

BRITISH WEST AFRICA.

WEST AFRICAN ECHOES.

The Voice of the People.

Whatever doubts or fears may have existed as to the wisdom or expediency of Sir Hugh Clifford's policy in granting a liberal number of the seats in the Legislative Council of Nigeria to members elected by popular vote must be allayed by the report of the interview between these elected representatives and Mr. Ormsby-Gore at Lagos on February 9 last. These gentlemen headed a deputation of the Nigerian National Democratic Party, which laid the views and policy of that party before the mission of the Colonial Office, headed by the Under-Secretary of State. It was an historic occasion. For the first time Downing Street came face to face with legislators of the African race selected by popular vote, supported by members of a political party organised to press forward a programme of their own. This party has always been keenly critical of the local administration and bold in utterance of its opinions. When the first election resulted in a sweeping victory for what was regarded as the left wing of the opposition many anticipated rancorous criticism and acrimonious debates in the Council Chamber. Such expectations were unjust to African political ability. At the opening of the first session its spokesman announced the party's intention to render all possible assistance to the Government, and at the end of the session received the thanks of the Governor. That record has been maintained, and the members have played their parts with dignity and ability. Dr. Adeniyi Jones, the leader of the deputation which waited on the Under-Secretary of State, was justified in claiming that it represented "an organisation of some considerable importance in the community." The memorandum handed to the Under-Secretary, containing the considered views of the party, has, therefore, all the weight of the party's influence and is, in itself, one of the most remarkable political documents that has ever come from West Africa, not only because it is, as Dr. Adeniyi Jones describes it, the party's own pronouncement on social, political, and constitutional issues of the most vital importance to British West Africa, but for the manner in which these views are presented. Sharp, but courteously expressed, criticism on several points is balanced by suggestions for a constructive programme of progressive advancement, in which Government and people can co-operate, which deserves, and will no doubt receive, the careful and sympathetic consideration of the Colonial Office, the Nigerian Government, and the British mercantile interests.

Transport.

The first place is given to consideration of the question of transport because "there is hardly any phase of development work—be it cultural, economic, industrial, administrative, or what not—with which it is not inextricably interwoven, whilst the value of transportation as a civilising factor in this corner of the globe can hardly be over-estimated." The three branches of transport—railway, motor, and riverine—are dealt with at length. It is acknowledged that the introduction of railways has wrought immense benefit to the people. "It has enabled the native to increase his production statistics tenfold; in certain districts it has created and fostered the growth of large and staple industries

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where none had previously existed; it has raised the standard of local living, enhanced the economic purchasing power of the native, revolutionised his traditional ideas as to mode of travel, and by annihilating distance and bringing into closer relationship tribes situated at remote distances from each other it has proved a great leveller of tribal barriers and prejudices." But there are grievances as to the treatment of native passengers and shippers which deserve (and will no doubt receive) careful inquiry and remedy. But it is pointed out that the railways require to be supplemented by greater facilities for motor and riverine transport to open up districts not directly served by the existing lines, but containing some of the most extensive and prolific oil-palm forests in the country. Suggestions are made for construction in all three branches to enable the people to develop their resources of this kind to meet the threatened "Eastern menace" which is not considered to be as dangerous as described by "representatives of large vested interests in West Africa, or by those who are keen on a policy of native exploitation."

European Concessionaires or Native Farmers?

The question as to whether the development of the oil-palm industry should be carried on by European concessionaires or left in the hands of the natives is discussed under three heads — "The Plantation System," "Labour, Compulsory or Free?" and "Land Policy." The attachment of the natives to their lands is vigorously expressed under the third head. Compulsory labour is equally vigorously condemned, and a striking description is given of the working of the native institution of domestic slavery, an outcome of economic conditions which operated quite differently from forced labour under the compulsion of a superior authority. It is pointed out that the native has, in return for reasonable payment, "supplied all the labour for the construction of the West African State railways and other public works, and he calls in the railway manager and the Director of Public Works as valuable witnesses as to the satisfactory manner in which he has performed his work."

The "plantation system," wherever it has been adopted, "has reduced the native to a system of economic servitude which is hardly better than serfdom," and made him "a squatter, by permission, on expropriated reserves." The land being useless to the concessionaire without labour, the grant of a concession is inevitably followed by a demand for the driving of the native to work on the concession, "the deputation therefore considers that the suggestion of the plantation system implies the substitution of a policy of exploitation for trusteeship, and a reversal of the traditional principles by means of which the West African Colonies have been governed in the past and which enabled them to enjoy the proud position they now retain as valuable units within the Imperial realm.'

Education and Sanitation.

The African's claim for the best provision for both mind and body is stated with as much cogency as force. It is pointed out that the training of the natives in modern sanitation has been by precept rather than by example. While offenders against sanitary regulations are sharply punished, the sanitation of native locations has been neglected. "The insanitary and unsatisfactory condition of the native locations has practically confirmed one of the formal objections lodged against the principle of segregation, to the effect that it would create an invidious distinction by making locations the 'Cinderella' of sanitary improvements and hygienic endeavours." The community of interest of segregated areas and native locations in sanitation was demonstrated when the plague arrived and visited both the garden city and the native areas. A comprehensive scheme for Lagos, including drainage, street improvements, and reclamation, is advocated. In education also the best is claimed for the African, and "it is suggested that the bare acquirement of liberal culture does not necessarily imply denationalisation, which affects only the emotional traits of the individual." The highest avenues of culture should be thrown open to him: "Achimota, on the Gold Coast, points the way. King's College, in Lagos, is another lamp-post, if its standard of training

We regret to announce the death, which took place on Thursday, April 8, of Mr. A. Thomson, who had been head of the Chartering Department of Elder Dempster and Co., Ltd., Liverpool, for the past fifteen years. Mr. Thomson had been ailing for more than a year past, but was at business only a fortnight ago.

Mr. Thomson, who was a bachelor, was one of the oldest and most respected members of the staff at Colonial House, having joined the firm in 1890.

The interment took place on Monday at Rake Lane Cemetery, Wallasey. The cortege proceeded direct from the residence to the cemetery, where it was met by the Rev. A. V. Woodcock, curate of St. John's Church, Egremont, who conducted the service in the church and at the graveside.

The chief mourners were Miss Thomson (sister), Mr. L. E. Furber, A.I.C.S., Mr. A. J. Hughes, and Miss D. Phillips.

The Elder Dempster Line was represented by Mr. David Jones, J.P. (of the London board of directors), Messrs. H. G. Porter (secretary, British and African Steam Navigation Co.), S. D. Grundy (Elders Insurance Co.), Kenneth Sharrock, W. H. Ardran, J. Normington, G. Hulatt, J. Williams, W. A. E. Evans, F. N. Harrop, R. G. Smye, J. Johnson, T. W. Hayes, J. P. Baillie (also representing E. Bryan), Wm. F. Moore, C. W. Cook, S. H. Rimmer, C. F. Childs, A. E. W. Venner, Ed. Jones, D. G. Boyd, H. E. Dewdney, F. S. Evans, R. G. Elias, Alfred T. Crawford (late of secretarial department), J. H. Peers (engineer's department, also representing J. B. Wilkie, superintendent engineer), and E. W. Hall, (assistant superintendent engineer), and Captain A. G. Large (portcrage department).

Many representatives of Liverpool shipping and commercial interests were also present.

Wreaths were sent by the board of directors of Elder Dempster and Co., Ltd., the Chartering Department, General Office, Liverpool Office, London Office, Hull Office, Cardiff Atlantic Coaling Co., Ltd., London, Mersey Shipping and Transport Co., Walter Nelson, R. and D. Jones, Liverpool, and others.

CENTURY OLD NATIVE SUPERSTITIONS.

THE SETTLERS' SOLUTION FOR A THORNY PROBLEM.

(Special to "The African World" by RONALD FRANCE.)

African World 4-17-26

The East African native is like a treacle-pudding: the one saturated in customs and the other in treacle. In the case of the pudding one can usually guarantee the "newness" of the treacle; but with the native customs manufactured hundreds of years ago, during which time they have gathered weight and influence. Priceless plants, nursed and tended by tribal chiefs, they form a solid wall against the virile progress-march of the "white-man."

Perseverance.

To breach a thick wall may defy a battering-ram. But it is certain that, in time, the constant action of water will disintegrate it. Does not erosion yearly alter England's coast-line? And water pressure burst the massive dykes of Holland? And it is from the direction of fluid power, from brain rather than muscle, that the Kenya settler is overcoming native superstitions. Just as proof converts the civilised doubter, so example and understanding will convert the raw native. Not, however, in the way that one dresses a small cut: one application of ointment and it heals. But by unremitting dressing. The patient's progress will be slow, but a permanent cure for the general good—not a covering-up of the symptoms—is looked for in the end.

And towards this permanency the "white-man" in Kenya is labouring. For a guiding light he has the example of the pioneers. For a present encouragement he looks to Government for wise legislation, grants of money to assist him to develop his wonder-land of fertility, with the appointment of able administrators. To the trader—European or Indian—to increase the wants of the native; by which means more labour will be attracted to farms and plantations—daily increasing in number and size—for which the present supply is inadequate.

In Former Days.

Before the settler took up land in Kenya conditions were different. Until 1902 no Uganda Railway was built. Smallpox and bubonic plague decimated whole native villages. Inter-tribal warfare was of monthly occurrence; while the development of native land and character was negligible. But when the "white-man" took hold, built a railway, hospitals, and roads, prevented fighting, and diminished crime by enforcing just and firm laws, allocated native "reserves," the advantages were apparent to the majority of natives. I say the majority advisedly, for there still exists a large minority of "die-hards." And on these both official and settler are bringing pressure to bear in an attempt to persuade them that new methods and systems are superior to obsolete customs.

The minority's point of view is this: the *msungu* (white man) has entered Kenya, stolen land for himself from the native, forced the native to work for him at uncongenial tasks, herded him into fixed "reserves," and put punishments on his crimes—crimes, so-called by the "white-man," which the native does not consider as such. But he forgets, in true native fashion, the other side of the question: his and his family's superior physical state, increased spending power, the buying of wives and oxen, safety from attack by his enemies, and the benefit of new comforts, which he has copied from the "white-man."

And it is from this "copying" of the good points of the "white-man," with its attendant results, that gives the Kenya settler courage to "set his jaw" against the thousands of pin-pricks of his daily life. Normally trifles, perhaps, but which under stress of heat, illness, loneliness, and work unfinished, assume Gargantuan proportions.

Examples of Estate Life.

As Kenya is, wholly, a farming country, for the purpose of this article examples are best drawn from estate life. It is irritating when one's headman for whom one has mapped out a full day's work demands that day off. For a reason he gives the fact that his child has died, which means that both he and his *bibi* (wife) must shave their heads and go to bed for one day. In the event of a first-born's death, the mother brings subsequent offsprings to the "white man's" hut on whose estate she works. She places the child in the doorway, mutters to herself for some time; then she puts back her *toto* into a bag of skins slung across her back. The "white man" hands the mother a coin—five cents East African is usual—having thread a length of string through the central hole. Eagerly the *bibi* puts it round her child's neck, and from that moment the *toto* is sent to *Mungu* (God), and will not die. This custom is very prevalent amongst women of the Lumbwa tribe, whose men excel as cattle "herd-boys" and trackers.

Deaths and births accounted for, now comes wedlock; and it is unwise to allow several "boys" to celebrate it at the same time. That marriage by Europeans is followed by a honeymoon we know; and the Kenya native follows the same practice—with one difference. He spends his in bed. Five days is asked—and has to be granted. For, if his request is refused, he takes the law into his own hands by running away.

Terroka (to run away) is a verb well known to—and hated by—Kenya settlers. If temporarily forgotten, like the proverbial bad penny, it always turns up again. This maligned coin, doubtless, "clogs the wheels" in a small way. Should one spill the contents of a bottle of acid into a bathing-pool then someone (probably the person nearest to its point of entry into the water) will be affected by it. But allow a dozen barrels of oil to run into the same pool, and not a single person will escape contamination. That is one result. And the other is that, in a short time, all the bathers will have returned to their dressing-rooms, and work—or, in this case, pleasure—will have ceased. And the habit of "running away" of estate natives is spread in much the same fashion with a similar effect on dissatisfied "boys." For if one "boy" *terroka* he will generally lure with him a few of his *dugis* (an elastic Swahili term for practically any relation by blood, marriage—or even friendship). These spasmodic outbreaks interfere with work; and their causes cannot always be laid at the "white man's" door. For, again, the Hydra-Headed Monster Superstition rears its head.

European would be a very virulent disease, attacks the native but mildly. Old traditions, apart from affecting work, have a habit of intruding on pleasure. In the Kavirondo country (Province of Victoria Nyanza) there are many iguanos, very much smaller but similar in shape to crocodiles. Should a "white-man" shoot one, he has to skin it himself. No Kavirondo will do it; for they believe, if any iguano blood touch their flesh, that they will contract *tego* (syphilis). As an object of worship, they have the Kavirondo crane, a red-legged, white-breasted bird with large beak and white wings. No "white-man" ever fires at it.

He then turns up his tears to a medicine-man. This "chit," and proceeds to seek relief at the hands of a tribal quack or medicine-man. This subterfuge is resorted to because he believes that all European doctors extract blood from native patients to mix with their medicines; a tale borne out by the fact that the *Buana* doctor has a sharp needle which he sticks into *watu nyussi* (black men). This syringe, a hypodermic

Many natives dread the needle and prefer to undergo longer treatment—and endure more pain—at the hands of their own pundit, white-breasted bird with large beak and farthest he travels is out of sight of the

The Medicine Men.

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Race Problem - 1926 II

Africa

where none had previously existed; it has raised the standard of local living, enhanced the economic purchasing power of the native, revolutionised his traditional ideas as to mode of travel, and by annihilating distance and bringing into closer relationship tribes situated at remote distances from each other it has proved a great leveller of tribal barriers and prejudices."

But there are grievances as to the treatment of native passengers and shippers which deserve (and will no doubt receive) careful inquiry and remedy. But it is pointed out that the railways require to be supplemented by greater facilities for motor and riverine transport to open up districts not directly served by the existing lines, but containing some of the most extensive and prolific oil-palm forests in the country. Suggestions are made for construction in all three branches to enable the people to develop their resources of this kind to meet the threatened "Eastern menace" which is not considered to be as dangerous as described by "representatives of large vested interests in West Africa, or by those who are keen on a policy of native exploitation."

European Concessionaires or Native Farmers?

The question as to whether the development of the oil-palm industry should be carried on by European concessionaires or left in the hands of the natives is discussed under three heads — "The Plantation System," "Labour, Compulsory or Free?" and "Land Policy." The attachment of the natives to their lands is vigorously expressed under the third head. Compulsory labour is equally vigorously condemned, and a striking description is given of the working of the native institution of domestic slavery, an outcome of economic conditions which operated quite differently from forced labour under the compulsion of a superior authority. It is pointed out that the native has, in return for reasonable payment, "supplied all the labour for the construction of the West African State railways and other public works, and he calls in the railway manager and the Director of Public Works as valuable witnesses as to the satisfactory manner in which he has performed his work."

The "plantation system," wherever it has been adopted, "has reduced the native to a system of economic servitude which is hardly better than serfdom," and made him "a squatter, by permission, on expropriated reserves." The land being useless to the concessionaire without labour, the grant of a concession is inevitably followed by a demand for the driving of the native to work on the concession, "the deputation therefore considers that the suggestion of the plantation system implies the substitution of a policy of exploitation for trusteeship, and a reversal of the traditional principles by means of which the West African Colonies have been governed in the past and which enabled them to enjoy the proud position they now retain as valuable units within the Imperial realm."

Education and Sanitation.

The African's claim for the best provision for both mind and body is stated with as much cogency as force. It is pointed out that the training of the natives in modern sanitation has been by precept rather than by example.

While offenders against sanitary regulations are sharply punished, the sanitation of native locations has been neglected. "The insanitary and unsatisfactory condition of the native locations has practically confirmed one of the formal objections lodged against the principle of segregation, to the effect that it would create an invidious distinction by making locations the 'Cinderella' of sanitary improvements and hygienic endeavours." The community of interest of segregated areas and native locations in sanitation was demonstrated when the plague arrived and visited both the garden city and the native areas. A comprehensive scheme for Lagos, including drainage, street improvements, and reclamation, is advocated. In education also the best is claimed for the African, and "it is suggested that the bare acquirement of liberal culture does not necessarily imply denationalisation, which affects only the emotional traits of the individual." The highest avenues of culture should be thrown open to him: "Achimota, on the Gold Coast, points the way. King's College, in Lagos, is another lamp-post, if its standard of training

We regret to announce the death, which took place on Thursday, April 8, of Mr. A. Thomson, who had been head of the Chartering Department of Elder Dempster and Co., Ltd., Liverpool, for the past fifteen years. Mr. Thomson had been ailing for more than a year past, but was at business only a fortnight ago.

Mr. Thomson, who was a bachelor, was one of the oldest and most respected members of the staff at Colonial House, having joined the firm in 1890.

The interment took place on Monday at Rake Lane Cemetery, Wallasey. The cortege proceeded direct from the residence to the cemetery, where it was met by the Rev. A. V. Woodcock, curate of St. John's Church, Egremont, who conducted the service in the church and at the graveside.

The chief mourners were Miss Thomson (sister), Mr. L. E. Furber, A.I.C.S., Mr. A. J. Hughes, and Miss D. Phillips.

The Elder Dempster Line was represented by Mr. David Jones, J.P. (of the London board of directors), Messrs. H. G. Porter (secretary, British and African Steam Navigation Co.), S. D. Grundy (Elders Insurance Co.), Kenneth Sharrock, W. H. Ardran, J. Nerminton, G. Hulatt, J. Williams, W. A. E. Evans, F. N. Harrop, R. G. Smye, J Johnson, T. W. Hayes, J. P. Baillie (also representing E. Bryan), Wm. F. Moore, C. W. Cook, S. H. Rimmer, C. F. Childs, A. E. W. Venner, Ed. Jones, D. G. Boyd, H. E. Dewdney, F. S. Evans, R. G. Elias, Alfred T. Crawford (late of secretarial department), J. H. Peers (engineer's department, also representing J. B. Wilkie, superintendent engineer), and E. W. Hall, (assistant superintendent engineer), and Captain A. G. Large (porterage department).

Many representatives of Liverpool shipping and commercial interests were also present.

Wreaths were sent by the board of directors of Elder Dempster and Co., Ltd., the Chartering Department, General Office, Liverpool Office, London Office, Hull Office, Cardiff Atlantic Coaling Co., Ltd., London, Mersey Shipping and Transport Co., Walter Nelson, R. and D. Jones, Liverpool, and others.

CENTURY OLD NATIVE SUPERSTITIONS.

THE SETTLERS' SOLUTION FOR A THORNY PROBLEM.

(Special to "The African World" by RONALD FRANCE.)

African World 4-17-26

The East African native is like a treacle-pudding: the one saturated in customs and the other in treacle. In the case of the pudding one can usually guarantee the "newness" of the treacle; but dealings with the native customs manufactured hundreds of years ago, during which time they have gathered weight and influence. Priceless plants, nursed and tended by tribal chiefs, they form a solid wall against the virile progress-march of the "white-man."

Perseverance.

To breach a thick wall may defy a battering-ram. But it is certain that, in time, the constant action of water will disintegrate it. Does not erosion yearly alter England's coastline? And water pressure burst the massive dykes of Holland? And it is from the direction of fluid power, from brain rather than muscle, that the Kenya settler is overcoming native superstitions. Just as proof converts the civilised doubter, so example and understanding will convert the raw native. Not, however, in the way that one dresses a small cut: one application of ointment and it heals. But by unremitting dressing. The patient's progress will be slow, but a permanent cure for the general good—not a covering-up of the symptoms—is looked for in the end.

And towards this permanency the "white-man" in Kenya is labouring. For a guiding light he has the example of the pioneers. For a present encouragement he looks to Government for wise legislation, grants of money to assist him to develop his wonderland of fertility, with the appointment of able administrators. To the trader—European or Indian—to increase the wants of the native; by which means more labour will be attracted to farms and plantations—daily increasing in number and size—for which the present supply is inadequate.

In Former Days.

Before the settler took up land in Kenya conditions were different. Until 1902 no Uganda Railway was built. Smallpox and bubonic plague decimated whole native villages. Inter-tribal warfare was of monthly occurrence; while the development of native land and character was negligible. But when the "white-man" took hold, built a railway, hospitals, and roads, prevented fighting, and diminished crime by enforcing just and firm laws, allocated native "reserves," the advantages were apparent to the majority of natives. I say the majority advisedly, for there still exists a large minority of "die-hards." And on these both official and settler are bringing pressure to bear in an attempt to persuade them that new methods and systems are superior to obsolete customs.

The minority's point of view is this: the *msungu* (white man) has entered Kenya, stolen land for himself from the native, forced the native to work for him at uncongenial tasks, herded him into fixed "reserves," and put punishments on his crimes—crimes, so-called by the "white-man," which the native does not consider as such. But he forgets, in true native fashion, the other side of the question: his and his family's superior physical state, increased spending power, the buying of wives and oxen, safety from attack by his enemies, and the benefit of new comforts, which he has copied from the "white-man."

And it is from this "copying" of the good points of the "white-man," with its attendant results, that gives the Kenya settler courage to "set his jaw" against the thousands of pin-pricks of his daily life. Normally trifles, perhaps, but which under stress of heat, illness, loneliness, and work unfinished, assume Gargantuan proportions.

Examples of Estate Life.

As Kenya is, wholly, a farming country, for the purpose of this article examples are best drawn from estate life. It is irritating when one's headman for whom one has mapped out a full day's work demands that day off. For a reason he gives the fact that his child has died, which means that both he and his *bibi* (wife) must shave their heads and go to bed for one day. In the event of a first-born's death, the mother brings subsequent offsprings to the "white man's" hut on whose estate she works. She places the child in the doorway, mutters to herself for some time; then she puts back her *toto* into a bag of skins slung across her back. The "white man" hands the mother a coin—five cents East African is usual—having thread a length of string through the central hole. Eagerly the *bibi* puts it round her child's neck, and from that moment the *toto* is sent to *Mungu* (God), and will not die. This custom is very prevalent amongst women of the Lumbwa tribe, whose men excel as cattle "herd-boys" and trackers.

Deaths and births accounted for, now comes wedlock; and it is unwise to allow several "boys" to celebrate it at the same time. That marriage by Europeans is followed by a honeymoon we know; and the Kenya native follows the same practice—with one difference. He spends his in bed. Five days is asked—and has to be granted. For, if his request is refused, he takes the law into his own hands by running away.

Terroka (to run away) is a verb well known to—and hated by—Kenya settlers. If temporarily forgotten, like the proverbial bad penny, it always turns up again. This maligned coin, doubtless, "clogs the wheels" in a small way. Should one spill the contents of a bottle of acid into a bathing-pool then someone (probably the person nearest to its point of entry into the water) will be affected by it. But allow a dozen barrels of oil to run into the same pool, and not a single person will escape contamination. That is one result. And the other is that, in a short time, all the bathers will have returned to their dressing-rooms, and work—or, in this case, pleasure—will have ceased. And the habit of "running away" of estate natives is spread in much the same fashion with a similar effect on dissatisfied "boys." For if one "boy" *terroka* he will generally lure with him a few of his *dugis* (an elastic

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Many natives dread the needle and prefer to undergo longer treatment—and endure more pain—at the hands of their own pundit. And it is a lucky thing for them that what

Since for every class of work and pleasure there is some definite superstition, a large volume would not contain all. While it is those connected with work against which Kenya settlers are battling.

They are slowly gaining a victory; and the reason is—by good example.

THE ELEVENTH HOUR.

OF ALL the anti-Native legislation of the Pact Government, the Colour Bar Bill has been the *pièce de résistance*; and after being twice rejected in the Senate the utmost resources of the legislative machinery are to be requisitioned to have it forced through in the teeth of the most indefatigable opposition from the Native people and those who fight their cause in and out of Parliament. There is still time enough to prevent its becoming the law of the land and for wiser counsels to prevail if we may credit General Hertzog and his cabinet with wisdom enough to realise, even at this eleventh hour, the capital blunder of being the authors of the most condemnable piece of legislation in civilisation.

The arguments against the measure have been exhaustively reiterated *ad nauseam* but the ministry has exhibited consistent obduracy while the Pact as a whole has been as hardheaded as a donkey heading towards a precipice. Even the "home" people in Great Britain have not been silent on the matter but have expressed their anxious concern over the present situation in South Africa. They evidently do not understand the undue haste of the Pact Government to besmirch the Union Statute Book with an obviously cowardly law to repress a loyal subject race in industrial opportunity with the end of bolstering up artificially a modern civilised white people.

3-30-26

The indecent precipitation with which this bill has been pressed is parallelled only by that of the South African Party when they rushed through the Lands Act (1913), an Act that goes down to history as marking the era of racial persecution for the African blacks.

Both bills are characterised by their being ill-advised, premature and impossible to function, being dependent upon necessary preliminary but non-existent conditions. The Lands Act required the apportionment of new land for the Natives before the Act could be applied; but it was hastily passed without that requisite and being made available. To day in its present state of unfulfilled promise that Act stands as a monument of anti-Native injustice and legislative futility on the part of South African rulers. An exactly similar condemnatory judgment will be passed by posterity and can at once be cogently levelled against the Colour Bar Bill; for it seeks to preclude the black man by artificial and unjust barriers from the upward advance that is his natural heritage under God. The avowed design is to oust the Native from industries and to exile him from honest urban work without making provision for him to settle in rural areas. The bill is a travesty of justice carried to an extreme degree of shameless Governmental defiance and moral obliquity.

We have the consolation, however, to know that the better class of the European population of South Africa is wholly opposed to the measure on grounds of common justice, especially the majority of the Cape Province whites, the churches, the Native Welfare Societies, and all those who believe in elementary justice for all British subjects irrespective of the accidental colour of a man's skin. These are not necessarily altruistic negrophiles blinded by philanthropic ideals but ordinary citizens with a regard for ordinary equitable dealings with their black neighbours and a patriotic concern for the future of South Africa.

On the other hand those who are foremost in pushing forward this bill are the Labour members, the proverbially anti Native Nationalists of the Northern Provinces, the degenerate white unemployable unemployed, and all the reckless anarchists of the white population. The political duplicity of the Labour members must be the despair of those Native leaders, who, during the last election, vociferously applauded the Pact Government as an excellent change from the Smuts Government and acclaimed General Hertzog's as a "fine fellow."

True enough, General Hertzog, personally a reasonable gentleman, originally intended to keep back this bill after it was rejected by the Senate last year, and to incorporate it in a comprehensive scheme of Native policy; but being the dog wagged by the tail of his reactionary followers, he has been compelled to play the politician's game and act according to the dictation of his less liberal satellites, to his own discomfiture.

The spectacle is a pitiable one. We are hoping against hope that even at this eleventh hour the situation may be saved and that something may eventuate by a divine interposition to stay the impending disgrace that once more threatens the South African white man's reputation for just dealing with helpless subject races that have been entrusted to his charge by a benevolent Imperial Government.

The Cape & Transkei Teachers' Association.

THE CONSTITUTION.

i. That this Association shall be called the Cape and Transkei Union.

ii. Definition: The Cape and Transkei Teachers' Union shall be composed of the C.N.T.A., T.T.A. and any other association within the Cape Province that shall be added by a resolution of Conference.

iii. Object: The object shall be to act as recognised mouthpiece of native teachers before the authorities.

iv. Officers: (a) The officers of the Union shall be the President, Vice-Presidents, General Secretary, Assistant-General Secretary, Treasurer, and ten members of Committee, who shall be elected annually at Conference, the retiring members being eligible for re-election, and the election being conducted by ballot. (b) These shall have the power to fill any vacancy that may occur.

v. Composition: The composition of the Union Conference shall be on the basis of one delegate for every ten of its membership.

vi. Registration: The general secretary shall annually furnished by the secretaries of the constituent associations with a register of all their members, not later than three months before sitting of Conference.

vii. Finance: (a) Each component association shall, through its treasurer pay a fee on the basis of one shilling per member annually to the C.T.T.U. treasurer, at least a month before the sitting of Conference.

(b) All funds shall be banked and disbursements made by cheque countersigned by the President.

(c) No funds shall be expended except by a vote of the Union when in session, or by order of the Executive Council which shall report thereon at a subsequent conference.

(d) The treasurer shall present a report on the state of finance at each annual union conference signed by the president and the general secretary.

viii. Conference: (a) The Union shall hold its conference during the summer vacation each year.

(b) A special conference may be summoned by the president and general secretary on emergency.

ix. Quorum: Five members of the Executive Committee shall form a quorum at committee meetings and twenty-five for conference.

x. Notices: The meeting of conference shall be published in the press at least three months before the date of meeting.

xi. Order of Business: The order of business shall be (a) Devotion (b) Induction and address of president (c) Roll call (d) Minutes (e) Adjourned Business (f) Correspondence (g) Financial Statement (h) Motions (i) Other Business (j) Devotion.

xii. Amendments: The alteration or amendment of this constitution shall require a two-thirds vote of the members present at conference, provided that notification of such amendment notice be made at a previous conference.

N.B.—All notices of motion must reach the secretary before the meeting of conference.—J. P. HERMANUS,

3-16-26

The Late Date Kwatsha.

[By H. M. J. M.]

Part II.

He could not—from a cricket point of view—have, arrived at a more opportune period. Lovedale cricket then was at the height of its glory. Those were the days of such giants as the Rev. Xaba, Mocher, C. Mabona, D. Haya, Nickerk, the Setis, etc. With patterns such as these, his ever ready spirit was easily infected not only by their enthusiasm, but by the high standard of cricket they played also.

In 1912, he won his cap; and remained the mainstay of the Lovedale school after completing his Teachers' Course, having obtained his Junior Certificate as well. During his college days it is really hard to say in which department of the game he excelled, as he combined the wiles of a Barnes with the whirlwind tactics of a Jessop. St. Matthews and Healdtown players who had the misfortune to play against him in those—undoubtedly his best days, have cause to remember Date to this day.

It would take up too much space to set on paper his many brilliant achievements in these inter-collegiate contests; but undoubtedly his two best performances were both against the Saints: the first in 1915, at St. Matthews, when he scored his only century; the second, towards the close of the same year, at Lovedale. In this latter match he not only scored 77 in his best style, but later in the day, sharing the attack with 'Mzalwana,' speedily brought the Saints' innings to an ignominious end for the meagre total of 29, as against Lovedale's 344 for 5wkts. To this day I can still hear the lusty shouts of the students, "Jija tele le Alert"

After leaving school, he went to Johannesburg, where he went through an uneventful season. He left Johannesburg for Keiskamahoek to take up the post of interpreter at court. This country town, however, was too small to hold one of the best cricketers in the Union. He abandoned his post and went to King, doing yeoman service for this centre in more than one tournament.

In 1920, he came to the Diamond City, and we in the North will always think of him as a "Griqua." It was in Kimberley that he expended all his energies in the interest of cricket. In the five years that he spent in Kimberley, on five different occasions he was instrumental in the undoing of our Transvaal rivals.

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TWO NOTABLE BOOKS ON SIERRA LEONE.

"Sierra Leone in History and Tradition." By Capt. F. W. Butt-Thompson. (Witherby. 15s. net.)

"A View of Sierra Leone." By F. W. H. Migeod. (Kegan Paul. 31s. 6d. net.)

West Africa 3/7/26

For the first time, there appear simultaneously, two important books on Sierra Leone, the Cinderella of West Africa, though her oldest child. The history and topography of the Dependency has already been treated in small handbooks, and in scattered literature, but not before on such a large and exhaustive scale. The authors of both books are well known to readers of WEST AFRICA. Captain Butt-Thompson has been a contributor to our pages, and some of the chapters of his "Sierra Leone" have already appeared in them. His work is rightly regarded by the Sierra Leone Administration as of sufficient importance to merit practical assistance, and the Governor, Sir Ransford Slater, is to be congratulated on the result of this official attitude. It is impossible to overrate the value of such books as these. They deal with the material for history which, though now available, may cease to be so in a short time, because the conditions, social and others, are so greatly fluctuating. Captain Butt-Thompson has performed an excellent task in rescuing from oblivion interesting matter from private manuscripts which might otherwise have never seen the light, and it must be remembered that oral tradition is in the nature of things ephemeral. The Sierra Leone which stands at the beginning of his chronicle was known as the "White Man's Grave," though that grim appellation is no longer true and its very recollection is fading. It was then a tiny Colony on the peninsula where Freetown stands, its name significant of its ancient fame as the sanctuary for liberated African slaves. Modern Sierra Leone takes in an additional 27,000 square miles of Protectorate, divided into three Provinces and 13 Districts, administered by Commissioners. In the later development, therefore, it has the happiness belonging to absence of dramatic interest.

It was otherwise at its beginnings, for of these, the story which Capt. Butt-Thompson has to tell is appalling. It is none other than the tale of the West African slave trade, and it loses nothing of its horror by being told simply and dispassionately. The tribes that occupied the surrounding country were fine men, of an advanced civilisation. An English merchant, William Finch, who visited the Coast at the beginning of the 17th century, described the Temne people as "big and well-set men, strong and courageous, and of civil disposition; they are just and true, theft is punished with death." The merchant went on to describe their social life with something of enthusiasm—their houses skilfully built of mud and bamboo, clean, and containing furniture and trade utensils; their gardens well cultivated and filled with fruit and vegetables. They could work iron for their weapons, they drank palm-wine, they smoked from pipes of their own workmanship.

It was such a community or communities on which fell the brunt of the slave-trading sanctioned by Queen Elizabeth's charters to the trading companies of the preceding century, who were enabled to carry on the slave trade from the north part of Senegal to one hundred leagues beyond Sierra Leone. Queen Elizabeth's sanction, with characteristic disingenuousness, professed great concern lest "any (of the Natives) should be carried off without their consent, which would be detestable and would call down the vengeance of Heaven on the undertakers." For long years Native blood cried to Heaven for vengeance on the undertakers, but in this world it overtook them only too seldom. By 1615 the whole five-mile length of the river was deserted, save for one tiny hamlet of eight or nine poor thatched cottages. The infamous traffic, in which most of the Native rulers took part, continued till the middle of last century. It was not till 1850 that the report of the Slave Court was able to state that not a single cargo of slaves had been taken away from any part of the coast between Sierra Leone and Senegal.

The first settlement of freedmen in 1787 was the result of the work of a noble and single-minded Englishman, Granville Sharp. He was touched by the wrongs of the unhappy victims through seeing in an East London hospital a starved and diseased African who had run away from his master. He afterwards took up the case of another escaped slave, and brought it before the courts. Chief Justice Mansfield gave the famous decision that "the claim of slavery can never be supported. The power claimed never was in use here or acknowledged by the law. As soon as any slave sets foot on English soil he becomes free." The public conscience was roused by the added knowledge of the truth, and the Society for the Abolition of the Slave Trade was formed.

Meanwhile the streets of English towns became filled with escaped and starving slaves, "poor blacks," as they were called. Land for a settlement was obtained from Native rulers who had no understanding of the bargain they were making—and 340 ex-slaves were sent out to the Coast with officials and unfortunate women from the streets of Portsmouth and London. What a nightmare experiment! It continued in nightmare. Many died on the voyage, and as many on landing. But from the disastrous beginning, and from the successors and descendants of these ill-fated argonauts, the thriving city of Freetown, with its 40,000 inhabitants, has sprung. Many years were to go by before the slave trade was abolished, many were the horrors to be committed by subterfuge, which resulted in worse treatment and more frightful sufferings of slaves concealed under cargoes, shackled, the living to the dead. But England did what she could. We have many sins to our account, but let us thank God for giving us grace to be the first among the nations to stand forth against this insane and hideous cruelty.

Mr. Frederick Migeod, well known as a former official of the Colonial Civil Service and the author of at least two valuable books, "Through Nigeria to Lake Chad" and "Through the British Cameroon," which have been reviewed in these pages, approaches Sierra Leone from a different viewpoint. The two books are complementary to one another. Mr. Migeod has an intimate knowledge of the tribes of the district, their customs, language and environment, and he has had a long experience in collecting information from them. That is not always a simple matter in Africa, he observes, as regards quantity and is far from being so as regards quality. When the African "has grasped that it is information that is wanted, and that the payment will be adequate, he sets himself out to deliver the goods. Equally as when he trades in kernels or cocoa, or any other local product, he cannot refrain from making a small additional profit by adulteration. The only way to counter this tendency to embellish fact is to preserve no sequence in one's inquiries. As to the fairy tale teller, one can figure him seated in the evening by the firelight and retailing the stupid questions asked him and all the good things he has said in reply, ever and anon throwing himself on his back and kicking his legs in the air as his audience shriek with laughter."

Thus Mr. Migeod, and without his sense of humour and the insight it lends him, he would be a less competent observer than he is. He is not only a competent but a keen observer, and his graphic touches leave vivid pictures on the memory. It is as if he tore the veil aside from the flourishing modern city of Freetown to let through harsh echoes of the past—"the ancient melody of an inward agony." "On a Saturday night one may see a long, sad procession of the halt and maimed and blind wending its way to the hospital. A few beg in certain places. One man with both hands cut off was earning a living by collecting old straw bottle covers, which he had feebly tied in a bundle on his head and was going somewhere with them. Every few steps one dropped, and the nearly helpless old man tried to pick it up and replace it. It is possible that the old man lost his hands cut off in his early days for theft . . . . On the [illegible]ge of the cliff above the beach market one may see a [illegible] person searching for treasure in the rubbish heaps . . . . There is much real poverty in Freetown."

This is the reverse side of the picture. Added to it is the problem, which Mr. Migeod states, that the supply of "educated Natives" is in excess of the demand. He notes that the spoken language of the Creoles has developed into a form of English of its own.

This valuable book includes accounts of the Poro Society of the Mende tribe. Its antiquity is so great that the Purrus Campus or Poro Bush appears, in the place where it still exists, in the oldest mediæval maps of Ptolemy that are extant. Mende games, songs and stories of the greatest curiosity and interest are given, with specimens of Native language. Here, as in Mr. Migeod's other books, details have been rescued from oblivion invaluable to future students of the history and sociology of the district.

BRITISH WEST AFRICA.

WEST AFRICAN ECHOES.

Tropical Agricultural Research.

In the "Echo" on Gold Coast fruit in last week's issue I referred to the value of the branch of research into tropical agriculture dealing with the improvement and exploitation of indigenous products. Another illustration of its importance is afforded by the work of the Nigerian Agricultural Department on the native cotton of the middle belt of Nigeria, as described by Mr. Ormsby-Gore to the Administrative Council of the Empire Cotton Growing Association. While the Northern Provinces of Nigeria, with a rainfall of 34 in. and a dry season of six months' duration are ideal cotton-growing country, the Southern Provinces, with a rainfall of 170 in. and an atmosphere always heavily charged with humidity, are unsuitable to the culture. Between the humid belt of oil-palm forest and cocoa farms of the South and the dry belt of the North there lies a belt of low, orchard-bush country, having a rainfall of 50 to 60 in., a well-marked dry season, and a dense population, where indigenous cotton has been grown, spun, dyed, and woven for centuries. This cotton-producing belt naturally attracted the keenest attention of those who wished to establish an industry in cotton suitable for European looms.

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First Fruits of Research.

The indigenous cotton was short-stapled and poor in colour, suitable to the African, but quite unsuitable to the European weaver. All efforts to introduce alien varieties have failed, and the attention of the Agricultural Department has been turned to improving the indigenous plant. The staff at Ibadan has concentrated on this problem, and have succeeded in isolating a satisfactory strain which was shown to Mr. Ormesby-Gore. "As far as the laboratory tests and Government plantations are concerned, they have been amazingly successful so far. I did see—I admit produced under special conditions in Moor plantation—a type of cotton bred from a native strain which is ordinarily just under English staple . . . which was used for local needs. I did see, set out on a card, two seeds which had a staple of from 1½ to 2 in., which was absolutely white and had fine ginning qualities, but it will be quite three years before the final judgment can be given upon this new Ishan cotton." Much remains to be done, but there is good reason to hope that this district will be added to the Empire's cotton producers in a few years' time, and that the future of Empire-grown cotton will be assured. "On the general question," said Mr. Ormsby-Gore, "the future of Empire-grown cotton is going to depend on our

being able to turn out, in Africa particularly, a type of cotton always at least 2d. to 4d. of lint on American Middling. If we can ensure that the quality we produce in British Africa is a little better quality than American Middling, then, even if there is a gigantic production in America, there is little fear for the future of the cotton-product industry in the African Dependencies."

The Chief African Industrial Problem.

The successful establishment of the industry depends upon the willing co-operation of the African farmers, which can be gained only by proving to them that it is going to contribute to their welfare, and that their labour will reap a handsome reward. For this two things, of equal importance, are requisite—first, cheap and easy access to markets, and, second, improved means of cultivation. The first is the necessary starting-point of all African development. Mr. Ormsby-Gore, who has returned from West Africa convinced of the great future of those colonies, thoroughly appreciates the importance of this primary factor. "The only way I see at present whereby we can ensure a continual expansion of cotton-growing in the Dependencies is to do all we can to cheapen transport" by road and rail. "The more I see of Africa, the more I realise that while arterial railways are going to have a decided and essential function, the more I see the absolute necessity of roads," to extend the influence of the railways. A striking illustration of this occurs in Northern Nigeria.

"There are few more essential things you can do in Africa than motor from Zaria to Sokoto, 250 miles. . . . That motor-road, the only real motor-road west of the railway, is one continual stream. It is literally like Piccadilly, thousands and thousands of people, animals, and motor transport moving along. You are never out of sight of an endless string of humanity, night and day, carrying all sorts of things. . . . The stream thins out, of course, the farther you get away from the railway, because the farther you get from the railway you realise the limited economic radius of the railway. . . . The result is that when you get round Sokoto you get comparatively no trade. . . . All these people up here are just producing sufficient for their own needs in food and little or nothing for the purposes of trade, and are therefore poorer than the people nearer the railway." But they are only waiting for transport.

Motor roads are the key to open the gate to this vast industry.

The Second African Industrial Problem.

The second factor, the improvement of native methods of production, must be approached cautiously. In the early days of the Agricultural Departments it was too easily assumed that native methods must be bad, and must be at once replaced by European methods, but time and experience have taught caution. Mr. Ormsby-Gore "was talking to an agricultural officer in Nigeria with long experience, and he said that before you begin to tell a native that he must improve his cultivation by such and such a method, you have to be certain that you are right and that you know more than he does about it." I can confirm this from my own experience gathered during twelve years' residence and work among and with African farmers, which inspired me with a great respect for them. They are apt to ascribe most phenomena to magic or witchcraft, but I found that, though their theory might be fantastic, their practise was generally sound, and their knowledge of the character and capacity of their soils, and of the flora and fauna of their neighbourhood were deserving of attention. This, as Sir Graeme Thomson remarked when I told him of my farming experiences is not surprising, as their methods are founded on the practical knowledge gathered by many generations. I venture to add that the same principle may be profitably applied to political developments, and that reformers will do well, when contemplating interference with native institutions, to make sure that they are right, and that they are really introducing something better than the institutions evolved by the African genius, and by many generations of adaptation to local conditions.

W. F. H.

The Rights of the Cape Natives.

In opening the Government Native Conference two weeks ago, The Rt. Hon. Mr. Tielman Roos, Acting Prime Minister speaking with reference to the Native franchise, said, *inter alia*; "The Minister holds that the Native in the Cape Colony *should not stand upon a more privileged footing* than the Native in the other Provinces."

This lets the cat out of the bag. No wonder that the Cape delegates were agile enough to pounce upon this statement immediately and draw the only obvious inference, namely, that the object of the Hertzog Native Bills is to attack the vanguard of Native progress and bring it down to the level of the most backward. This quotation gives the key to the famous speeches of Smithfield and Malmesbury wherein the Premier outlined his Native policy. The Cape Natives have abundant reason for being destitute of enthusiasm over the consummation of the Union of South Africa in 1909. A federation, for which they vainly clamoured, would have suited their position better. By this Union they lost the right to sit in Parliament; they lost their land tenure rights under the Urban Areas Act; they have been forced into an oppressive poll tax; they have been compelled to enter into the pass laws of the northern provinces; the Colour Bar Act of 1926 has stigmatised them for differential treatment; the Land Act Amendment Bill threatens to enslave them under the Orange Free State system; and now their entrenched franchise right is menaced.

The policy emanates from the north in every instance. We see no Cape privilege extended to our northern black fellow citizens but rather the inflexible Krugerian repression invading the erstwhile halcyon Cape. The moral is that the hour has struck when the Natives, the Coloureds and the Indians should close up their ranks and unite to defend their privileges constitutionally. Racial discrimination, narrow provincialism, and leadership squabbles should be discouraged and abandoned in favour of the broader unity through which we shall, in conjunction with the more sympathetic groups of European friends and benefactors, be guided out of our present Egypt into the future Canaan of justice and full-blown citizenship throughout South Africa.

EUROPEAN MORTALITY IN WEST AFRICA.

A LIFE ASSURANCE EXPERT'S CONCLUSIONS.—HEALTH IMPROVEMENT AND LIFE POLICY RATES.—THE CASES OF BUSINESS MEN AND MISSIONARIES.

[SPECIALLY REPORTED FOR "WEST AFRICA."]

Mr. H. E. Raynes, F.I.A., F.C.I.I., Secretary of the Legal and General Assurance Society, submitted a valuable and interesting paper on the mortality of Europeans in West and East Africa to a meeting of the Institute of Actuaries, held in London on November 29. Mr. Raynes began with a reference to the work of previous investigators. In 1886 Dr. T. R. Sprague estimated the Congo death-rate of Europeans at 10.3 per cent., in 1894 9.4 per cent. Dr. Lyon in 1892 gave the Lagos rate as 7.04 and Gold Coast 7.27, and Dr. Sprague in 1897 gave the West Coast general rate as 4.7. Mr. J. R. Hart in 1897 gave Gold Coast as 6.2 and Sierra Leone 5.2, and in 1911 Gold Coast 1.1 and Sierra Leone 1.19. Such figures, Mr. Raynes said, showed an extraordinary improvement, and it was reasonable to believe that this extended to other tropical countries similarly conditioned. Since 1911 statistical data had been much improved. The environment could never be congenial to Europeans, and permanent residence was, and probably would remain, impossible, but the increasing European temporary population called for life assurance on terms less onerous than those at the beginning of the century. The Colonial Office statistics since 1911, excluding the War years, gave a West African rate of 1.19. The Gold Coast was the only Colony experiencing a higher rate after the War. Nigeria had the lowest death-rate, both pre-War and post-War. The Northern part was by no means unhealthy, having a fair altitude and being beyond the forest area.

"The lives are Europeans of all classes," Mr. Raynes continued, "from platelayers on the railways to judges on the bench. There is a sprinkling of about 10 per cent. of officers and non-commissioned officers in the West African Frontier Force. There are foremen sent out for short terms to assist in harbour works and other temporary jobs. One must not treat the experience as consisting of the usual class of Civil Servant. It is, in fact, a sample of adult population almost exclusively male. European officials may be granted vacation leave on full salary not exceeding in all one week's leave in the United Kingdom for every completed calendar month of total residential service in West Africa, plus the time necessarily taken on the journey to the United Kingdom, and, if the officer is returning, the time taken on the journey from the United Kingdom to the Colony. Vacation leave may be granted without any special grounds after 18 consecutive calendar months' residential service in West Africa. An officer will not be required to serve more than 24 months except in exceptional circumstances. Sick leave is granted at the discretion of the Secretary of State. It will be seen from these regulations that in normal circumstances no officer spends more than a consecutive period of 18 calendar months on the West Coast, and in virtue of such a term qualifies for 18 weeks' vacation over here, exclusive of the time on the journey. These regulations came into force in 1921.

"The record of each officer is carefully kept upon large cards containing *inter alia* the following information: Colony, name, date of birth, place of birth, particulars of previous residence out of Europe, employment or office held, date of embarkation, date of termination, cause and age at termination, date of death, age, place, and cause of death. From these cards the annual returns on vital statistics are made up and, with the exception of the War years, they have been printed and issued through the Crown Agents for the Colonies. The publication includes a table of the number of officials living on January 1 for each Colony in quinquennial age groups up to age 52 and thereafter for individual ages. There is a similar table of deaths and invalidings, the latter being those invalided out of the service. Lives pass out of the experience (a) by death, (b) by termination of contract or work upon which engaged, (c) by transfer to another Colony, which if on the West Coast would

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mean that the life comes as a new entrant in the fresh Colony, (d) by invaliding (as above mentioned), (e) by pensioning, which may mean for one of three causes : (i) health, (ii) attainment of age 50, (iii) period of service, *i.e.*, 18 years in West Africa. Since the experience covers the period up to termination of service, deaths occur both in the United Kingdom and on the West Coast. Invaliding does not usually take place until some months' leave have been spent over here. It is questionable whether, as a body, these invalided lives are really under average for the purpose of life assurance. In many cases it is simply that from their experience they are not suitable for the West African conditions. Although pensioned officers pass out of the experience, I found that a record of them was available from the books of the Crown Agents, and with the data kindly furnished, at no little trouble to them, I have made a separate investigation."

In subsequent passages, after adducing data justifying his view, Mr. Raynes said that " for at least a year after reaching the West Coast, there is a rate of mortality of about .5 per cent. above that subsequently experienced. It is a phenomenon exactly opposite to that shown in the mortality of lives recently selected for life assurance."

[Lives in England, that is, selected under the English Life Table.]

Mr. Raynes proceeded :—

" For the purpose of life assurance it is necessary that we should have some knowledge as to the conditions of the lives passing out on account of pensioning, as the additional mortality may not disappear on retirement and return to European climate. In order to make the necessary investigation I asked for the record of the officers retiring from the service for the years 1920 to 1923 inclusive, and I was very kindly supplied with the information. There were in all 287 officers and their history was recorded up to November, 1925, making in all some 931 years of life, and there were 19 deaths. The record showed the date of appointment, the date of retirement, age at retirement, post from which retired, grounds of retirement (age over 50, or over 18 years of West African service, or for ill-health), and whether living on November 1, 1925, or, if dead, date of death. The expected deaths were taken out on the English Life Tables No. 8 and the lives were traced up to the last anniversary of the date of retirement prior to November, 1925."

Mr. Raynes here gave a table showing that whereas the expected deaths in this class, from health and other-than-health causes, were 14.41, the actual deaths were 19, or a rate of 2.04 per cent., against an expected rate of 1.55. He went on :—

" The heavy additional death rate of 2.58 per cent. in respect of those pensioned for ill-health may apply only for the first few years following retirement. In accordance with our general experience in such cases one would expect the survivors to merge in course of time into normal mortality rates. The investigation, however, shows that we cannot ignore the withdrawal of these lives from the experience in assessing extra premiums for life assurance. As we before surmised, there is little doubt that the retirements on pension for ill-health have had the effect of lightening the extra mortality for ages over 40 among those remaining in service. It is unfortunate that we can get no statistical data for the invalided lives passing out without pension, but we might take the worst possible view by assuming them to be of the same quality as to extra mortality as the lives pensioned for health. . . . . If the extra mortality of 2.58 per cent. which we assume the 252 lives to sustain were spread over the whole 1,533 retiring, it would give an extra .424 per cent. per annum per person. This extra is arrived at certainly rather crudely, but it should err considerably on the conservative side for the purpose of assessing extra premiums. This compares with an additional death rate of .34 per cent. for the lives coming within the experience already deduced. For the purpose of life assurance it would appear that an addition of .5 per cent. to the rate of mortality throughout the table would fully meet the case so far as these Government servants are concerned."

Passing on to consider non-officials, Mr. Raynes said that statistics relating to other than Government servants were very meagre. He had consulted in the library of the Colonial Office the reports made by the Medical Officers of Health of the several Colonies and in some there were actual numbers of Europeans resident in the year and deaths registered. The reports on Gambia for successive years showed for other than Government servants : 1922-1924 inclusive, 358 merchants, five deaths, 49 other occupations one death, 29 missionaries, no death. The figures over the three years give a death rate of 1.38 per cent. for non-official Europeans, as against 1.29 for European officials. (The expression, " merchants 358," does not, of course, mean there were 358 merchants; there were 115 in 1922, 115 in 1923, 128 in 1924; 358 is the three years' total relating to the same section.) For the Gold Coast the figures in like classes, for the years 1920-23 inclusive, were : merchants, 65 deaths, rate 1.10 per cent; 2,054 mining employees, 13 deaths, rate .63 per cent.; and four missionaries, rate, 1.21 per cent; the total rate for non-official Europeans being thus .99 per cent., compared with 1.60 per cent. as determined from Government servants in the post-War years. (The corresponding expected rate under the English Life Table was .8 per cent.) " The light mortality of the mining employees is remarkable," Mr. Raynes said; " it may be that the average exposure to West African climate is less than a year." As showing that " accidental causes contribute to the mortality more than they do in less uncivilised countries," Mr. Raynes remarked that 14 out of 38 deaths referred to in the 1923 report by the Colonial Office were due to tropical diseases and seven to suicide and accident. He continued :—

" The object of this investigation is to arrive at some satisfactory basis for the acceptance of West Coast cases for life assurance. It is obvious that they cannot be accepted at Home tabular rates, but it is equally obvious that some of the charges made in the past, and which even now range up to £5 5s. per cent. addition to the ordinary annual premium, cannot be justified. The most common charge made is an addition of £3 3s. per cent., although some offices accept business at considerably less. Generally it is not the practice to discriminate between the different regions in West Africa, and on consideration I think the practice has much to recommend it. There is frequent travel between the Colonies, and transfers of Government servants from one to the other are common. Merchants who have experience of West Coast life do not confine their attention to a particular Colony. In spite, then, of the fact that the experience shows that Nigeria, for instance, enjoys a lighter mortality than the average over the whole of the West Coast, discrimination in favour of it for extra premium charges does not appear to be advisable. Usually offices grant rebates during temporary residence away from the West Coast and remove the extra on retirement. Some offices restrict the total extra premium payable under a policy to a certain percentage of the sum assured (15 or 20 per cent.), while others restrict the number of years over which the extra is payable.

" The problem is to find a reasonable extra premium which will cover some half per cent. addition to the rate of mortality, extending beyond the actual years spent on the West Coast. A permanent addition to the annual premium would suit many cases, such as those of Government officers likely to remain on the West Coast for a number of years, or employees of business houses in the same circumstances . . . . A permanent extra premium will not meet every case. For a short visit to the West Coast a temporary extra could alone be carried, and for an unacclimatised life it might be at a somewhat higher rate for the first year, or perhaps the first two years. It should be removable only upon evidence that the life has not suffered through the climate and it would be wise to make it reimposable in the event of the life assured again proceeding to the West Coast. I feel somewhat diffident about recommending actual figures, as these must necessarily depend upon the terms as to rebate and limitation in the number of aggregate amount of the payments. The experience of the Government officials covers all periods of furlough away from the West Coast, and this fact must be borne in mind by an office which charges temporary premiums subject to a rebate while a life resides away from West Africa. A further point to remember is that the conditions of service may vary considerably from those of Government officials whose leave is based on the rule of one week for every calendar month on the West Coast plus the time taken in the voyage. The banks and mercantile houses are generally adopting a similarly enlightened policy on the subject of leave for European employees, but this is not invariably the case."

After dealing with the data of the conditions in East Africa, Mr. Raynes concluded :—

" The extraordinary improvement in mortality of Europeans in tropical Africa during the past 30 years is a tribute to that ability in man to surmount the difficulties of his geographical environment. But the improvement shown by the statistics has not been made without effort; only those who will take the trouble to peruse the annual reports of the Medical Officers will realise the exceptional zeal to maintain the health of residents in the various Colonies and Protectorates. The study of tropical diseases, their prevention and method of treatment, has become an organised body of knowledge potent to save life to a degree which would have been incomprehensible to those malaria ridden denizens of jungle and swamp who contributed their unfortunate lives to Dr. T. B. Sprague's investigation of the middle eighties. There is little eloquence in figures, but those here who have read Conrad's descriptions of the infinite solitude and the impenetrable mystery of the typical West African forest, unhealthy to body and mind alike, will appreciate the work that has been done by the British Colonial administration, as evidenced in the death rate and invalidity curves.

" I should like to express publicly my gratitude to the officials at the Colonial Office who at considerable trouble to themselves have done everything they could to furnish the statistics for an unbiased inquiry into the mortality of the regions dealt with in this paper."

Agricultural implements, etc., in use in French Guinea, include : 910 cultivators, 1,275 ploughs, 798 harrows, and 3,487 draught oxen, while the area under cultivation by modern methods is 5,361 hectares. The last figure is more than double that for last year.

The " Kew Bulletin " states that an interesting feature in the operations of a palm-oil factory at the Gold Coast, is the use made of waste fibre left after the extraction of the pericarp oil, and of the shells of the nuts after cracking and removal of the kernels. A fuel briquette is made from these waste products, and constitutes the sole fuel used on the small locomotives which haul palm-fruit from the outlying collecting areas to the central factory.

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BRITISH EAST AFRICA.

NEW RAILWAY CONSTRUCTION.

NAIROBI, February 5.

Sir Donald Cameron, Governor of Tanganyika Territory, speaking at Dar-es-Salaam immediately before leaving to attend the Governors' Conference, outlined the Government policy for the Territory and made an important pronouncement on railway construction. He referred to greatly improved financial and economic conditions which now prevailed, particularly on the Central Railway (Dar-es-Salaam to Lake Tanganyika) which was now paying its way. Improvements in Dar-es-Salaam harbour were included in the schedule of the £10,000,000 loan.

Efforts have been made (said Sir Donald) to block the construction of the Tabora-Mwanza Railway, but the Secretary of State has taken other views, and we are now endeavouring to place orders for material to prevent a stoppage in construction. Quite recently, also, efforts have been made to declare the northern areas of Tanganyika outside our railway system, but the Secretary of State has taken my view. Sir Donald Cameron further announced that the railway from Ngerengere (on the Central Railway ninety miles west of Dar-es-Salaam) to Manda, on Lake Nyasa, the building of which was recommended by the East Africa Commission, was now as dead as the proverbial red herring, but it was now proposed to survey a line from Arusha to Dodoma and Iringa and thence south-westwards.

South-West Highlands.

Dealing with the opening up of the south-west highlands for European settlement, the Governor said that it was not in conformity with native land rights that anyone should be able to hold land without developing it, therefore after the present applications for land in the highlands were dealt with no more land would be alienated until the route of the railway had been settled.

Sir Donald also announced that the Secretary of State had promised to establish a Legislative Council in Tanganyika this year—The "Times."

The decision of the Secretary of State to complete the railway from Tabora, which is on the Central Railway, to Mwanza, the southern port of Victoria Nyanza, is in accord with the recommendation of the East Africa Commission, this line being described as the "most urgent" railway need of Tanganyika Territory, comments the "Times." It will give the Mwanza district an alternative route to the sea by opening direct communication with the Dar-es-Salaam. Hitherto goods from Mwanza have been taken across Victoria Nyanza by steamer and thence sent by the Uganda Railway to Mombasa. Opposition to the building of the Tabora-Mwanza Railway has been shown in Kenya, on the ground that development has not yet reached such a stage as to warrant competitive lines.

With regard to the other big railway project, the Ngerengere-Manda route was designed wholly and the selected line is designed partly to open up the south-west areas of Tanganyika. It was claimed for the Manda line that it would also serve the northern part of Nyasaland. That part of the new approved railway which will link Arusha with the Central Railway was one of the projects recommended by the Commission.

AIR SERVICES.

NAIROBI, February 7.

It is understood unofficially that nothing definite has been settled about future progress in regard to air services in East Africa. The Governors' Conference has discussed the subject, Captain Gladstone, Director of the Blackburn Company, being present.

At the outset of the discussions considerable keenness was shown on behalf of Kenya, Uganda and the Sudan, and it was tentatively agreed to grant £12,000 (twelve thousand sterling) for an immediate aerial survey, but later on, it is understood, the Sudan backed down, with the result that the total sum of £7,000 (seven thousand sterling) was offered, which is considered to be useless for the purpose.—Reuter.

1925 A MILESTONE IN KENYA'S HISTORY.

Lord Delamere Reviews the Position.

The year 1925 has been in many ways a milestone in the history of Kenya, and the tour of the Parliamentary Commission must be counted as a great landmark in the progress of the country.

These points were emphasised by Lord Delamere at a Nukuru dinner when he gave a comprehensive review of the colony's present position. The Commission's report, he declared, had undoubtedly opened up broad vistas of great future development to the people at Home through which they could see the light shining in the darkness that they (most of them) believed alone existed in this part of Africa. And it had produced a different political and personal atmosphere in which the facts about the colonist and the native, the official and the missionary, could be examined in the light of reason, and correct and sane judgments made possible.

"Since the war until now every Kenya colonist had felt like a traveller in the Sahara who had been overtaken by one of its desert sandstorms. He had bowed his head to the storm of abuse and criticism, hoping that some day it would end and that not too much damage would be done in the meanwhile. And at last the lull had come—largely owing to this Parliamentary Commission's report, which had brought the truth before the eyes of the very sensible people in Great Britain who had been misled as to the facts; also to speeches made by Lord Balfour, Mr. Thomas, Mr. Amery, and others—for which they were really grateful—and owing, too, to the natural reaction which was sooner or later sure to be created in the minds of normal Britons by the exaggerated statements made by our detractors.

Aftermath of the War.

"Everyone became a little unbalanced after a big war, and Kenya was in the unlucky position to be still subservient, as a Crown colony, to the actions of statesmen and politicians who had been over-worked to win the war and were worn out and unable to say 'No' to the absurdities of a few sincere cranks and interested defeatists who led the cry against Britons overseas, all over the world. The Commission had introduced an atmosphere of mutual sympathy; it had dissolved much of the bitterness which was growing in their minds; it had made it possible for them to deal with their own position and their own faults, which was impossible before when everything they did was wrong—and that was an inestimable gain.

"In addition to these outstanding events of the year, it has been productive of great strides in many directions.

"We are on the eve of settling the question of our native lands," added Lord Delamere. "We have put education and medical services on a new basis. The inter-colonial railway question has been settled in a way which minimises the details of Colonial Office control on railway working, places the High Commissionership of Transport in Kenya, and separates the economic policy of railway building from political pull as far as can be done without destroying the influence of the Legislature; and the Order in Council does not deal with assets—only control of management. I believe that the balance is all for good. The alienation of unoccupied land is to be proceeded with. All educational authorities are now agreed that native education must be placed on a sounder and more practical basis. The question of M'baraki has been settled and a Committee is now sitting to recommend methods of control and working of the port as a whole. Railway construction has made great strides where the railway administration has had control of the building. The Uasin Gishu Railway is at last finished, and the Nyeri Railway is fast approaching completion, as well as the Solai and Kitale branches.

"Numbers of new colonists had come to the colony during the year, and the Publicity Office had been started in London in a splendid position.

CONFERENCE OF GOVERNORS.

Problem of Communications.

NAIROBI, February 5.

While the Conference of East African Governors is progressing smoothly in regard to issues like research, it is nevertheless believed that considerable differences of opinion exist in regard to the problem of communications, and particularly as to whether there should be competitive development between the Kenya and Tanganyika railways. Important memoranda on this subject were issued to-day by Sir Edward Grigg, the Governor of Kenya, and by Sir Donald Cameron, the Governor of the Tanganyika Territory.

Sir Edward Grigg points out that German rivalry has been eliminated in East Africa, and that British economic development is not limited now by frontiers nor need it be retarded by inter-colonial rivalry. He therefore submits that railway development in East Africa should be pushed forward on co-operative, complementary and non-competitive lines, and that railway questions should be judged from the standpoint of geographical and economic convenience and without regard to boundaries. He queries the value of the late German territories if they are still to remain watertight compartments, and emphasises the right to Kenya, in view of her war sacrifices, to be heard on questions of common interest. The colony, he declares, has been severely hit by alterations in the currency, and by the loss of Jubaland.

Future an Open Book.

The memorandum continues: "The future, however, is still an open book, and for Kenya it will turn to a very great extent on whether she is to look for co-operation or competition in the organisation of the late German East Africa."

Sir Edward Grigg points out that if the railway rates are not assimilated when the Mwanza-Tabora line is built, there must be a diversion of profitable trade from the Uganda system, resulting in increased export rates and penalising production.

The memorandum of Sir Donald Cameron states that so far as he is able to pledge Tanganyika, he is ready to give a full assurance that a spirit of co-operation and not of competition guides him. His principle in railway matters is to secure the cheapest means of getting produce out of and imports into the country. If the allocation of definite zones for the working of the railways is to be treated as a regular policy, a refusal to sanction any departure from it would lead to a violation of his principle, mentioned above, and might retard the development of tracts of country, and thus cause injustice to the inhabitants.

TO ADVISE ON EAST AFRICAN AFFAIRS.

On the opening of the new Eastern Africa Trade and Information Office in London, the Secretary of State for the Colonies has appointed an Advisory Committee of gentlemen who are closely connected with East Africa. Lord Cranworth has consented to accept the chairmanship of the Committee, which will operate mainly through three sub-committees, the membership of which will be as follows:—

Kenya Sub-Committee.

Lord Cranworth, M.C., Chairman; Major-General Sir John Davidson, K.C.M.G., C.B., D.S.O., M.P., Sir Sydney Henn, K.B.E., M.P., Lieutenant-Colonel R. P. Collings Wells, C.B.E., D.S.O., Major W. M. Crowdy, Mr. C. B. Hausburg, Mr. F. S. Joelson, and Mr. J. H. Wilson.

Uganda Sub-Committee.

Sir John Davidson, Sir Sydney Henn, Major Sir Humphrey Legget, D.S.O., and Mr. D. F. Basden.

Third Sub-Committee.

For Tanganyika Territory, Zanzibar, Nyasaland, and Northern Rhodesia:—

Sir Randolf Baker, Bart., D.S.O., Sir Trevredyn Wynne, K.C.S.I., K.C.I.E., Sir Alfred Sharpe, K.C.M.G., C.B., Sir Sydney Henn, Mr. F. S. Joelson, Mr. D. O. Malcolm, Mr. C. Ponsonby, Mr. A. Wigglesworth, and Mr. J. H. Wilson.

Y C HERALD TRIBUNE
FEBRUARY 14, 1926

Race Problem Looms Big in South Africa

Native Influence and Power Given by Ballot Right to Majority Reviewed as to Effect on White Settlers

Segregation Is Analyzed

Views Presented by Leaders in Several Areas Discussed by Brussels Paper

BRUSSELS.

Belgium, a small state with a large colonial possession in Africa, shows an acute interest in all African problems. The colonial page of "L'Independance Belge" recently contained a striking article on the race issue in the South African Union. In that dominion politics, economics and race and color prejudices are all interwoven in an intricate problem. The writer said:

"In South Africa the native question has just entered a critical phase. South Africa has a European aristocracy of 1,500,000 whites living within a mass of 6,000,000 blacks. The native population is increasing more rapidly than the white population and European immigration cannot offset the deficit. Immigration is limited by the 'color bar,' which confines the European to certain occupations. All the manual labor is done by the blacks. The Union has even had unemployment crises recently. There was a surplus of Europeans without work, while there was also a labor shortage in the mines.

"The native population is not only increasing in number, but is developing economically and making progress in education and organization. Natives and mulattoes possess the right of suffrage in Cape Colony, but do not vote to any great extent. In the Transvaal, Natal and the Orange State they have no political rights. Finally, there are three native territories within the Union—Bechuanaland, Basutoland and Swasiland—under the protection of the British government, which is represented by high commissioners.

"General Hertzog, the South African Prime Minister and chief of the Nationalist party, has just announced his program with regard to the natives.

"'Never,' he said, 'has there been a clearer determination to clarify our native policy than there is to-day. Whites and blacks alike demand a solution. The three other provinces cannot give the natives the right to vote on the basis established in Cape Colony. Giving the natives the suffrage would mean the ruin of European civilization. The native electors would soon exceed the European electors. My propositions are:

"'(1) Give the natives the lands promised them in 1913. That act, proposed by General Botha, allotted them one to two hectares per person.

"'(2) The education of the natives must aim at allowing them local self government by village or tribes.

"'(3) To this end native councils ought to be established, in accordance with the law of 1920.

"'(4) The right to vote for members of Parliament should be withdrawn from the Cape Province natives. But in return all the natives of the Union ought to have the right to elect seven Europeans to represent them in the legislative assembly. The Cape, Natal and the Transvaal would elect two representatives each and the Orange State one. These seven members would be in addition to the number fixed by the constitution. The Nationalist party recognizes that in case of segregation the mulattoes of the Cape should be put economically and politically on the same footing as Europeans in all the provinces.'

"There is no unanimity in the government majority on the Hertzog proposals. The Transvaal Nationalists and the Transvaal labor party previously had refused absolutely to consider direct representation of the natives in Parliament, even advisory representation. The color bar is the platform of the Labor party. There is strong opposition in Cape Province to the withdrawal of suffrage from the natives, while the northern provinces do not wish to recognize the equality of the mulattoes.

"A native Congress, meeting in Capetown, rejected the Hertzog program. It felt that the General wanted to set the mulattoes against the natives, in order to control both more easily. The natives would accept complete segregation. They would like to see the country divided into two sections and a black parliament legislating for the natives without any intervention from the Union parliament. The black parliament would be under imperial control from London.

"The Orange Nationalists declare that the natives must be held in complete subjection. All that they concede is a right to vote for the mulattoes, since there are hardly 7,000 of the latter outside Cape Colony.

"'Ons Vaderland,' Nationalist organ of the Transvaal, says: 'We fought the great war to the end to save democracy; we shall push segregation to the limit to save our children's future.' But segregation requires vast areas, which can be found only in the native protectorates.

"In fact, the whole future of the Union is at stake. It is impossible to maintain the 'color bar,' the limitation of European immigration and the exclusion of white artisans and laborers and at the same time to maintain white domination over a black people conscious of its numerical strength and economic development.

"General Smuts, now in opposition, is against the Hertzog propositions. The present Nationalist-Socialist majority is precarious, and it is probable that General Smuts will return to power.

"'The old South African traditions,' General Smuts has said, 'do not harmonize with a grant of political rights to the natives. We cannot give parliamentary institutions to people before they are ripe for them. They ought to have their own councils and arrange their local affairs. We must advance prudently along this road—step by step. It leads in the right direction.'"

The Late Attorney Poswayo.

By the death of Henry Ngcubu Poswayo at Engcobo last month the Native people have lost a great helper and patriot Born forty-five years ago in Tembuland he received his earliest education at All Saints School, Engcobo, St Johns, Umtata, and at Zonnebloem in Cape Town, crossing the briny ocean in 1904 to Colwyn Bay Institute, North Wales. In 1909 he took the Barrister-at-Law course at Lincolns Inn, qualifying at the record minimum time of eighteen months returning to South Africa in 1912 when he qualified after a further eighteen months under Mr Gancia at Cofimvaba as Solicitor of the Cape Province and displayed unusual ability. As a practitioner at Engcobo he achieved not only meritorious success at the side bar, but earned the esteem of both his European and African neighbours as a perfect gentleman in social life. Locally he encouraged his people in sports, especially cricket, in which he was a fine batsman and bowler. Never at any time constitutionally strong, he suffered for many years from liver trouble, and later from intestinal affection to which he finally succumbed on the 8th ult, on the morning of which day his friend Mr D. D. T. Jabavu arrived just too late to see him alive, but in time to partake in the funeral ceremonies

Although he was not an aggressive personality in public life, he distinguished himself in private life by his abstinence from liquor, a besetting temptation for most Native lawyers, by his interest in Christian work, and by his intelligent advice to all who sought it

We deeply sympathise with his widow and family and all relatives :

SEES EUROPEAN RULE IN AFRICA GIVING WAY TO A NATIVE GOVERNMENT

Tribal Government Ousts That of Akida—Native Political Development And Agriculture Being Encouraged—Construction Of Railways Aids In Development.

There are two schools of thought today on the government of African natives. The first school believes in what is called direct administration: that the judgment of disputes, the collection of taxes, the expenditures of money and the enactment of laws should be rigidly retained in European hands; in fact that an African colony should be firmly administered by a European, and not a native government, says a correspondent in the Christian Science Monitor, writing from DAR ES SALAAM, Tanganyika. This is the system which prevails in the French colonies of West and Equatorial Africa, the British colonies of Kenya and Rhodesia, and in part, at least, of the Belgian Congo.

Explaining the opposite school of thought, this correspondent says it is one which believes in the method of indirect administration. The members of this school believe that the tribal organization of the native should be allowed to develop along natural and not European lines; that the institutions which governed the native before the white man's advent should continue to govern him in tribal matters; that the white administrator should confine his activities to preventing unquestionable abuse and to giving kindly advice and encouragement.

Indirect Administration

Under the method of indirect administration, native courts try native cases subject to Europeon revision; native chiefs collect native taxes, and tribe has a native treasury created out of a portion of these taxes and the fees and fines of native tribunals, from which tribal salaries are paid and expenditures made for tribal purposes, as determined by tribal and not the European authority. The only control of the European administrator is to see that the money is not expended on manifestly foolish objects, and that it is not misappropriated.

Race Problem – 1926 II.

Africa.

The first Governor of Tanganyika, Sir Horace Byatt, accepted in theory the method of indirect administration; but it has remained for the second Governor, Sir Donald Cameron, formerly chief secretary of Nigeria, where this method has been given its fullest effect, really to put it into practice here. Unlike the method of direct administration, where Europeans simply rule a country as if it were a part of America or Europe, the method of indirect administration is difficult to apply. It demands, in the first place, a detailed study of tribal institutions; and, second, a sympathy and tolerance of minor abuses which would shock a real lover of "efficiency."

Tribal Organization

There are two forms of tribal organization in this territory, the democratic type, found among the Bantu, whic htakes the form of 'councils of elders," and the autocratic type, where tribes are ruled by powerful chiefs. Among many Tanganyika tribes the latter form of organization will also be found, usually as the result of alien invasions. The first of these invasions came from the Abyssinian border, in which Hamitic warriors, sweeping down through Uganda, past Victoria Nyanza, left a number of powerful native kingdoms, such as the chiefs of Bukobs of the present day. At a much later date—in the eighteenth century—another Hamitic people, the Nasai, crossed what is now the Tanganyika-Kenya frontier between Lake Victoria and the sea. Today the Masai people are divided between these two colonies, the paramount chief of the tribe living in Tanganyika Territory.

In the south, Zulu tribes also periodically invade the country; under the name of Wangoni; they commenced the devastation of southern Tanganyika, which was completed by the Maji-Maji rebellion of 1905, in which the Germans killed about 120,000 natives. As a result this territory is without a population. Finally, along the coast remain the traces of an Arab civilization which for a time dominated, not only the coastal strip, but also the slaving route from Bagamoyo to Tabora and Ujiji.

Akidas Abolished

It was the policy of the German Government before the war to install akidas—who were originally Arab officials utilized by the Zanzibar Administration to rule Tanganyika before the German occupation—is those parts of the territory where no native tribal organization existed. Since these akidas are really alien, as far as natives are concerned, the British administration has attempted to do away with them, and in their place substitute real representatives of the people. In some places the administration has restored to power the decendants of old chiefs; in other places, where all traces of such chiefs have disappeared, such as in the towns along the coast, the Administration is planning to introduce a system of native councils elected by the people.

SOUTH AFRICAN NEWS & NOTES

AFRICA FOR THE AFRICANS—A DUSKY CRUSADER — LABOUR COLONIES—POLITICS — THE INDIAN AGAIN.

("*African World*" *Special Correspondent.*)

CAPE TOWN, January 29.

The cry of "Africa for the Africans" has again been raised in our midst, this time by Professor James Thaele, an American negro, whose object is to organise all the natives in the country under one banner, so that eventually they "may come into their own." He is no enemy of the white man, this dusky professor. But, at the same time, he does think that in time to come, when he has spread the gospel of the industrial, political, and economical organisation of the native peoples, the Africans will elbow the white people out of Africa. They will get possession of "their country" by economic forces, just as the "Indians have to a large extent done in Natal."

Three hundred years of history, declares the candid professor, have shown that white and black cannot live amicably side by side, and, therefore, they should separate. The natives have developed a race consciousness, and "feel that they want to be masters in their own home." In the furtherance of the great scheme, Thaele hopes to have the co-operation of the Indians and Cape-coloured people. Publicity in the Press has been given to his views, and it is significant of the change of attitude of the South African Press towards native propaganda that these days any organisation at all representative of native opinion can get its views expounded in the Press.

Significant Change.

Not so many years ago, anything of the sort would have been considered *infra dig.* But not now. It is realised that the natives are capable of supplying excellent "copy" at times, though whether it is wise policy to give prominence to the purely sensational, which has been done in certain quarters rather too frequently of late, is another matter. However, it is well to remember that as the native must inevitably play a very big part in the future development—political and economic—of South Africa, it would be injudicious not to maintain touch with his particular point of view. Meanwhile the professor is proceeding on his way endeavouring to interest his brethren in the great black-nation idea. Incidentally he proposes to teach them baseball!

What is aptly described as the biggest thing yet done musically from a purely South African source is the decision to devote the whole of the April programme of the Johannesburg Musical Society to the works of Mr. Sydney Rosenbloom, the South African composer, who has earned the commendation of one of the great pianists of the day, Moiseiwitzsch. This will be the first occasion on which a full piano and vocal programme has been provided by a South African. It speaks well for South African art.

Bad News for Work-Shys.

The won't-works, dole-drawers, vagrants, and "stiffs" are in for a bad time when the proposed Labour Colonies are established, a draft Bill in connection with which has now been drawn up by the Labour Advisory Board at Johannesburg. The idea is that magistrates shall be given power to commit any loafer or work-shirker to work on a Labour colony for a period of not less than a year, and not more than five years. These born-tired gentry will act as farm-labourers, and their efforts will be subjected to close supervision. In the event of a man refusing to work, his sentence will be altered to a term of imprisonment. In certain cases the men will be permitted to take their wives and children with them.

Practically no wages will be given, but food and clothing will be provided—a provision that will come in extremely useful for dealing with wife deserters and children.

The trouble under the present law is that a wife-deserter says he is out of work and cannot support his family, the magistrate find it difficult to prove the contrary. Such men may be actually living with other women and making some sort of an income, while their legitimate families starve, or are supported by the State. The most valuable part of the Bill is a provision that willing workers from Labour Colonies should later be given a bit of ground of their own to work. They will then be more or less independent small farmers under benevolent State supervision.

An Eye on Mr. Madeley.

Restraining influences have been brought to bear on Mr. Madeley, whose delightfully outspoken advocacy of a policy of extremism set up such a fluttering in the political dovecotes; but those who know W.B.M. anticipate that the new Minister will not remain subdued for long. It is not in his nature to take criticism lying down, and of criticism he has had an abundance ever since he showed his hand. The Nationalist Press has taken him severely to task, and emphasises that, though Mr. Madeley stands for extremist ideals, the Nationalist Party *does not.* And so the question again arises, How long can the Pact last? It was never intended to be more than a temporary affair, and it is becoming increasingly clear that dissolution will come much sooner than was expected, especially by the Nationalists. By giving Labour a couple of seats in the Cabinet and following a policy of moderation, General Hertzog undoubtedly thought that he would be able to retain the hearty support of Labour for five years at least.

Gilbertian Situation.

Had he only people of the type of Col. Creswell to deal with all would have been plain sailing, but latterly, as the Labour Conference at Port Elizabeth proved, danger has threatened from another quarter, and one over which Col. Creswell had no control, namely, Labour's Left Wing. Recognising this, the Premier endeavoured to placate the malcontents by taking Mr. Madeley under his Cabinet wing. It was an astute move, but misfired. W. B. M. was not the least bit grateful; nor were his followers. They regarded their leader's selection as no more than his due, and a belated recognition at that. The position is Gilbertian, to say the least, and it remains to be seen whether Sir Abe Bailey's prediction that Mr. Madeley will, like the ox in the famous Bovril advertisement, be "bottled up" when the other members of the Cabinet "start on him." At any rate, if a curb is not put on Mr. Madeley the life of the Pact will certainly be jeopardised and a political crisis precipitated.

A very large section of the Labour Party, especially on the Rand, has never been very partial to the alliance with the Nationalists, and the feeling is gaining ground that to continue it means retarding Labour's advance to independent power. It is also felt, and with considerable justification, that the South African Party and the Nationalists have much more in common than the latter and Labour. Recognition of this indisputable fact may yet result in something in the nature of Hereeniging; but the time is not yet. Meanwhile, the South African Party pursues the even tenour of its way, confident that in due course its star will again be in the ascendant. No doubt it will.

Indians Anxiety.

The Indian, like the poor, always appears to be with us, but if the Nationalists, backed up solidly by Labour, have their way, that ubiquitous gentleman may come to the conclusion that South Africa is not so Utopian as of yore. His wings are to be very severely clipped by the Colour Bar and other Bills whose effect is calculated to involve him in a mesh of restrictions from which even Mr. Houdini might find it difficult to extricate himself. The legislation contemplated has raised something very much more than a storm in a teacup, especially in India, where the Indians seem to have enlisted the almost hysterical sympathy of the Viceroy. Lord Reading's utterance at Delhi was read here with considerable surprise, to say the least, and in prejudging the issue, as his Lordship did, he was not exactly maintaining the highest tradition of the profession which he once adorned.

An Injudicious Outburst.

The speech did the Indian cause little good, and had no greater effect than the wild outbursts emanating from some of our local leaders of Indian opinion. General Hertzog is not to be stampeded, and in averring that the matter is one solely of domestic economic legislation he has with him the consensus of European opinion in South Africa. General Smuts has grave doubts about the policy being pursued, and foresees trouble. There is much talk about the obligations which the Smuts-Gandhi agreement—a "gentlemen's agreement"—carried, but opinions as to the interpretation of that agreement differ very largely—and the Premier differs with General Smuts. Meanwhile, the Indian wrings his hands in despair, and it is clear that while for some people there may be no place like home, the definition does not appeal to *him!*

Sir Abe's Return.

Great prominence has been given to an interview which Sir Abe Bailey gave to the Press, and the opinions, which the popular baronet expressed in characteristic style, once more indicate his wonderful breadth of

view. His plea for Anglo-Dutch co-operation in the solution of the country's most serious problems is timely and calculated to bear fruit, for Sir Abe Bailey enjoys the respect of all parties, and his words invariably carry weight. It is felt, too, that the time has arrived when Sir Abe should return to the House of Assembly. Safe seats have been offered him, but anything savouring of a walk-over is distasteful to Sir Abe. For him a fight every time, the tougher the better. And so when he does come back (and everyone hopes that it will be soon) it will be via the route on which the obstacles are many.

Parliament is in full swing now, and the session promises to be of more than usual interest, especially when the Electoral Bill, with its notorious press clause and the residential qualification on which the Senate rejected the measure, makes its early re-appearance. The Lower House will then come to grips with the Upper Chamber. Should either Bill again be repealed, the Government will, no doubt, seek the solution, provided for such a contingency under Section 63 of the Act of Union, by summoning a joint sitting of the two Houses. Thus a way out of the impasse will be found and dignity will be retained, and the idea (it was really never anything more than an idea) of "reform" so far as the Senate is concerned will be tactfully forgotten.

OBITUARY.

Late Rev C Lubisi.

[Contributed.]

The mortal remains of the late Rev Lubisi were laid on the 15th Jan to rest amid manifestations of grief and sorrow in the Wesleyan Cemetery, Maritzburg. A large number of friends from the town and country attended the obsequies, under the supervision of the Superintendent, the Rev. A. Eben Griffin, assisted by the Reverends: G Majozi, Seb. Msimang, M. Marbe and Mdhlozini

Testifying to the esteem in which the deceased gentleman had been held the short time he has been minister over the Maritzburg Native Wesleyan Circuit, religious sections of the church such as the; "Abafazi Bo Manyano" preachers, evangelists, and ministers streamed in from all directions There were also floral tributes from some of the friends In addition to the above—mentioned ministers, the following were present. Reverends: P. Yeni, E Msimang, Gojo, Wesleyan Dewar, M, Sililo Presbyterians and Mnganga (Congregational).

There is no doubt that a powerful and faithful servant of God has departed He played his part well and leaves us a clean record of his work. It is quite evident that by the inexorable decrees of the Almighty, the veterans are gradually being gathered to the Betterland, and in the passing away of this venerable patriot and worker of God, the Wesleyans lose one of the ablest and highly respected of their large community.

The chief mourners are Mrs C. Lubisi his beloved wife, and two sons. He has done duty worthy of all respect, and his works preach after him. "Rest in peace."

Correspondence.

Cape Teachers in Natal.

[TO THE EDITOR, IMVO]

Sir,—In your issue of November 3rd, 1925 there appeared, inter alia, under the heading Ezase Natal, the following paragraph:—

Ukugxotwa kwe titshala zase Koloni yi Natal Education Office ngoba ingama Xosa. Olucu u lubye lwa vuka; Loyikwa ukwanda ko Z. K. Matthews, B.A. no R. T. Bokwe no M S. Radebe, etc.

It is generally known that there is a fair number of Cape trained teachers especially from the South African Native College, employed in Natal, and naturally a statement of this kind implying, as it does, that their presence in that Province is looked upon with disfavour, disturbed the minds of those concerned, who felt that it should not be allowed to pass without some notice. The paragraph suggests that this is an old prejudice which has broken out afresh owing to the presence of the above mentioned teachers We believe it is unnecessary as well as undesirable to go into the history (if any) of this matter, but have to state that we have official information that the Natal Education Department has no prejudice against Cape trained teachers as such The latter Department has so far shown itself to be the most enterprising of the Education Departments in the matter of putting Native Teachers into positions of responsibility such as teaching in Secondary and Training Schools, and in carrying out that policy they have enlisted the services of teachers of all tribes, as may be judged from the fact that of those mentioned in connection with this matter and who, we suppose, may be regarded as the possible objects of this alleged prejudice, only one is a Xosa, another a Mochuana, the third a Zulu. We hold no brief for the Natal Education Department, but most of us from the Cape who are in their service can testify to the fact the most courteous and unbiassed treatment has been meted out to us in Natal, where it is a mistake to suppose that Cape trained teachers, be they Xõsas or any other tribe for that matter, are regarded as aliens, as the views of your correspondent might be taken to suggest. In fact, we find it difficult to believe that such an allegation can be substantiated. In conclusion we venture to submit that statements of this kind which savour of tribalism, and which tend to create an atmosphere of suspicion and distrust where it is highly undesirable, are, to our minds, very unfortunate, especially at this time when racial unity among the natives is an absolute necessity.

We are, etc,

SOME CAPE TRAINED TEACHERS IN NATAL.

Gold Coast.

Gold Coast Intelligence Bureau.

It will be of interest to many connected with West Africa to know that Mr. A. A. C Finlay, I.S.O., late Assistant Colonial Secretary for the Gold Coast, is now established at Abbey House, Victoria Street, in connection with the work of the new Commercial Intelligence Bureau. Mr. Finlay has the great advantage of more than twenty years' service in the Colony, and knows from practical experience the possibilities of the country, and his wide knowledge and capabilities should be invaluable to the new Bureau.

Native Pass Laws Victory.

We heartily congratulate the Native intellectuals of the whole Union in their victory over the iniquitous Pass Laws which had been revived by the Minister of Justice against all objections by the leading Conferences and Joint Councils that represent our people. The Bantu will yet win more victories when they continue to act in united and constitutional agitation against all abhorrent anti-Native legislation such as is imposed and contemplated by an unsympathetic Government.

Reuter's account runs thus:—"An important decision in connection with the Transvaal native pass laws was given in the Appellate Division of the Supreme Court in Cape Town on Friday, 29th January, 1926 The appeal was a test case by a native woman, Helena Detody, against a convicton by the Transvaal Provincial Division for being in a street in the Pretoria Municipal area at 11·25 at night without a pass.

Our Commissioners' Methods.

It is about four years ago that the Government installed a Chief Native Commissioner for the Ciskei with a full staff and equipment for the purpose of centralising Native Administration and to introduce the Council System under Act 23 of 1920.

What this official has done to justify his existence is still a mystery. Far from organising the Natives to be ready for a Council, he has from the very start adopted methods calculated to oppose group against group among our people, especially the intellectuals against the illiterate. He has never summoned a public meeting of all classes of Natives nor has he encouraged them to aspire to a Council Now that the Prime Minister has definitely declared his intention to apply the Council System we would have expected him to get a move on forward, but his doings among the Amadlambe tribe recently give us ground to believe that he is not really in favour of the Natives being united in the matter of obtaining a Council.

We feel it a pity that such an important position in the Native Affairs Department should be squandered in such abortive and unelevating propaganda. It seems high time for the Premier to step in to save the situation as the Natives of the whole district have again and again unanimously reiterated their desire for the application of the Native Council System.

The Premier's Inconsistency.

What the thinking Native is expected to make of the methods of the present Government with regard to native policy is a puzzle. General Hertzog had undertaken to lay down his whole policy in Parliament first this session. Instead of that his Ministry continues the old order of piecemeal legislation affecting the Bantu regardless of the strong feeling aroused in all Native circles on the subject of the Colour Bar Bill The first measure introduced this session is the resuscitation of the same Colour Bar Bill that died an inglorious death last session and this is being done assiduosly without any consultation with the native people. The Trankei Council had asked to be allowed to appear at the Bar of the House of Assembly to plead the native cause. This was turned down in the teeth of vigorous protests from both Europeans and Bantu. The official Government Native Conference met at Pretoria last December, and General Hertzog specifically laid it down that the only subject on the table for discussion was that of the Native Administration Bill, dealing mostly with Native customs, and said that his policy as enunciated at Smithfield would not then be discussed but deferred for until the next conference in 1926, when his Native policy as a whole would be laid before Parliament. At that juncture not even a hint was made by him that he intended to revive and steam roll the Colour Bar Bill Now, on the first of February General Hertzog, as reported by the daily press, repudiated the statement that the Natives had not been consulted on the Colour Bar Bill and "pointed out that the Native Congress [presumably the official Government Native Conference] discussed the matter, so that the Natives had the fullest opportunity of discussing the matter since last session Moreover, he had personally visited the Native territories, listening and replying to the Natives' views He could not see how possibly the Natives could be more and better consulted"

As a piece of political jugglery this is hard to beat The Natives will have a higher appreciation of European political institutions when more sincerity is evident than has been displayed in connection with the passage of this notorious and un-British Colour Bar Bill.

Race Problem – 1926 I

Africa

THE COLONIAL OFFICE MISSION.

MR. ORMSBY-GORE'S NOTABLE SPEECH.—"WE DO NOT COME TO CHANGE POLICIES."—"THE SPLENDID LOYALTY OF BRITISH WEST AFRICA."

The Colonial Office mission reached the Gold Coast capital in the latter part of March, and was officially welcomed by the Governor, Sir F. G. Guggisberg, Chief the Hon. Ofori Atta, C.B.E., etc.

In replying for the mission the Hon. W. G. Ormsby-Gore, M.P., Under-Secretary for the Colonies, said :—

West Africa 4-1-26

Your Excellency, the Honourable and Head Chief Ofori Atta, and gentlemen :—I thank you very much for according me an official welcome of yourself and of the Legislative Council of the Gold Coast, and also for this opportunity of making, individually and collectively, your acquaintance.

The object of these tours is primarily to bring into closer personal touch those in the Colonial Office and in public life in England who have some special share of responsibility in Imperial policy in regard to Colonial Affairs with those who occupy positions of responsibility in the Colonies themselves, I am confident that if we are to secure that most important result, namely, continuity of policy both in England and in each Colony with changing Governments at Home and changing Governors in the Colonies, some better machinery should be established. The first step, I think, towards that is the arrangement of visits either by the Secretary of State or his Under-Secretary or by some responsible individual in public life at Home on his behalf accompanied by some of the permanent staff of the Colonial Office. I can testify now from my own personal experience the enormous help that it is to anybody who is working in the Colonial Office of having seen and met, in the countries where they are living and working, those who are undertaking the task of guidance and direction. It makes the whole difference to know something of the atmosphere, to know something of how it looks from the other end. I should like to say that I have always been struck, and nowhere struck more than during this tour in British West Africa, by the extraordinary generosity of the welcome and interest that they give me and my colleagues everywhere. It shows that we are regarded at any rate as potential helpers and it is in that capacity that we come. We are most anxious to learn something of your problems. We do not come to change policies. We do not come to say this ought to be done and that ought not to be done. We come quite frankly as learners. It will be my important duty to prepare for my chief, Mr. Amery, and for Parliament, and that is for the world, a report of my tour. I make no claims to infallibility and I realise that a few weeks' passage through successive Colonies is all too short a time to enable one to see things in their correct proportions. But the advantage in a visit of this kind—certainly this has been so in the past—is due to the fact that a visit of this kind gives an opportunity, both to officials and to unofficials, of assembling, as it were, their problems, the facts and ideas current in their minds, thus enabling a sort of stock-taking to take place of the position. I am confident that you, sir, and any Governor will find that opportunity of stock-taking is of value not only for the purposes of record but also for purposes of maintaining continuity in the future, and also for bringing to light, as occasion may require, the particular problems of the moment.

I hesitate, having been 48 hours in the country, to say anything to you about the Gold Coast. I have only as yet visited one of your institutions, namely, the Gold Coast Hospital; but can say with confidence that that alone is an institution which places the Gold Coast in the forefront of the British Colonies. (Applause.) It sets a standard and it is a definite achievement of which you in the Gold Coast and the British Empire as a whole may be proud. (Applause.)

Quite frankly, I think the British Empire has reason to be proud of the Gold Coast. You have a record of progress, at any rate, of material progress, particularly in your premier industry, which is quoted throughout the world, and the achievements you have reached in that particular industry are due primarily to the energy of your people, of the farmers themselves. It is also due to wise management and wise policy which have distinguished this Colony during the last 20 odd years. You are now wealthy as the result of the expansion of that wonderful industry—or comparatively wealthy; and that wealth is enabling the Gold Coast to do things which we hope other African possessions of his Majesty will be able to do as their economic development takes place.

The eyes of Africa, and of a great deal more than Africa, are upon Achimota. It is a great and expensive experiment. I am confident in its future and look forward to its making an achievement there notable in history.

Chief Ofori Atta has alluded to the development of your Constitution whereby the people in the Colony will be represented by elected head-chiefs, while in the coast towns, where already the spread of Western education has been considerable, you will have persons elected in another form and as hitherto you will have nominated representatives of certain important and essential unofficial interests. The small measure of constitutional growth that is taking place this year, to my mind is very wise, and has been laid upon sure foundations and I should like to take this opportunity of wishing it all success in promoting the well-being of the people of this Colony. It means some increased measure of responsibility which we in the Colonial Office will bear in mind. It is symptomatic of the growth not merely economical and material that is taking place throughout the British Empire but also of the organic-like growth that is taking place all over the whole sphere of human activity. That is what we are proud to see.

But let me speak my mind frankly in matters of political development and growth. I hope that people will bear in mind some of the experience of history—for example, of the long periods of time and experiment that we have been through in England in the development of our political institutions. I have the honour to sit in Parliament for a constituency which has been represented for over 631 years. The gradual process of parliamentary development has been very slow, and I think we can see, looking at the world today, that precipitant advance has only too often caused serious reaction. Parliamentary Government such as we have in the little island n the North Sea has taken many years to evolve. Where there has been precipitancy and where the model has been imitated too closely, without adaptation to local needs, there have been difficulties and reactions. Therefore I say in this matter "hasten slowly," always realising that progress is not only achievable but is inevitable in the British Empire with its free institutions. That progress owing to the varying nature of those institutions must be adapted to the history, the traditions, and the varying characteristics of varying peoples. I know certain other nations with Colonial Empires are always amazed at our way of doing things. I remember one distinguished Colonial Office official in another European capital said to me, "Do you mean to say you leave it to your local Attorney-General to draft your Ordinances?" I said, "Yes, that is the way we do it." And he asked me, "Don't all the Ordinances vary dealing with the particular subject?" I said, "Every one, I hope." We do not require wooden uniformity, because the British Empire is conceived as a great unit built on a great diversity. It is the constant aim of the British Government to endeavour to adapt institutions and to secure the development of countries and peoples not according to any doctrinaire or sealed pattern system but by wise delegation of authority to the King's representative on the spot and his local advisers, trusting that they in their trusteeship will so order policy that it is based upon the facts of the situation and upon the local conditions, local needs and the local aspirations of the people in the Colony. Consequently, although what are called the Crown Colonies and Protectorates and the Mandated Territories are still, through the Secretary of State, subject to the British Parliament at Westminster, that does not mean that either the British Parliament or the Secretary of State who is held responsible to Parliament for each and every action of a Colonial Government desires or seeks to govern places from Westminster or Downing Street. It is more in the region of securing effective co-operation, effective continuity, and bringing together the experience of now two centuries of more than successive colonial administration in different parts of the world for the common knowledge and benefit of humanity that we in the Colonial Office endeavour to carry out our sometimes difficult duties.

I cannot conclude without paying my tribute to the splendid loyalty of British West Africa. I believe that the peoples of British West Africa accept their connection with the British Empire with more than joy. There should be a full knowledge that in British West Africa, at any rate, Great Britain is doing its best to help them and help their people to work out their own salvation and to better themselves.

I thank you, gentlemen, for the welcome you have given me to this historic Colony and I assure you that, after my all too brief visit, I shall be still more happy to remain of service to the Gold Coast. (Applause.)

WEST AFRICAN RAILWAY EARNINGS.

Nigerian Railway, week ended February 20, receipts £56,888, increase over corresponding period, 1925, £6,694. Total current year to February 20, £2,053,070; increase over corresponding period, 1925, £268,661; increase over proportionate estimate, £383,078.

Gold Coast Railway, receipts 15 days ended March 15, £50,247; decrease on corresponding period, 1925, £389. Total, current year to March 15, £1,060,795; increase over corresponding period, 1925, £52,972; increase over proportionate estimate, £12,795.

A new process has been discovered by which vegetable dyes can be used for colouring cement. The discovery is considered of great importance by experts who have seen examples of coloured concrete produced by the new method. The cement will be mixed with a solution of dye, which, on exposure to the air, is readily thrown down as a permanent and insoluble colouring matter upon the surface of the cement particle.

Molteno Native Resolutions.

A mass meeting of over 600 Native residents of Molteno was held here on Sunday afternoon 14th March on the Market Square, Mr. S M. Bennett Scwana of the Cape Native Voters' Convention addressed the meeting at considerable length on the Prime Minister's Native Policy, and the new Native Taxation Act.

The following resolutions were unanimously agreed upon.

1. That this mass meeting of Natives of Molteno held under the auspices of the Cape Native Voters' Convention is most emphatically opposed to the proposed curtailment of the Cape Native franchise and desire to submit to the Government the view that the taking away of the Native Vote would constitute a grave and irrevocable injustice.

2 That with regard to the new Native Taxation Act, this meeting respectfully urges the employers of native labour in the district of Molteno and throughout the Cape Province to consider the immediate necessity of increasing the wage rate of Natives generally; in the opinion of this meeting the present economic conditions of the Native of South Africa are tragically unsatisfactory and demands the immediate interference of the Union Government. 3-23-26

3. That in the even of the Colour Bar Bill becoming law of the country this meeting recommends the Cape Native Voters' Convention to take steps to educate the masses on the principles of passive resistance.

4. This meeting desires to place on record its disapproval of the Liquor Law Amendment Bill prohibiting the employment of Natives and Asiatics in the liquor trade. (Free State, Transvaal and Natal) and supply of beer and light wines to Natives generally.

5 That this meeting urgently calls upon the native people of the Cape Province to organise their ranks with a view to strengthening the policy initiated by the Cape Native Voters' Convention.

NATIVES AND COLOUREDS AT FORT HARE.

In his current report to the Governing Council the Principal, Professor Alexander Kerr reviews the first ten years' work of the College and reveals highly interesting phases. Not the least of these is the comparsion of numbers between the Native and Coloured students who attend the College. From the report it is apparent that the Natives are either not taking full advantage of the opportunity granted them in the post-matriculation classes, or they are financially unable in many cases to continue at College after matriculating. The latter is probably the case. Under the circumstances we would call the attention of our more advanced Native people to the situation and encourage them to readjust the balance which at present stands as an unfavourable comment against their oft-declared ambition for higher education. Professor Kerr says :—" One fact that I might point out here is the relative proportion of Native to Coloured students on the roll. Out of 96 who were at one time or another on the roll in 1925, 24 were Coloured, inclusive of Cape coloured, half-caste and Indian. Thus one-quarter of the students were other than Native, a propotion which is reasonable if regard be had to the two factors of population and relative advancement of the Coloured and Native sections. But if we look at the highest classes of the College, those above matriculation, we find the position reversed, and out of 16 students 11 or three fourths are coloured The Native section of the population has to its credit the first three graduates of the College, but it would appear that, having made a gallant start, it has slackened in its efforts and in spite of the most favourable auspices has not pushed forward its young men and women It is not that we wish to see the number of Coloured students diminish, for some of our best men have been in that group, but we should like to see the Natives taking proportionate advantage of their opportunities at the higher stages."

He was twice selected to represent the Griquas in the Barnato contests.

When the 1924-5 season opened he had strict medical orders to give up sport. It was tragic to see the stricken giant leave home 2 hours before the players, on a 3-mile walk, to go and see his club play. On one occasion when the eleven did not all turn up, he argued himself into the team. Our opponents unexpectedly proved obstinate and took full toll of the bowling, I was distractedly taking count of my scanty and worn-out bowlers when a voice at my elbow enquired, "Won't you give me just one over, Mac ?" The batsmen had not improved my temper, and I testily asked whether he was tired of life. In the end, however, he had his way, and in the end won that match for us. The way he went for those stumps was reminiscent of the old Date at his best. Alas ! this was his last match in this world.

At Lovedale, Date was, to my mind, the best inside left in 1915; but somehow the coveted cap eluded him. Later, he dropped Soccer for Rugger, and a more dashing, elusive and "heady" three-quarter I have never partnered.

Until his departure from Kimberley, he was Hon. Sec. of the "Abantu-Batho" Mus. Assoc. Music was always a passion with him.

THE RAILWAY WORKERS' UNION.

Consistent with progress and development in the industrial evolution of the labouring world, there has sprung in this Colony the Railway Workers' Union, which in spite of its many drawbacks have served as a vivid illustration of what unity and co-operation may effect. By this time we hope we have made it clear that the establishment of such a Union is in no way hostile or derogatory to the claims of Government on the loyalty and co-operation of the people. On the contrary, where the organisation is wisely and judiciously managed it should be a very valuable auxiliary to Government in promoting and expediting organized labour. It is however intended also to act as a safeguard against any policy of aggression that may tend to endanger the interest of its members. It could by well established methods make enquiries into matters that may require elucidation, protest against what may appear as high handed aggression against the interest of its members and negotiate for such additional terms of benefit or improvement of the condition under which its members function.

Such a union and its prescribed rights are recognized in all civilized communities, and where skilled workmen are truly alive to their interest, it has often been a vital and indispensable factor towards their safety and progress. We have been therefore highly delighted to find that such a Union has existed in this Colony. We have given our support to it on the occasion of the strike. not that we regarded the various stages through which it went as sufficient before it decided on a strike, as a matter of fact in its own interest (and perhaps it has become wiser after the event), it might have appeared just a little premature in taking the attitude it did, before it went into a strike. At the same time, we are bound to point out that the Railway Management appeared to have seriously underestimated the possibilities of the Union effecting much in the direction and contemplation of a strike—if we must judge by the nonchalant manner both the General Manager and the Chief Mechanical Engineer took the intimation when it was given by the President. We have supported the Union because we saw that the Government was lifting its cruel and gigantic weight to crush the Union which attitude we thought was most undesirable and we felt that such a step was contrary to the educational policy of the Government purporting to foster the spirit of unity and a determined purpose. We felt that Government was staging a high joke by the attitude it took towards the men's Union when it undertook to dismiss several of the members because in obedience to the decision of their Union they had ceased work. At the same time we felt that even such an attitude was calculated to imbue the members with that degree of unselfishness and public spiritedness to the extent of being willing to suffer as an element in the healthy growth of the organisation.

One of the grounds on which we have taken the strong and decided position against the attitude of the Government in the strike situation is this strange and undignified procedure it has adopted toward the Union. Both in the Colony and much more so in the Protectorate this manifestation of a base and narrow spirit of revenge and vindictiveness has been much in evidence. Those who happened to be leaders of the Union have suffered mostly ; almost the whole of them have been either dismissed or where it has not yet come to this, they are under the suspense of an insecure position. President Richards we understand, has been forced to resign his connection with the Railway.

It is unfortunate that this should be so. But human nature has often proved itself the author of expediencies. We are glad to note that the attitude of the Government has created such a sympathy and practical interest for and in the Union that many are offering to become honorary members Perhaps from the present attitude of the Government it may even be better that those responsible to represent the views and action of the Union may be such members not in the employment of Government. There is however this that the members of such a Union should scrupulously observe, namely that in all their decisions and movements ; they should be quite honest and above board, and they should accompany all their approaches to their employers with reverential behaviour and enforce that every member of the Union become increasingly efficient. To this end they should adopt a policy of expulsion from their ranks any one whose record has become unsatisfactory so that in all matters, they would win the respect and confidence of their employer. We need not remind the members of the Workers' Union that it would be ridiculous if they expect their Union to function without their financial support which must be as regular as it is methodical. It was a very good sign of discipline that during the period of the strike not only were the members instructed to be orderly and law-abiding ; but they betook themselves to innocent past-times and recreation, and they were able to carry on for the space of six weeks. Perhaps it has now dawned on every one connected with the organisation that the stronger their financial resources the better would they be able to ask for the amelioration of their condition because it would be realized that no joke was intended, but that if the value of their service was demanded, Government, must as any other institutions demanding labour, be prepared to pay the price for it. We hope, in spite of all that has happened the Railway Workers' Union will emerge from the furnace, with nobler aspiration and robust courage.

Mr. Roberts and Members of the National Congress of British West Africa, Ladies and Gentlemen :—

It is now two years and ten months since the second Session of Congress was held in Freetown, Sierra Leone. In the ordinary course our third Session should have been held on March 28, this year. From circumstances over which we had no control it was deferred till May and next till December, pursuant to which we are now met. In May last, however, the Sierra Leone Delegation did reach the Gambia and did pioneer work of such a speed nature as to make our present Session hopeful of the best results in securing the franchise for our local brethren. On that occasion the fine and warm reception given our Delegates by the Governor of this Colony, His Excellency Captain Armitage, C.M.G., D.S.O., went a long way to indicate that, intrinsically, the Administration was not antagonistic to the aims of the Congress, but that there had been a slight local misunderstanding which, happily, is now a thing of the past.

The postponement of the Session has also enabled us to speak definitely of the form of the franchise bestowed by His Majesty the King upon the recommendation of the Governor upon the people of the Gold Coast. Before our second Session, Nigeria was in the enjoyment of the franchise, and shortly after Sierra Leone received her new Constitution which, so far, appears to be the most liberal and in keeping with the march of progress in British West Africa. Gambia, it is known, had only had consideration in so far as the Mohammedan element was concerned, the Christian portion of the community having been left wholly unrepresented by election.

It will be recalled that at our first Session it was laid down that the objects of the Congress should be to press for "a Legislative Council composed of representatives, of whom one half shall be nominated by the Crown and the other half elected by the people, to deal with Legislation generally. Next a House of Assembly composed of the Members of the Legislative Council together with six other Financial representatives elected by the people, who shall have the power of imposing all taxes and of discussing freely and without reserve the items on the Annual Estimates of Revenue and Expenditure prepared by the Governor in the Executive Council and approving of them." This, it will be seen, aimed at effective representation which was emphasized in the resolutions passed upon that head at our second Session. It will be our duty to study the provisions of the Constitutions extant, see in what way they fall short of Congress proposals, and to make representations accordingly.

The advance science has brought about a contraction of our globe, which compels

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contact and inter-dependence among peoples, creeds, and races. So strong is the impact that you cannot escape it, if you may. As a Congress, therefore, we cannot be indifferent to world problems which affect us more nearly than we have yet realised. The African, for one thing, is called upon for his contribution to the maintenance of the conditions of modern life, and often the call comes upon him so insistently and in a way which may easily make him the slave of circumstances.

Within the Empire itself there was at the beginning of the Congress movement the activities of the Empire Resources Development Committee, which distinctly aimed at African exploitation, and which we had cause to condemn at the time. There is reason to believe that even now British West Africa is not free from danger of that sort; and it will be for us to examine the facts and remote to that eternal vigilance which is the price of liberty.

Nor is that enough. As a Congress, we must be in advance of the current racial thought of the day. We must, to a certain extent, be able to guide and control it. There is intense activity in racial progress both in the United States and in the Islands of the Sea. But, admittedly, in the last analysis, the right inspiration must come from the mother continent; and in no part of Africa can such inspiration be so well supplied as in the west. Our work, therefore, must be constructive; and we must take long views and look far ahead of our times in racial reconstruction. As there is an international feeling among all white men, among all brown men, among all yellow men, so must there be an international feeling among all black folk. And it is no good pretending otherwise. To-day, where two or three of our race are gathered together, the thought uppermost in their minds is how to attain African emancipation and redemption. At the same time it is true that we are all intensely attached to our several nationalities. Trained under the constitution of the British Flag, we in British West Africa, for example, are intensely patriotic, and we have given blood and treasure for that flag and may yet do it again. But let no one make the mistake to think that the general disabilities of our race in the four corners of the Earth do not concern us. If we, as a people, sow in order that others may reap, we are sure it is not so much from an innate inability to command success as from want of equipment; and if that is the result of improper education, we hope to remedy it. There is no reason why we, as Africans, should not also harness the discoveries of Science to our everyday need and make them productive of wealth and prosperity within our own borders. We have been burden bearers far too long for others. We must set to work to realize some of the assets for ourselves. And how to bring that about must form a topic of our deliberations.

Gentlemen,—I am sure you will all join me in offering a very hearty welcome to our guests from abroad. We welcome them not only as our guests, but also as the accredited representatives of that great progressive movement the National Congress of British West Africa of which, we here in Gambia, form a part.

3-20-26

The purpose of their visit, as you all know, is to hold the Third Session of the National Congress which has been fixed to be held in this town this year, and it may not be out of place if I give yet another account of this Congress which will go down in history as one of the greatest efforts of a wronged people to regain by constitutional and pacific means their former freedom and independence under British rule.

Towards the end of the year 1918, I received two letters one from the Hon. Casely Hayford of the Gold Coast, and the other from Professor O Faduma of Sierra Leone, asking whether any movement has been made in Bathurst towards furthering the aim of this project, and assuring me that the West African Conference was to secure for West Africa a recognition of those social, political and national rights which the representatives of Great Britain in the Colonies have not unfrequently denied us.

I replied to their letters and promised to stimulate local interest in the matter; and when I subsequently learnt that the West African Conference had, in March 1920, after nineteen days deliberations blossomed into the Nationnl Congress of British West Africa, I at once began a propaganda to gain adherents to our cause. Unfortunately, my efforts did not meet with that measure of success which I had expected; but nothing daunted, I continued to enlist the sympathy of influential members of the community with the result that I was able about the close of 1920, with the co-operation of some gentlemen, to form the nucleus of what to-day is the Gambia Section of the National Congress of British West Africa.

Such, gentlemen, is the history of this Gambia Section of the Congress struggling for right, self-determination and the elimination of our disabilities.

But the organisation is not without parallel in history. Even the Christian religion, says Professor Phelps of America, like every other form of progress, advanced through strife, struggle and against organised opposition.

By slow degrees the National Congress of British West Africa has, I am happy to say, come to be officially recognized as a representative body of the peoples of those portions of West Africa whose symbol of Goverment is the flag of Britain.

In spite of the malign influence of our culminators and detractors, the Congress is still forging its way ahead, and I earnestly exhort you all who have put your shoulders to the plough not to turn back, but always to remember:—

"That there is a divinity that shapes our ends;
Rough hew them how we will."

We congratulate ourselves on the arrival of the Delegates whose presence here to-day will, we hope, evoke a greater measure of interest in the Congress than has been shown in the past. We hope that their stay among us will be a pleasant one. We can assure them of our ready help in the work that lies before them and we hope that success may attend all their endeavours.

I am delighted to meet with you all especially with the Delegates from Sierra Leone and the Gold Coast, the presence of the latter of whom is a source of gratification to me despite my incapacity to catch your eyes and gather inspiration from their magnetic force.

Gentlemen, in the name of the Gambia Section of the Congress, I bid you welcome.

Reply by Mr. S. R. Wood, General Secretary.

Mr. Roberts,—After listening with great interest to your address, I must express the feelings of my brother Delegates and of myself as to the exuberance and the spontaneousness of the welcome which has been showered on us. So great is our sense of appreciation of the demonstrations of welcom beginning at the Landing Stage and culminating in this great demonstration in this place, that, I cannot sufficiently express it.

The name of Gambia is not new to us; for, if I might make a retrospect into history, I might remind you that by the Charter of the 19th of Feb. 1866 which remained in force until the year 1874, all the British Settlements on the West Coast Africa were united under a Central Government known as the "West African Settlements" with the seat of Government at Sierra Leone. Thus, Nigeria then known as the Colony of Lagos, and the Gold Coast, Sierra Leone and the Gambia became closely connected with each other under one Government.

Therein, to my mind, lies the justification, after many generations, for the establishment of the National Congress of British West Africa, which unites the souls of the peoples of the several Dependencies into one whole, with the object of promoting the common interests thereof, for, "United we stand, divided, we fall."

It is most gratifying to us delegates that you close your account of the history of the Movement, and of the "trials and tribulations" the difficulties, adversities and sufferings of your local Section with the great truth that, throughout the history of all nations and all races, no organisation having the tendency to advocate reforms, remove disabilities and thus to promote expeditiously the progress thereof has succeeded without struggle and without some organised opposition. Gambia is not alone in this respect. Throughout West Africa, similar experiences have been suffered by the several Sections of the Congress. But wherever they have occurred they have conduced to strengthening rather than to weakening the determination of the people to greater efforts in the behalf of their country to which they yield affection sincere. So should it be with the Gambians.

Sir, towards the close of your address, you struck a delicate chord, namely, the regrettable absence of Nigeria at this Session also. Nigeria is not here, but the "spirit" of Nigeria is here, crying unto the Session—"Come over unto Macedonia and help us." The Section of the Congress there sends you its greetings, and appeals to you and the Session for help. and in the language of the Ebute Metta Branch—"We confess that your co-operation is essential."

I feel that I cannot close this brief reply, without touching upon your devotion and self-sacrifice in keeping alive the interests of this great Movement in the Gambia, despite personal disability. Nothing but an unbounded love of country, such as you possess could have stimulated you to efforts so great and glorious as yours have been in connection with the National Congress of British West Africa.

I congratulate you, Sir, and also the members of your Committees and other associates, in particular the Women's Auxiliary, who have contributed to the success, so far, of the organisation in this country.

On behalf of the Delegates, I thank you and all others, for the warm and cordial reception you have accorded us.

THE NATIONAL CONGRESS OF BRITISH WEST AFRICA.

REVISED PROGRAMME OF THIRD SESSION.

Held at Bathurst Gambia from December 24, 1925, to January 1st, 1926.

Thursday, December 24,
10 a.m. (1) Opening of Session.
(2) Signing of His Excellency the Governor's Visitors' Book at Government House.

Sunday, December 27.
3.30 p.m. Special Divine Service in St. Mary's Schoolroom, Bathurst, Gambia. Preacher, Rev. E. N. Jones, B.A., B.Litt.

Monday, December 28
6.30 p.m. (1) Welcome Address to the Delegation by I. J. Roberts, Esq., Local President. Reply by S. R. Wood Esq., General Secretary, National Congress of British West Africa.
(2) General Matters, Questions and Resolutions.

Tuesday, December 29.
9 a.m. (1) The Report of the General Secretary, Mr. S. R. Woode.
(2) The Report of the Financial Secretary, Mr. J. Kitson Mill.
(3) Communications since last Session of Congress.
(4) Discussions arising from Communications.
(5) The Constitution of the National Congress of British West Africa. (Amendments, if any).
5 p m. The Presidential Address by the Hon. Casely Hayford, M.B.E., Vice-President of the National Congress of British West Africa.

Wednesday, December 30,
9 a.m. (1) Special Topics and Questions :—
(a) "Letter relating to Education" (dated March 23, 1923,) by Rev. Harry Webster, Chairman and General Superintendent, Wesleyan Missionary Society, Gold Coast District.
(b) "The Drink Traffic in West Africa," proposed by the Rev. Arnold Bethel, late Chairman and General Superintendent, Wesleyan Methodist Society, Sierra Leone District, and Supported by the Right Rev. George W. Wright, D.D., Bishop of Sierra Leone.
(c) "National Education" or "Education along African Lines."
(d) "The Question of the Teaching Profession being made pensionable.
(e) "The Position and Education of Womanhood in West Africa," supported by the Right Rev. George W. Wright, D.D., Bishop of Sierra Leone,
4 p.m. Visit to the Agricultural Station.

Thursday, December 31.
4 p.m, Children's Day. Addresses by J. Kitson Mills Esq., B. J. George, Esq., S. R. Wood, Esq., S. J. Auber Esq.. and Momodu Sowe, Esq.,

Friday, January 1, 1926.
8 a m. Laying of Wreaths on the Graves of deceased members of the Executive Committee, viz :—
In memory of the Late Ed. Thomas, J.P., By S. J. Auber.
" " " S. Horton Jones, Esq., By Mr. B. J. George.
" " " J. R. Clarke, By Mr. J. A. Mahoney.
" " " S. J. French, By Mr. E. A. T. Nicol.
" " " M. Marie N'Jie (late Almami) By Mr. Jatta Joof.
" " " Salcum N'Jie. By Mr. Momodu Sowe.
" " " Ebou Bobb, by Mr. Jagga Sarr.
" " " D. H. Nicols, by Mr. C. Shaw.
2 p.m. Propaganda Work by Hon. C. Hayford, M.B.E., Mr. G. W. S. Ladepon Thomas, Mr. S. R Wood, General Secretary, Mr. J. Kitson Mills and M'Bye Cesay.

Saturday, January 2.
6.30 p.m. Commercial Enterprise, with particular reference to Commercial and Economic Independence of the peoples of British West Africa, by J. A. Mahoney, Esq., (Local Secretary of the Gambia).

Monday, January 4.
9 a.m. Propaganda Work.
6.30 p.m. "Right of the People to Self determination" by Cyril Richards, Esq., supported by J. W Kuye, Esq.,

Tuesday, January 5.
9 a.m. Settlement of Resolutions.
4 p.m. Propaganda Work by Hon. C. Hayford, Hon. E. S. Beoku Betts, Hon. H. C. Bankole Bright, S. R. Wood, Esq., J. Kitson Mills, Esq., G. W. S. Ladepon Thomas, Esq., B. J. George, Esq., and M'Bye Cesay, Esq.
6.30 p.m. Constitutional (including Municipal) Reforms by G. W. S. Ladepon Thomas, Esq., Barrister-at-Law. Discussion.

Wednesday, January 6.
9 a.m. Education (with particular reference to a West African University) by J. D. O. Wilson, Esq., Discussion.
5 p.m. Group Photograph.
6.30 p.m. Judicial Reforms (with particular reference to a West African Appellate Court) by Hon. E. S. Beoku Betts, M.A., B.C.L., LL.B Barrister-at-Law. Discussion.

Thursday, January 7.
9 a,m. "West African Press Union," by T. E. Nelson-Williams, Esq., M.A., B.C.L., LL.B Barrister-at-Law. Discussion.
4.30 p.m., Women's Auxiliary Section. Finance of Congress (including London Delegation Accounts).

Friday, January 8.
9 a.m. (1) Sanitary and Medical Reforms, by Dr. H. C. Bankole Bright, L.R.C.P., L.R.C.S. Discussion. (2) Election of Officers.
4.30 p.m. to 6 p.m. Local President's Reception.
7.30 p:m. Great Public Meeting. Chairman—Hon. Caseley Hayford, M.B.E. Speakers: I. J. Roberts, Esq., Mr. Jatta Joof, Mr. J. A. Mahoney, Mr. M'Bye Cesay, and Hon. E. S. Beoku Betts, M.A., B.C.L., L.L.B.

Saturday, January 9.
9 a.m. Settlement of Resolutions.
5 p.m. "Representation of West African Views in London." by W. Davidson Carrol, Esq., B.A., B.C.L., (Oxon.) Barrister-at-Law. Discussion. Resolutions.

Sunday, January 10.
3.30 p.m. Closing Service in Wesley Church, Preacher Rev. W. T. Cole.

SAML. RICHD. WOOD,
General Secretary.

Bathurst, Gambia,
December 23, 1925.

THE END OF THE STRIKE.

MINUTE OF HIS EXCELLENCY THE GOVERNOR.

We publish elsewhere in this impression a Minute issued by His Excellency the Governor expressing appreciation of the special services rendered by Government Officers, Europeans and Africans and others during what His Excellency has described as an "emergency." We think the expression has scarcely covered the grounds except that Government in its best judgment elected deliberately to under-estimate the effect of its own attitude which after several months of correspondence culminated into a strike which has brought on an "unprecedented crisis," in the history of this Colony.

We have given expression to the views we hold in respect to the precautionary measures Government felt it was justified to take which culminated in a mock-show of military demonstrations here and there in the city, the peninsula villages along the railway and in the Protectorate. There was nothing at the beginning, as through to the end of the strike there has been nothing, so far as the strikers are concerned, which could lend justification to the adoption of such measures. The 1919 incident to which His Excellency has referred as a precedent, we have already shown was not in connection with the strike of that year, but with the Syrian riot which was an incident distinct from the strike. We have given expression to the view that it was more to terrorize than anything; and we feel justified in our submission by the high handed action involving illegal arrests and brutal treatment carried out by some of the officers in the Protectorate, His Excellency's Minute now purports to thank. Hitherto we have refused to be drawn into the welter of confused thought Government has found it convenient to associate the Railway Strike with. It is only an accident that the Sierra Leone Railway is run by the Sierra Leone Government, it may have been different as the Shipping Company is run by Messrs. Elder Dempster and Co. Limited. We have therefore thought it the fairest standard of adjudicating the situation to regard it in the light of industrial troubles, such as are known in the civilized world, where in the event of a deadlock arising over disputes between Employers and Employees, extreme moments are marked out by strikes and lock-outs It would have been the same if the Railway had been run by establishments other than Government for a strike to have taken place: then there would have been no question about loyalty. We are therefore not prepared to accept the position around which Government has fortified itself; in view of the fact of its avowed unwillingness to promote the appointment of a Commission, when from its own standpoint it has claimed all justice, equity and considerateness for the part it has played in the circumstances antecedent to and during the crisis so as to justify its assumed inerrancy—and treat all those who have ventured to differ from its stand point as disloyal.

His Excellency ought to bear in mind that the history of the situation points to the patent fact that he and he alone bears the responsibility that the strike did last so long.

Whether it was due to contempt for the Africans who at the earliest opportunity offered their help to put an end to the strike, or it was the dictate of a passion which saw an opportunity for the assertion of power and an unbending will, the fact remains that the attitude His Excellency took has led to the putting forth of such heroic display of physical mental and and moral strain on the part of those who in the circumstances were bound to render the service they did just in the same way as the whole Community of Freetown European and African, white and black had been most loyally prepared to help to put an end to the strike when it began, if His Excellency had only allowed them to do so.

It should not be forgotten that the strike has been as unwelcome to the people as it has been to the Government, and we venture to point out that many persons have endured such losses during the strike, as perhaps those in the Government who have forced the strike so long may not have experienced. So that when the reflection of disloyalty is made by the Governor, it should be borne in mind that the effect would be more to embitter public feelings than perhaps it could ever be realized. There was no evidence of the "determined and sinister resistance to discipline." The Railway Workers' Union, rightly or wrongly felt they had borne the disabilities under which they had been groaning—quite long enough. In their own way they communicated their decision and ceased work. Government would certainly have inspired confidence in the Community if in the claim of having done all that was possible for a paternal Government to do, it had accepted the proposal of appointing a Commission. But if it elects to be dogged and would be the sole and absolute judge in the dispute, it would be enough for the fact to be recorded as such; more than this, will not be acceptable to the canons of equitable adjustment or according to the laws and usages known and accepted in such industrial disputes.

How could His Excellency be justified in the assumption that because so many men—Europeans and Africans remained on duty during the strike and so many others came up to render help so that as His Excellency states, the railway was kept open almost from the very beginning of the strike, they approved of the attitude of the Governor or felt that the strikers were wrong? Sierra Leone has always been a loyal Community, such a loyalty has in the past meant great sacrifice on the part of the people. So that it would be in accord with the devotion and loyalty of the people to render help even under such a crisis to the Government. His Excellency the Governor should not be hasty to pronounce the last word on the situation; it is our conviction that the last word is yet to be.

It may not come when either the Governor or the people expect it; but it will come in the fulness of time. This one fact must be kept to the fore that never has the Colony been treated in such a high handed and disdainful manner; never before has His Majesty's Representative thrown himself in open contempt for the feelings of the people and never before has there been such a re-action that has brought about such intensity of bitterness which has happened during the period of the strike which—let us hope—as His Excellency has said, is now over.

Cape African National Congress.

[NGU W. T. NTINTILI.]

Ndicela ukuba uke undincede ngesitutyana kulomvaba yomzi ka Ntu ke ndenze amagama abembalwa ngokubhekisele kwisaziso sam somhla wokuqala kweliyo inyanga, kumakosikazi apantsi kwe Congress. Ngo April kunyaka opelileyo u President-General Rev. Z. R. Mahabane, ebiza intlanganiso yamakosikazi, indawo zonke, apo kuko kona i Congress, okokukuti, kuma Pondo omane omanyano nakwezinye indawo ngapezu koko, ezingaba zine Congress.

Intlanganiso leyo yasatyelwa kakulu ngamakosikazi, ngokubanzi, yaza yadibana ke e Boksburg kwelase Transvaal, kona apo ke kulo ntlanganiso kwenziwa izigqibo zokuba lipeliswe igama eliyi "League" kumakosikazi apantsi kwe Congress, kufakelwe eli ke lisetyenzisiweyo esazisweni liyi "Women's Section." Ndingati ke apa e Monti kwakutshwa u Mrs. Ndongeni ukuba ayokumela awalapa amakosikazi, okwenene ute akuba ebuyile wayenza ingxelo kwawalapa, yaza ke nayo leyo yamkeleka kakuhle, laba ke liyamkeleka nalapa igama eliyi "Women's Section." Nakwezinye indawo ndiyatemba ukuba yenziwa ngoluhlobo ingxelo,

Ndenza ke lengxelo, nhlekazi, ngokufutshane ukwenzela ukuba ngaba kuko abangayiqondiyo into yokuba ndisebenzise eligama liyi "Women's Section," basiqonde isizatu sokulisebenzisa kwam, okanye benze amalungiselelo okuba babe nabatunywa babo kulentlanganiso yomhla we 5th April, 1926, apo bangati baqondiswe kona nang pezulu kokuba mna nditeta nje. Nkosi Sikelel' i Afrika.

Race Problem - 1926 I

Africa

THE REAL AFRICA & THE REAL AFRICAN

"Havash!" By Brevet-Major W. Lloyd-Jones, D.S.O., Chev. Legion d'Honneur, Chev. Cross of Italy, Chev. of Roumania, White Eagle of Serbia. With 28 illustrations and a map. (London: Arrowsmith. 15s. net.)

When a man goes abroad for the first time in his life he finds plenty to write home about. And if he is plunged from the start into dangers and excitements he is in the proper state of mind for writing a book so that other people can share his excitements. But he must be quick about it. Once one begins to know foreigners one finds them "just people," and it soon seems ludicrous to pretend to find anything specially romantic about them. That is why truthful books about foreign countries are scarcely ever more than merely interesting, and why books of adventure are scarcely ever truthful.

What makes Major Lloyd-Jones's "Havash" so remarkable is that it is both a thrilling romance and a true picture of Kenya society. It raises the hair and informs the mind. Our author is indeed by no means disdainful of artificial aids for heightening his effects. He is expert in the use of the spot-light. He uses local colourings boldly and freely. But he is careful not to let his pigments slur the facts of life as he found them in Kenya. Even in the latter part of his story, which has the breathless air of a nightmare, one feels that the background is real, not the people alone that pass into and out of the scene, but the land itself, its magnificence, its discomforts, the brazen noonday sky, the air full of fire that scorches one's nostrils.

Plainly, what enabled our author to combine the spirit of adventure with an insight rarely attained by those who have far longer experience of Africa is the fact that he started life in Africa free from the false prejudice most Europeans take there with them. Nearly all of us assume before we go to Africa that there is something specially different about Africans that makes it necessary to feel differently about them, and to behave and talk differently to them, as compared with Europeans. With most of us it is only when we are done with Africa, and look back over the vanished years and their fast-fading memories, that we realise how that false assumption was all the time gradually being dissolved by experience.

It is sheer folly, of course, to deny that Africans as a race are specially ignorant and that their ignorance has stunted their minds and characters. Also many Africans have imperfectly recovered from the mental and moral diseases engendered under slavery, and in the anarchy that resulted from slave-hunting wars in Africa. To ignore all that is neither honest nor wise, nor fair to Africans themselves. But what Europeans, especially in Britain and America, must unlearn, if they are to avoid disaster, is the idea that underneath these results of past history and present circumstances the African's mind is half-animal, half-childish. Anthropologists have been greatly to blame in this matter. Too often they are mere curiosity-mongers, who search diligently for the irrational and obscene in the habits and beliefs of a tribe or country, and, ignoring the common facts of ordinary human life, write books which, however accurate in detail, are mere caricatures. As well might a Chinese in a book about English life describe first a service in a Catholic Cathedral, then a professionl boxing match, and then a Communist demonstration as illustrations typical of how the English spend their leisure.

To all this pseudo-scientific poison Major Lloyd-Jones seems fortunately to have been immune. The people one meets in his pages are not the depraved imbeciles portrayed by the learned, but men who, when faced by trials and hazards such as few are called to meet, show valour and good cheer and constancy.

"Havash" is mainly a thrilling adventure story. But its author has permitted himself a few asides on African politics. He ventures on the judgment that no part of tropical Africa is a "White man's country." He may be right in believing that experience will show that Europeans cannot thrive, even in the Kenya highlands. But the real issue does not depend on whether they can or not. Africans thrive in northern latitudes—did not one of them go with Peary to the Pole? But that does not prove it would be wise for them to found a colony in Canada. The fact of chief importance in this matter is that Europeans do not want to colonise tropical Africa and have, in fact, founded no Colonies in tropical Africa, unless they have acquired certain exclusive privileges and advantages that are denied, not merely to other immigrants, but to Native Africans themselves.

If, as indeed Major Lloyd-Jones himself implies, Africans are fully human, it is merely a matter of time for us to find them claiming the rights acknowledged, in other parts of the world, to be due to those who form the bulk of the population. If and when that day comes, in Rhodesia, or in Kenya, the existence of any separate European Colony will become impossible. That fact is perfectly recognised by the Colonists themselves. The franker of them disavow the doctrine of trusteeship and disclaim the status of trustees which our Imperialist sentimentalists insist on thrusting on them. The African, if these people get their way, is never to be allowed to escape from tutelage. And his tutors are to be, we are told, not British agents, but the very people whose fortunes depend on his remaining in their subjection! That in sober fact is how the case now stands in Rhodesia and how the European Colony in Kenya intends it is to stand to-morrow in that country.

Major Lloyd-Jones is one of the few publicists who see that danger and all that it involves. Every man who enjoys a well-told story of nearly unique adventures should read his book. His profit will be little less than his pleasure.

NORMAN LEYS.

The only legal tender in the French Cameroon henceforward is that of French coins, or of the special tokens struck for the mandated area. Other foreign currency may be used, but will be repatriated, and not returned to circulation.

The Governments of the French and Belgian Congo have decided to co-operate in the repair of the Brazzaville-Kinshasa cable, which was broken and lost during the floods. The cost is expected to be 177,400 francs.

At Leopoldville, of the total African population 15,000 are males of working age, and of them 13,000 are at work in various trades, while many of the remaining 2,000 are engaged in casual labour.

WHITE UNEMPLOYED IN THE UNION.

Since the first serious attempts were commenced in the Union to provide work for white unemployed considerable progress has been made towards rehabilitating the poor white, and to provide opportunities for those Europeans thrown out of employment by various causes, to re-establish themselves. These outlets have been provided not only by public relief works, but by the Railway Administration constructing branch lines by white labour, and by various afforestation schemes, and encouragement of tenant farming. The need for, or attraction of, public relief works has substantially declined, if statistics are a reliable guide to present economic conditions. The number of those employed on such tasks declined from 8,584 in November, 1924, to 2,576 during the same month of last year. The greatest decline has occurred among the married men, which seems to imply that these are more amenable to uplifting influences, or more anxious to find more permanent means of subsistence. Those married, who numbered 6,256 in the latter part of 1924, declined to 1,750 during the latter part of last year. On construction work on the railways the married men number only 340, as against 687 bachelors, although in afforestation those married greatly outnumber the single men (817 to 57), this no doubt being due to the greater facilities afforded by afforestation for family reunion. This is very satisfactory, and shows that the men and their families are quite prepared to accept the drudgery of hard work and isolation provided there is given to them the prospect of making permanent homes for themselves and their dependents. The success of the tenant-farmer system seems now assured, the number of tenant farmers being considerable. Under the scheme the families are settled on a farm, stock and implements being provided by the State, while the work is supervised by the resident welfare officer. The movement is yet in its infancy, but the progress made bids fair to provide a solution to one of the most difficult of the problems which beset the Union Government, the abolishment of the poor white problem in South Africa.

The Late Advocate Poswayo.

AN APPRECIATION.

I notice with deep sorrow that *Ngcubu* Poswayo passed away on the 8th of January this year. He has been ailing with cancer for some length of time. Last year by the advice of his doctors he came to the Johannesburg General Hospital for treatment and had to undergo several operations. He suffered intense pains which he endured with commendable fortitude. After a couple of months he returned to his home where he died.

Mr. Poswayo was Barrister-at-Law of Lincoln's Inn, London. In this country he would have been an Advocate but he practised as an Attorney. He and I were together in London during 1911 to 1912. We met almost daily. My friend Professor Jabavu was then attending the University of London. While Mr. Poswayo was in Lincoln's Inn, I was attending my Lectures at the Law Society in Chancery Lane, London. He and I sat for our respective Final Law Examinations during the same month and both of us passed at the same time. I returned home the same year while he remained behind to complete his Dinners. I found in him a good companion and a charming fellow. He was a great conversationalist, full of wit and humour. An astute observer of human inconsistencies. He seemed always alert to detect latent defects in what he was wont to describe as "Bombastic Civilisation." He had a quaint manner of throwing satire at some of civilised ways and habits. We often took long walks together. He was never a drudgery on books He was one of the students who took things easy While I worried over my fortunes in the Examinations he appeared pleasant and gay till the end. In one respect we seemed to clash. I was fond of sport and playing. On Saturdays I liked to watch big matches of football or cricket at Chelsea or Lords, while he cynically looked upon spectators as fools. I remember how one day I was going from London to Taunton specially to play a Rugby match for my club, he almost made me miss my train trying to dissuade me showing how foolish I was to go so many miles away just for a game of football!

As a student Mr. Poswayo was very keen at law as he proved afterwards in practice. He used to delight to have discussions on points of law. I remem.

ber how in Guildford Street where I stayed in London, he used to meet some West African Bar Students attending at the Inns of Court. He would argue f r into the night and delve in the inconsistencies of English Law. I shared my quarters with one fellow from the Gold Coast, a Fanti; who had a Law Book in Fanti Customary Laws. Poswayo read this book and found in it points of disertation contrasting the Xõsa with Fanti Customs. It was refreshing to listen to him when talking; his eyes would twinkle brightly when pressing a point. In one of the last occasions when I was about to depart for South Africa he remarked that he hoped he would practise where Native Laws were largely in vogue. True enough because on his return, after staying in Capetown for a short while, he started practice and settled at Engcobo in the Transkei right amongst his own countrymen the aba-Tembu.

It was always my wish to visit him in the Transkei. For one reason, he was anxious for me to be with him in the Transkei so much that he had actually persuaded me to agree to join him in practice at Engcobo. This was in 1919; but somehow my hour of leaving the Rand was diverted and delayed by the Congress activities in which I was taking part at the time.

In Poswayo I will miss a friend who placed some value in me and one who was closely connected with some of my student days—most pleasant days to look back upon—a man whose intentive mind never allowed him to forget that he was a blackman first. I was glad to find him still of the same frame of mind when I visited him last year in the General Hospital here. In many ways my association with him in those days gave me a certain outlook on things—which outlook stood me in good stead in later days.

Advocate Poswayo is gone—sad to reflect that there seem to be no one ready to replace another like him.

R. W. MSIMANG.

Johannesburg.

SETTLERS AND NATIVES IN KENYA.

The Attacks on Mr. Maxwell.

(From our London Staff.)

A retired official with long experience in Kenya Colony discussed with a "Manchester Guardian" representative the latest developments in the struggle to safeguard the natives in their rights. The question discussed in the House of Commons last week was the allocation of native reserves. The view was urged upon the Colonial Office by Colonel Wedgwood that the native reserves should be confirmed by Order in Council and not left to an enactment of the local Legislative Council, which might be repealed at a later date.

Manchester Guardian 3-19-26

The retired official said he strongly agreed with this contention. The natives could never be sure that attempts would not be made to revise the boundaries of their reserves if the right to do so was left in the hands of the local Legislature. From the year 1900 the theory in Kenya had always been that the whole of the land was Crown land which was held in trust for the natives. This being so, it was most proper that the definite allotment of part of this land for native use should be effected by an instrument under the Crown. The Parliamentary Commission which visited East Africa in 1924 reported frequently and emphatically that wherever they went there was profound unrest among the native tribes as to the security of their land, and there was no doubt that this disquiet would not be removed if security depended upon the attitude of the local Legislative Council.

The Settlers' Convention.

"Another interesting feature in Kenya politics at present (he proceeded) is the violent attack that is being made by the Settlers' Convention against Mr. Maxwell, the Chief Native Commissioner. The views of this Convention must in no way be taken as representing the attitude of the colonists of Kenya as a whole. It has no statutory or official standing, it is merely a farmers' debating society with a membership of twenty or thirty, and it only receives the attention it does owing to the fact that it meets in Nairobi. The statutory representation of the colonists consists in the eleven elected European members on the Legislative Council. Professional quarters, missionaries, and, of course, officials, are in no way represented by it. The Convention was particularly angry with Mr. Maxwell for refusing to leave the work of his office and attend the meeting of the Convention to answer questions.

"Apart from this, his recently published annual report indicates very clearly the extent to which the technical services of government are utilised for European settlers to the almost complete disregard of the natives. These settlers imagine that if they are sufficiently defamatory they will get this official removed from his position, though Mr. Amery's answers in the House of Commons on March 2 and 8 would seem to dispose of that hope. Mr Maxwell's chief misdemeanour has been that he has made unceasing attempts to have a reasonable share of the public expenditure of the colony devoted to the native areas. He also has persistently rebutted the demands of a portion of the settler community that his administrative officers should bring pressure to bear upon the natives to leave their reserves and work for wages. The position of officials in this matter was definitely laid down by Mr. Churchill—that in no circumstances may officials be utilised to bring pressure on natives to work for private employers.

"As regards attendance at the Settlers' Convention, there to be interviewed upon the policy of Government departments, this practice is specifically prohibited in the Colonial Office regulations, and it was only during the regime of General Northey that the practice was allowed.

Imported Indentured Labour.

"The recent sanction, presumably by the Acting Governor, of the importation of indentured labour from Portuguese East Africa is remarkable in view of the statements made on behalf of the Colonial Office on April 26, 1920, when an assurance was given that there was no intention to depart from the principle of not allowing the importation of indentured labour. This development is only another exemplification of the need for everlasting alertness on the part of the Colonial Office to see that its policy is not reversed in Kenya under pressure from interested parties and through the action of pliable officials."

Referring to the point raised in the House on Monday by Colonel Wedgwood relating to the appointment of settlers as resident magistrates, he said: "The complaint has been all too frequent in the past that the Government and the interests of the plantation community have been too closely identified in Kenya. If now there is to be a further identification of the employer class and the courts of the land the last support of native interest by disinterested authority would be at an end. At the present time resident magistrates are exclusively whole-time, salaried, legally trained officials of Government. Any departure from this practice would be bound to lead to an unwholesome decline in the standard of justice meted out to the natives.

MUSSOLINI GREETED WITH ROYAL HONORS ON AFRICAN SOIL

He Tells Tripolitans His Trip Is Affirmation of Power of Italian People.

LAND IS ITALY'S FOREVER

On a Charger He Witnesses a Spectacular Review of Italian and Colored Troops.

NATIVES CHEER HIM WILDLY

Hundreds of Arabian Performers Stage Dance as Premier Attends Reception at Palace.

TRIPOLI, April 11 (AP).—Benito Mussolini, the Italian Premier, landed on the soil of Africa today with a message to the black and brown peoples of the most important colony belonging to the Kingdom of Italy. The message was:

New York Times 4-12-26

"My voyage must not be interpreted as a mere administrative act, but as it is—an affirmation of the power of the Italian people, a manifestation of the force which originates in Rome and which extends from Rome to a glorious and triumphal littoral.

"Fascist Italian Tripoli! You represent here Italy which is daily more prosperous and powerful. Rome carries the beacon lamp of strength to the shores of the African sea. No one can stop our inexorable will.

"You understand me more for what I have not said than for what I have said. Only this language is possible in Fascist style."

Imposing Welcome Accorded.

What the Premier left unsaid was proclaimed by the militantly imposing welcome accorded him far more loudly than it could have been in words, even those of the man who was hailed today as a great conqueror might be greeted.

From the moment Mussolini, dressed in the uniform of an honorary corporal of the Fascist militia, stepped ashore under the eyes of scores of thousands of natives crowding the sea wall and was welcomed by Prince Hussen Pasha Karamanli, last of the local dynasty, which has reigned for centuries until he delivered Italy's message from the balcony of the Municipal Palace, the ceremony was indicative of Italy's power.

Long before the fleet of fifteen warships came into view the entire waterfront was jammed with natives. The gray of the ships contrasted with the white squat African buildings, glistening under the blazing sun. Mussolini was brought from the dreadnought Conte di Cavour in a launch to the dock where Prince Hussen and a small group of notables awaited him with a guard of honor.

Airplanes hovered overhead and a nineteen-gun salute, formerly reserved only for Princes of the blood, resounded, followed by the dull reverberations of 600 charges fired rhythmically from guns all over the town.

Mussolini showed little effects of the recent attack on him when a bullet pierced the nose, the tip of which was coated with iodine but unbandaged. He smiled grimly as he peered through the sunlight at the long lines of the palace, where a vast number of the Italian population, occupying the grand-stands, applauded him frantically.

The Premier was mounted on a charger and accompanied by Governor Debono. He watched for nearly an hour a review of about 3,000 Italian and native troops. He then rode between lines of cheering Arabs, Jews, Berbers and Sudanese to the public square.

Review a Colorful Spectacle.

The Italian infantry, cavalry, sailors and Fascist militia marched to the strains of the Fascist hymn, the Premier taking their Roman salute. They were followed by Libyan Ascaris, with tasseled red fezes and short jackets decorated with golden ornaments.

A fanfare greeted the huge black Erythrean Ascaris, barefooted, with long white garments and colored sashes, who marched in quick time in front of the Premier holding aloft their guns, held by the barrels. Their officers were mounted on diminutive mules. Then came the Savaris wearing fezes and long red coats with colored ornaments, and the Zepties in red and yellow jackets.

The most brilliant display was the passage of the Spahis mounted on horses of purest Arabian breed, the Meharistis on dromedaries and Libyan Savari cavalry, all of which are used for action in the furthest interior. The Meharistis' faces were hidden behind white turbans and veils.

The review ended with the machine guns and field pieces of the specialist signal section, field cannon, armored cars and trucks, radio and gas outfits and tanks.

New York Times 4-12-26

After the crowds of Arabians had been invited to step forward Mussolini spoke, each phrase being translated into Arabic. He said:

"Our great and august sovereign, whom God protects and the people love, has charged me to bring his salute to this land, which is forever Italian. I know you are obedient to the laws, and, being so, you will be protected today, tomorrow, always, by the King's just decrees.

"The King and the Government, of which I have the honor to be the representative, desire that this beloved land, which contains so many vestiges of Imperial Rome, shall be rich, prosperous and happy."

While the Premier attended a reception at the palace several hundred Arabian performers assembled in front of the municipal hall under huge green and red tents, singing in unison, beating on leather tom-toms and tambourines and dancing with slow jerking steps, of which the principal motive appears to be the backstep of the Charleston, except that the feet do not leave the ground.

Mussolini then appeared on the balcony overlooking the square and smiled broadly as he saw the foreign correspondents. He reviewed several hundred black shirt girls and boys, all of them enrolled as Fascisti of Tripoli.

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Africa

The final event of the welcoming program was an exhibition of horsemanship, the best riders on native horses and camels being engaged. The Premier leaned out, his face registering great pleasure as Savaris, Spahis and Menaretis, their burnous flutter-tering in the wind, dashed in front of him.

4-12-26

With this over, he seemed to tighten his jaws and glanced at the correspondents as though to indicate that Italy's first determination is to follow ancient Rome's road toward empire.

THE COST OF LIVING FOR THE NATIVES.

There is a great deal of wilful ignorance on the part of many employers about the difficulty the Natives experience in meeting their cost of living. The employers, abetted by the authorities, assume that it is fair to keep down Native wages because the native scale of living is low. They ignore the fact that one cannot live luxuriously on eighteen pence a day. The scale of native living is dictated by the general scale of payment. We therefore make no apology in republishing an article written by Mr. Sol T. Plaatje to the "Cape Argus" anent this subject, he says: "Native industrial disputes are on the increase. Johannesburg, Durban, East London and other places are seething with discontent. At Pretoria the enthusiasm was diverted by a decision of the Appellate Division of the Supreme Court, which declared, at Cape Town, that native women are not subject to the Pass Law recently enforced by instructions from the Minister of Justice.

Bloemfontein was supposed to give the lead to other centres in "downing tools" unless natives got a minimum of 6s. 6d. per day. This lead, however, was frustrated by the timely intervention of the Bishop of Bloemfontein, whose address to two mass meetings of natives appears to have had the miraculous effect of a magic wand. The threatened upheaval may now be said to be "postponed sine die," as the lawyers would say. The Bishop returned from the location convinced that "this was not merely a black and white affair." "Believe me," said his Lordship, "it is a matter of the stomach—a demand for food, such as any white section would equally make."

THE NATIONAL CONGRESS.

Native Land Ownership and the Ormsby-Gore Mission.

If as a result of Mr. Ormsby-Gore's visit to West Africa the fears expressed in a recent leading article in the "Manchester Guardian" are realised, and any serious attempt is made to "East Africanise" West Africa, we are likely to hear a good deal more of the National Congress of British West Africa, which has just concluded its third annual session held at Bathurst, the capital of the Gambia, whose Governor, Captain C. H. Armitage, treated the leaders of this native political organisation with tactful courtesy and hospitality.

The Congress is, so far, a purely African body, though apparently there is nothing in its constitution to bar from its membership Europeans working in the four colonies, and not, of course, members of the various Civil Services. The Congress, so far, is only directly representative of the Gambia, Sierra Leone, and the Gold Coast, but though Nigeria, which is by so much the greatest of our West African dependencies, is not officially affiliated, this is apparently only because the classes in Nigeria literate in English believe they can do better for themselves with their own organisations.

This year's presidential address was delivered by the Hon. Casely Hayford, M.B.E., a native member of the Gold Coast Legislative Council, who, while emphatically reiterating the devotion of native West Africa to the British connection and to the cause of co-operation with the Europeans in the country, also sounded a clear note of educational and commercial self-dependence and political advance. He remarked that he and his friends saw no reason whatever why the African should not, like the European, harness the resources of modern science for his own advancement and prosperity.

A significant feature of the gathering was the presence of a number of African women delegates, who took a marked and practical part in the debates. The Congress leaders show the usual political acumen of the African native in thus realising that there can be no racial progress unless the position of women is taken fully into account. It may be taken as certain that, if any attempt should be made by any Government here seriously to challenge the existing West African institution of native land ownership, a good deal more will be heard of the Congress leaders on British political platforms.

STUDENTS' CHRISTIAN ASSOCIATION.

Financial aid to Native Students

The Native section of the Students Christian Association of South Africa, Mr. Max Yergan, Secretary, has just published a report showing the use made of a grant of £400 given in aid of Native Students by the Committee on "International Student Service," a division of the World's Student Christian Federation, to which the South African S.C.A. is affiliated. This grant came at such an opportune time and was of such service to the students who received it, that the public will doubtless be interested in knowing more about it

Towards the close of 1924 when the worse results of the severe drought of that year could be somewhat foreseen, Mr. Yergan and a few other leaders and friends of the Native Student Movement made an inquiry, by no means thorough, into the possible effect of the drought upon the ability of students at Native Colleges to get their fees paid for the following year. This inquiry revealed that more than fifty of the more advanced students either could not make application for the readmission in 1925 to their respective colleges or were unable to continue their studies without financial assistance. A note on this condition was sent to the committee referred to above with the result that early in 1925 an intimation came to the secretary of the Native Student Movement that a special grant of £400 had been made to aid some of the most needy students, a condition being that one half of the sum had to be granted to students at the South African Native College A statement is added below, showing how this money has been alloted

It is not without interest that this gift was part of a sum raised by the students of the world for their less fortunate fellow students Students especially of Great Britain, America, and South Africa (European) gave large sums during the years following the war in aid particularly of the sorely stricken students of Central Europe and it was a representative committee of students and leaders of the various Student Christian Movements of the world that voted this gift to Native Students in South Africa This is tangible evidence of a thing usually so abstract that many people cannot see it, viz :—The fellowship, sympathy and goodwill which can and do exist among peoples of all races And it is of greatest significance that the student classes of the world are helping to make possible such fellowship.

The Committee which administered the sum referred to above consisted of Dr C. T. Loram, Principal Kerr, of Fort Hare, and Mr Max Yergan. Following is part of their report on its use :

Students in.	*No aided.*	*Amt. granted,*		
S. African N. College	10	£200	0	0
Ciskei	12	63	15	9
Transkei	9	36	0	0
Natal	10	25	0	0
Transvaal	8	33	10	0
O.F.S.	3	15	0	0
Basutoland	7	22	10	0
		£395	15	9
Bank charges and cost of cablegram		4	4	3
		£400	0	0

Notes.

Lady Grey Voters.

A largely attended meeting of Natives was held in the Location last Monday night, and was addressed by the General Secretary of the Cape Native Voters' Convention, Mr. S. M. Bennett Ncwana. Speaking on the Prime Minister's Native policy, Mr. Ncwana declared that the concensus of native opinion throughout the Union, is inclined to the view, that the political aspect of this great question should have been left out, and only the land question should first be discussed and finally settled The meeting unanimously adopted the following resolution :

"That this meeting of the Cape Native Voters' Association (Lady Grey Branch) is straightforwardly opposed to the proposed abolition of the Cape Native Franchise, and in view thereof wholeheartedly supports resolutions of the Cape Native Voters' Convention.

The Local office bearers are : 1. W. Mqomo, Chairman ; 2. E. Sefate, Secretary ; 3. S. Njadu, Treasurer.

Kaffir Intelligence Not So Low

CAPETOWN, S. A.—There is not a great deal of difference between Europeans and native Kaffirs according to intelligence tests made by N. Reyham, white, professor of Psychology at Capetown University.

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According to Prof. Reyham, the commonly held view that the native stopped developing earlier than the European is fallacious. The tests applied were reasoning tests, and not the ordinary intelligence tests and many Kaffirs made an average score higher than that of the Europeans.

SOUTH AFRICAN STRIKE CAUSES REAL ANXIETY

Native Leaders Organize Workers And Get 50 Per Cent Wage Increase

HIGHER DEMANDS ARE TO BE MADE

Workers Realize They Can Paralyze Mines, Farms And Factories

CAPE TOWN, S. A.—Organization of South African native labor under Prof. M. Theale and K. Dadilie, radicals, is causing anxiety aamong government officials.

In Bloom Fountaine last month native workers went on strike which resulted in a grant of a 50 per cent raise. Workers who received two shillings a day have been raised to three shillings, about 75 cents. This is still only 25 per cent of what white men receive doing the same work.

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Native leaders regard the outcome of the first strike as a great victory for collective bargaining and common sense. For the first time na-

tives and Europeans sat around the same table in conference and agreed upon the wage increase. This is viewed as an immense advance in the whole tone of relations between black and white.

So enthusiastic are the workers over the result, that another 25 per cent increase is planned. Government officials alarmed, are asking for the deportation of Kadille and Thaele. They say that natives all over South Africa are uneasy and disturbed.

They realize for the first time that they have in their hands the power to paralyze mine farms and factories if only they organize. Organization and the strike will mean that increased wages will put them on the same average with the white South African worker. Bloodshed is feared.

So alarming is the situation that Prime Minister Heartzog's proposal proposal to segregate and disfranchise natives, but at the same time to regard all colored people as white, has been laid aside until calmer times.

Kill Color Bar Bill

CAPETOWN, S. A.—The segregation or color bar bill rejected by the Senate in the last session was reintroduced last week and again rejected 22 to 4.

The bill would bar natives into certain districts and would prevent them from doing certain kinds of work.

WHAT WE THINK.

AFRICA CONQUERED BY AIR.

It is now confidently anticipated that unless very exceptional circumstances arise, and barring accidents, Mr. Alan Cobham will reach London late this evening or early to-morrow after having achieved one of the most remarkable aviation feats of our times. When Mr. Cobham left Cape Town yesterday fortnight he expressed his intention to race the Union-Castle liner "Windsor Castle," which left the same day for England, and to make an effort to beat the steamer which is due to arrive at Southampton early on Monday. It looks to-day as if the race will be an exceedingly close contest, though, as the intrepid pilot remarked to Reuter's Athens correspondent, the ship has the great advantage. Whereas the "Windsor Castle" has only to negotiate an actual cruise of 5,000 miles steaming 24 hours every day, with only one stop at Madeira, the three airmen are obliged to fly 8,500 miles, with no less than twenty-six stops, sleeping in a different place each night. Mr. Cobham encountered terrific sandstorms over the Sudan and the aftermath of a week's furious gales in the Mediterranean, but, notwithstanding these, expects to beat the great liner and reach England during the week-end. Such a record-making achievement calls for immense admiration of the gallant aviators, and that they will receive a wonderful reception on their arrival is already beyond doubt. We hope to deal fully with the great aerial achievement in an early issue. Everyone will be in full agreement with the "Times," which expressed the view, in the course of a most interesting editorial, that "the object of this adventurous flight was not merely to establish a long-distance record. Mr. Cobham, who is known not only as a most skilful pilot, but as a very careful student of practical aviation, has fully and successfully tested the behaviour of an air-cooled engine in conditions of damp and of dry, tropical heat. The result has removed many doubts as to the practicability of trans-African commercial aviation. He has also been able to suggest solutions of other problems, such as the use of larger machines on the High Veld of South Africa, where the height of the aerodromes above-sea-level is a factor which must be taken into serious account. He believes that the employment of seaplanes along the course of the Nile, if based upon a thorough ground organisation and telegraphic reporting system, would make it possible to use this waterway as a safe flying route throughout the year. Above all, his journey has greatly increased public interest in aviation, not only throughout South Africa, but in all the Equatorial African colonies. It may be noted that the Belgian airmen who have just begun their great flight from Brussels to the Belgian Congo will follow the Nile route, and will have the advantage of the use of the excellent aerodromes and, if need be, of the workshops of the Royal Air Force in Egypt, which must become an aviation centre of great international importance. Their flight, and the attempt of five British naval machines to fly from Cairo to Cape Town and back, will be followed with great interest in this country. But while British military and civil aviation has been increasingly interested in the eastern side of Africa ever since Sir Pierre van Ryneveld and Sir Quinton Brand showed that it was possible to fly from London to Cape Town, Western Africa was on the whole neglected until last October, when three British machines flew successfully from Cairo to Kano in Nigeria under Service conditions and returned safely a day before scheduled time." Africa's transport problem—especially as affecting aerial mail and passenger traffic—is now entering the phase of practical development. South Africa, the Congo, and Egypt have given the lead, the potentialities ahead of us in the immediate future are unlimited, and have been advanced a long stage by the unique and triumphal accomplishment of Alan Cobham and his two colleagues—a daring trio and a credit to the Imperial race.

ADVANCE TANGANYIKA.

The welcome announcement made by Sir Donald Cameron at Dar-es-Salaam that Tanganyika is to have its own Legislative Council affords further proof of the appreciation on the part of the Colonial Office of the rapidly growing importance of the East African Dependencies. The establishment of an august assembly of this sort within the territory has long been a cherished hope of Sir Donald Cameron's, and largely through his success in enlisting the sympathy of the Hon. W. G. Ormsby-Gore, on the occasion of the visit of the East African Commission, his dream is shortly to be realised. The development, however, is no more than is in keeping with Tanganyika's rights, for the progress that has been recorded in recent years is little short of remarkable. During the past five years, for example, revenue has increased by 65 per cent; while even more important is the fact that during the same period railway revenue shows an increase of 118 per cent.—the truest index of all of a country's progress. Three years ago it would not have been deemed possible that the time was so close at hand when the Tanganyika railway would not only be practically free from debt, but would also be paying its way. The export and import figures are no less satisfactory—in fact, on all sides there is to be found evidences of enterprise and expansion. Sir Donald Cameron is a self-confessed optimist where Tanganyika is concerned. He has good reason to be!

FRENCH EQUATORIAL AFRICA IN 1925.

In his annual address to the Council of Government of French Equatorial Africa, M. Antonetti said that the financial situation was still improving, and although the fall of the franc gave a misleading importance to the budget figures, there were definite signs of improvement. The budgets of the three Colonies, Chad, Middle Congo, and Gaboon, all balanced, for the first time since 1920, while the aid given them from the general budget was entirely for development works, and not to meet salaries bills. Furthermore, the general budget would only receive from France of six, million francs from France, and of that sum a quarter, instead of a twelfth, would be devoted to the development of the African community by the provision of seed, agricultural implements, and other means. The number of doctors engaged in the campaign against sleeping sickness rose from seven to 14, and 22 more had been engaged in general medical work. In the railway areas particularly, measures had been necessary to check sleeping sickness, and the method used, six injections of atoxyl at intervals of 10 days, had given many cures, and made cases non-infectious within a year. Among other important medical work, a systematic vaccination campaign had been started in Oubangui.

Railway construction had been impeded by the congestion at Matadi, but 100 miles of earthworks had been completed from the Brazzaville terminus, and 60 miles from Pointe Noire, together with the first tunnel. If conditions at Matadi did not improve, he hoped to see a cement works started in the Loudima region, preferably by private enterprise. Most of the Brazzaville-Pointe Noire road had been completed, and M. Antonetti maintained in defence of its construction that it would be in use at least two years before the railway could be open, and that a road was never wasted. The feeding of labourers had been difficult, for when those who grew food found that they would have to transport it to the construction camps, they ceased their efforts, and at present for each labourer working on the railway there were at least two engaged in head transport. With the road, however, it would soon be possible to have seven lorries in service, and so to save 30,000 carrier-days monthly. Two missions were being sent out from France, one to study the harbour at Pointe Noire, and the other the possibility of railway electrification. At present, Pointe Noire promised a sheltered harbour with 2,000 yards of quays, with draughts varying from 26 to 40 feet. The electrification of the railway was hardly possible from the beginning, but it was advisable to take a long view at once, so as to avoid expense in future, when a change over to electricity might be made.

With regard to less material changes, the system of "prestation" had been lightened, and women made exempt from it, while a decree was being signed to permit Africans to help in public life in a small way, through Native tribunals. The taxation changes would not be many. The rates on forest exploitation were too weak, and would be tripled, while liquor duties and the rubber tax could well be increased. Direct taxation of the African M. Antonetti proposed to alter as little as possible. For the public health, he intended to improve the road system, the surest way to increase the value of each doctor in the fight against sleeping sickness, and he wished to educate the people to grow more food, and to live in sanitary villages, instead of in scattered huts in the forest. Sufficient food and better housing were the best remedy against depopulation, as could be seen in Oubangui, where the population was increasing in spite of the prevalence of sleeping sickness.

With regard to the "policy of repose" advocated by certain eminent ex-Colonials, M. Antonetti said he appreciated the sentiments underlying the idea, but urged that many tribes were dying out through too much "repose," and lived in a vicious circle from which it was necessary to deliver them.

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Africa.

THE STRIKE SITUATION AND ITS IMPLICATIONS.

No. IX.

THE series of questions asked by the First Urban Member, the Hon. E. S. BEOKU-BETTS, at the meeting of the Legislative Council held on the 29th March last bearing on incidents in connection with the Railway Strike have by reason of the answers given by the Government revealed some striking divergence in the facts, so far as the information furnished the Honourable Member and those in the possession of the Government are concerned. This condition affords strong justification for the [illegible] of an independent enquiry if it is the desire of Government to act fairly with the people and establish its bona fides in the several courses it has taken in the affair. We are anxious that a real and satisfactory settlement should take place so as to bar the way against or at least make it difficult for a recurrence of a strike. We agree with our over-vigilant contemporary the *Trade Gazette* that this method of settling industrial disputes is a most undesirable and unwelcome incident in the life of a people, whatever the race, whatever the colour; but we are not so sanguine that any effort in the direction in which, it has chosen to deliver itself, preaching peace, or in the raising of a scare-crow, an alarm born of an excitable premature haste in reporting unfounded rumours about the prospect of another strike threatening, would commend itself to those who have become experts in dealing with such situation. It has been most fully established that arbitration as a result of enquiries, in which both sides would have the opportunity of making a full presentation of its grievances, has been found to be the most effective and salutary means of reducing to an appreciable minimum the frequent recurrence of strikes, though for the last twenty years or more this method has appeared to have run its course amongst European nations and it is even becoming difficult to get practical unanimity amongst the leaders and rank and file of Trades Union. We are therefore seriously apprehensive of any attitude of this Government which manifests a determined unwillingness to make a thorough investigation of the whole strike situation.

It is no less than a blunder on the part of the Government to have thrown out the Motion of the Honourable the First Urban Member calling for the establishment of a Board to be constituted by Legislation, to consist of such persons as the Secretary of State may from time to time appoint to deal with disputes and differences which may arise between the management and the employees of the Railway. Except that Government is extra-sensitive of the absoluteness of its power, and that it has the advantage, if advantage it might be called, of sitting on the safety valve controlling any pent of feelings of dissatisfaction in the people by machine guns bayonets and false arrests by unprincipled unconscionable, ignorant Court Messengers, it would have been difficult to find how otherwise Government could have averted the evil results of strikes. As it is, although we have been authoritatively assured that there was no foundation, consequently no justification for the disturbing cry of "the wolf" by our contemporary, we are not able to assure the Government that by the attitude it has taken to inflict pains and penalties or to humiliate and starve some of its employees, by reason of the policy of free arrests and wholesale dismissals it has given prominence to in the efforts it has put forth in dealing with the strike situation, it has justified its hope of success that there will be no further strike in the railway if matters continue so. Much as it is current that the elected members the Hon. E. S. BEOKU BETTS, Hon. Dr. BANKOLE-BRIGHT and the Hon. A. E. TUBOKU-METZGER have been made to appear as supporters and champions of the Railway strike, (we are sorry for this grievous misrepresentation) we are nevertheless persuaded that they have found the way out of the difficulty, and if only they could be treated by the Government as men who represent the people and therefore are not recklessly and wickedly disposed to oppose Government for the fun-of-the-thing, but that they, by the sympathetic and conciliatory attitude they have since assumed as distinct from the policy of "absolute firmness" of Government, they would in the long run, perhaps when Government may have become wiser, be the saviours of the country and the restorers of lasting and satisfactory industrial peace. Perhaps it is not known that the orderly and peaceful behaviour of the members of the Workers' Union who were in Freetown, was due to the efforts of Mr. S. J. S. BARLATT and Dr. BANKOLE BRIGHT who instructed and counselled the men after the 1919 strike. Their work at the time was solid, they were able to impress on the men how advantageous it would be to their cause if they could observe order and discipline whenever they had occasion to go on strike. They did this when Mr. EVELYN then Acting Governor and Mr. BARKER the then Acting General Manager failed to win the respect and confidence of the men and the public. It is very unfortunate and we confess to feelings of great pain that the relation between the Government and the people has been so strained on account of the Railway strike.

No Governor had greater prospect, none had so successfully paved the way to walk in, clean, unquestioned and unimpeded and dwell in the hearts of the people of all classes than Governor SLATER; but the very bright and propitious outlook the present administration assumed at the beginning has suddenly changed with over-hanging clouds and there is no doubt that mutual suspicion and distrust have tended to make the situation all the more serious. This unfortunate position we are afraid is heightened by a growing inpatience to follow the strides of the other sister Colonies and an intolerance of any attitude suggesting a more cautious *festina lente* policy which have so radically turned the feeling of reverence, esteem, and why should it not have been also—affection into—alas! for the name of the present heart feeling of the people for their Governor.

The situation appears to us almost a hopeless one. It is to be regretted that nothing in the form of persuasion could effect anything so far as His Excellency is concerned; the very serious form characterised by the somewhat plain speaking the debate of the Railway Strike assumed last Friday week in the Legislative Council when the elected members delivered themselves on the situation, was the last glimmer of a quickly fading ray of hope that so far, His Excellency will change his attitude in this most regrettable affair. His little finger has almost surpassed in thickness his father's loin and yet His Excellency feels he is justified in all that has been done, as the reply of Government to the solemn deliverance of the Honourable members on that matter has revealed. His Excellency was reminded of the law of retribution

We would now remind His Excellency that what may be lawful, may not be expedient and that the exalted and responsible position he holds and the part he has played to create a situation which has brought many to want, destitution, starvation call loudly for an immediate re-consideration of the Railway situation in the terms of clemency and good-will as we had all along consistently advocated.

THE BAN ON KADALIE.

CLEMENTS KADALIE is a pure bred African born in Nyasaland. Working along the East Coast of Africa he gravitated some years ago with two other fellowmen to Cape Town and by dint of organising ability he applied himself to the task of improving the wages and working conditions of his South African brothers, through the I.C.U. (Industrial and Commercial Workers' Union) from which he broke away in consequence of disagreement with the leaders and founded the new well-known I.C.U of which he is the moving spirit. He has never been to Europe but has made up for his lack of higher education by sheer organising capacity. The records of all his branch offices are kept on modern business lines and there have been no complaints of swindling or misappropriation of funds on his part though there is apparent extravagance in certain respects. In the Eastern Province he has been immensely popular by reason of his dashing personality and fearless language in expressing the woes of his downtrodden people. So far as we have followed his speeches, they have been strong, brave and outspoken but never seditious nor calculated to arouse anarchy. He has cultivated the art of playing to the gallery to an extreme degree and gained many followers among the labouring class. In politics he lacks judgment and has made mistakes. Recently the Native Affairs Department, apparently confusing him with some other demagogue, placed a ban on his movements and forbade him going out of the Rand on the ground of his alleged seditious language. While we do not by any means admire the style of speech Kadalie delights in, we certainly do not think the Government has acted wisely in its action, for he has now become a sort of hero and martyr whose injustice will make him an idol of the working classes. The Government, far from compassing their aim, will serve only to advertise him more widely than ever and to multiply the ranks of the I.C.U. elsewhere

Apart from this it is doubtful whether the law of this land can justify such a limitation of the freedom of an individual, and we have no doubt but that if this is tested in the courts it may result in the discomfiture of the Native Affairs

Department. Even the Europeans are on his side in this matter.

For the present, we think the Department has adopted an unwise step because the general impression abroad now among the Natives is that the Government is a coward, afraid to face honest criticism, and dreadful of the rise of Native organisations and power By this much will the esteem of white authority fall into contempt before the eyes of the Native races Kadalie has a powerful organised body behind him who cannot rest contented with the present situation and we shall watch the outcome with interest.

MEDICINE OR THE LAW IN WEST AFRICA?

To the Editor of WEST AFRICA.

Sir,—The first paragraph of the leading article of your issue for April 17 contains a statement well calculated to impress anybody with West Africa's interest at heart. As you say "in view of the impossibility of obtaining sufficient European assistance, it is astonishing that the qualified Africans on the staff consist only of five medical officers and an assistant health officer, and still more that the establishment makes no provision for a larger number."

It is indeed astonishing, and it would be even more interesting to learn why this condition exists, and whether it is faced with indifference. The whole of the report of the Nigerian Medical and Sanitary Services for 1924 is evidence of the urgent need for more doctors and sanitary officers. What is being done to overcome this difficulty? If, as must be the case, there are no qualified African candidates to fill more appointments, have any steps been taken to induce suitable men to regard themselves as candidates for the medical profession?

That there can be a prejudice against the African as a doctor in West Africa cannot be the case. If a man goes to Russia to earn his living and he falls sick, the chances are that he has a Russian doctor; if in Peru, a Peruvian. If a Native of Africa is able to satisfy the competent medical governing bodies in the United Kingdom that he is a fit person to practice medicine or surgery in England or Scotland, surely there can be no objection to his doing so in West Africa? For the time being and, no doubt, for some years to come, the controlling class in the West African Colonies will be European; during that time there will probably be European official doctors to attend to the bulk of the European community if they so wish, but if this is desirable it is just as logical to wish that the African shall be in the position to receive the administrations of a doctor of his or her own race. If development of the race means anything at all, this should be one of the signs of success.

Rome was not built in a day and even in the most favourable circumstances it will take some years to train African medical and sanitary officers. The first step is for the Government to show that it is willing, I would say more than willing, to consider the appointment, as Government medical officers, of Africans who possess the necessary qualifications. I realise that these two last words can be twisted into an insuperable difficulty in a patronage service if this is desired. Whatever professional qualification may be possessed, it is always possible to find fault with the candidate's personal qualifications. It is inconceivable, however, that Government would give other than the fairest of play to African candidates, and for this reason I have said that Government must be "more than willing" to consider such appointments. Nigeria is crying for medical officers, of that there can be no doubt—the report for 1924 teems with tragedy.

Granted that the appointment of African medical and sanitary officers is a possible scheme, it is easy to count the benefits to everybody. The professional qualifications asked for would be the same as those deemed necessary in the case of the European; these are, I believe, not set too high. The African doctor could reasonably be expected to serve under slightly less liberal leave regulations, there would be no expensive passages to pay, and it is possible that the scale of salary could be set lower than that of the European.

Then there is the case of the patient. He will have as his adviser in medical and his instructor in sanitary matters a man of his own race, who would understand him temperamentally far better than any European could. As regards the general outlook it surely will be of immense benefit to the educated community to have another outlet for their sons. The present lack of opportunity is most regrettable. There are many African gentlemen willing to spend money on their children's education, even to the extent of sending them to Europe for the requisite number of years, but at present it is practically impossible for any but a few to regard medicine as a possible profession for their sons. Owing to the force of circumstances, the number of African doctors able to carry on a remunerative practice is few, such practices being confined to a few Coast towns. What opportunity is there today for the educated young African except the law? What other professions are open to him Practically none. All professional work is in the hands of Government. This may be due to circumstances, but it is none the less a serious condition. All professions are virtually closed to the young man, except the law. People speak of the over-production of lawyers; this state undoubtedly constitutes a grave danger, and Government should face it and deal with it now, rather than drift into deeper trouble. One's mind travels back to the old Spanish Colonies in the New World, when the inhabitants begged the Spanish King to send out men of all professions except lawyers, "for these compromise peace and prosperity in a country." The people of Nigeria are notoriously litigious, and to-day one doctor would be worth 20 lawyers to the community.

The Government of Nigeria is at this moment tackling the education problem in its Southern Provinces. It has decided to give the best possible substitute in Lagos for an English public school education, it has erected expensive buildings for this purpose, it is occupied in drawing up a new education code, and is overhauling the whole of the education machinery. I believe that Government hopes that the lads as they pass out of this College at Lagos will turn to education as a profession, and carry on the good work through the length and breadth of the country. What guarantee is there that even an appreciable number of the boys thus trained, whose parents can afford and will be willing to send them to England for final tuition, will adopt education as a profession? They already know that the law is more lucrative, and it will be a shameful thing if medicine is barred to them by circumstances that can be overcome by a sympathetic Government, especially under the conditions disclosed in the 1924 Medical Report.

If anybody thinks that to-day an African boy can be just as well trained for a doctor as a lawyer it can only be because that person has no knowledge of conditions in West Africa generally, and Nigeria in particular. No man with any sense is going to spend two or three thousand pounds on the education of a boy with the idea of his adopting a profession in which there is no opportunity when he is qualified. His risks with the boy are ample enough without that. It is only just and reasonable that he should have some hope of his boy being able to earn enough to represent a decent return on the money spent. I realise that this is a strictly utilitarian point of view, but it is a view not unknown among English or Scottish parents, and, besides all this, there is the bitter condition of the Nigerian Native.

The Medical Report for Nigeria for 1924 makes fearful reading. The waste of life is appalling and unnecessary. It is bad enough that the madness bred of war should deal with the human race in this fashion, it is unthinkable that such conditions should be allowed to continue in times of peace, in a prosperous country, of illimitable resources, unless such conditions are unpreventable. Nobody should realise sooner than Government that, by losing all these lives year after year, they are losing something vital to the prosperity of the country. To-day there may be difficulties in meeting the situation, but this is no reason why steps should not be taken at once to cope with them, so that it will be possible in the near future to overcome these difficulties and so assure the future of the African races that we presume to direct and govern.

Yours truly,
EX-NIGERIA.

April 26.

NATIVE FARMERS.

The thirty sixth quarterly meeting of the Native Farmers' Association of the Keiskama River Valley met on the 6th March, 1926, at Amatole Basin when there was a capital attendance of the members though the local natives appeared indifferent. A pleasing feature was the presence of three Government Farm Demonstrators (Messrs Sonjica of the Tyumie, Ngqengelele of Perksdale and Sitela of Qugqwala) and three others in training at Fort Hare (Messrs Maku, Ntlabati and Kumalo) as well as clergymen and the local Superintendent of Native Locations, Mr. Clement Gladwin. It was a sultry day the long drought continuing at its severest degree. The chairman (Mr S Peteni) in his opening remarks exhorted the members to read up their vernacular text book on Agriculture compiled two years ago by the secretary (Mr. D. D T Jabavu) especially the lessons on dry-farming; and to compare their actual work with the theory. After the minutes had been read and confirmed Mr Gladwin gave a highly appreciated address on the necessity for dams and irrigation in most of the locations whence the audience came. He pointed out that if European lived in such an excellent district as Amatole Basin with its rich soil and possibilities of irrigation, they would have long ere then transformed it

Zulu Prince Studies Southern Negro Life

(P. N. S.)

Lexington, Ky., May 15—Prince Bullamo, a highly educated man, of Aululand is in the South studying the American Negro.

"My purpose is to study my people here along educational and vocational lines," he said. "When I return I will establish the same line of work among my people."

The Zulus, most warlike tribe in the whole of South Africa, at the same time are the most refined and Christianized, the prince declared. He is the son of the war chief Catewayo of Zululand, who raised the insurrection against England in 1197. Catewayo died, a prisoner of war, after two years imprisonment in England. Since his death, there have been chiefs.

Bullamo said "there is no class of people tha will assimilate education and Christianity more quickly than those semi-barians in the wilds of Zululand."

Native Passive Resistance.

(By S. M. B. Nowana)

We may have the conscience to distinguish subtly between good and evil: we may be the most pious nation in the world, without force we leave the country of our birth to the enemies of humanity: we leave the government of Africa to the wicked and unjust—the greedy crew of land robbers

For 300 years a handful of white kaffirs succeeded, through the power of the gunpowder to impose their will upon the unoffending population of 140 million Africans. They raided our shores and at the point of the bayonet carried away our fathers, mothers and sisters from ocean to ocean, shore to shore to dispose of their human cargo to the highest bidder. For hundreds of years, the robber lords of England, of France, of Spain, of Holland, of Germany, of Italy and Portuguese, held millions of our fellow creatures in toiling bondage. Through the blood of Africans, of the American Indians, of the Asiatics, of the Moaris, of the Malays and Tasmanians, the European crew of land plunderers established themselves in the world The black peoples, the world over, gave to the whiteman all the impulse of the centuries and all the help of eternity

Indeed it was an age which was convinced that the one royal route to commercial success was that of black slave monoply. This race of ours has suffered too much from injustice, tyranny and britishism of the so-called white civilization.

DISCRIMINATION AGAINST ORIENT HEAVILY SCORED

"One of America's problems is to find a way to safeguard her culture and standards of living while at the same time removing discrimination from her dealings with people

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II. a)

Africa.

of the trans-Pacific countries." declared George Gleason, religious work secretary of the Y. M. C. A. in an address on "The Institute of Pacific Relations" given this week before the Masonic Club.

Pacific Review 5-6-26

"The conference at Honolulu brought clearly to the attention of the Occident that the Orient's great plea is the removal of discrimination," said Mr. Gleason. "The Chinese are determined that extraterritoriality, meaning the control of concessions in her cities by foreign governments, gradually shall be given up and that China's nationals abroad shall receive better treatment.

Los Angeles Times

'The Japanese earnestly request that some way be devised by which her nationals shall not be discriminated against," continued the speaker. "The dividing of the world into two parts, Europe and the Occident on one side and the whole of the Orient on the other, and the attitude by America that different treatment is to be given Europeans and Orientals, is trying the patience of the people of the Far East."

Umpanga

MTOBI.—Ngomhla we 23rd March, 1926, sishiywe ngu Rev. HESEKIAH MTOBI i Hlubi okaya lokuzalwa lise Nkukhebeni (Healdtown), ubudala 63 iminyaka, ulubêle e Hospital, be ngumfundisi e Sherwell St., Doornfontein, Johannesburg. Watshintshelwa apa e Doorfontein ukusuka e Germiston Location, ugule ixesha elide kakulu, ubeti xa ngati unobuncono abuye eze ekayeni lake Sherwell St. sibuye sivuke ngamandla isifo kubuye kubonakale ebutela kwase Sibedlele s ude ke ngo 23rd March, Inkosi yampumza ezintlungwini abezinyamezele ngokwe kôlwa. Ube sakumana esiti lowakwake xa emtyelelele e Sibedlele, mawungabi naxala wena, kuba ku mnandi indle'a yam cacile imh'ope ndibambelele e Nkosini, akuko nalityana, nasibana esincinane pakati kwam nayo i Nkosi, eyala inkosi azi maze lu e luxolo, bonwabe, selelinde ixesha kupela ukuba ahambe. Wati maze baye kumngcwaba ecaleni lengcwaba lonina kumangcwaba ase Germiston location. Selefakiwe kulowo mkoba mhle kakulu (coffin) kwase Sibedlele ulaliswe etyaikeni yake e Sherwell St. Wapu'a ngo 1·30 umngcwabo ukuya e Germiston Location, e Tempileni Ngomnqweno womfi, pambi kokuba i kofini ipume e caweni umfundisi ucele ukuba um fundisi u S. B. Dlepu (okade ewuhambela lomkuhlane e Sibedlele) makatandaze; ote ukususa kwake wakotisha umtandazo ka Moses "Nkosi waba likaya letu, &c, ku Maculo ka David 91," watsho ngobuhlungu umtandazo lo. Kwasingwa e Germiston e caweni endala yomfi apo ibe yi nkonzo ezuke kakulu iqutywe ngu Bishop Warney of Johannesburg, encediswa ngu Father Shaw naba priest abasesi tandatwini, Rev. Matzie Langa, Rev. Kgonkgobe, and others. U Bishop akabanga saya yena emancwabeni, kwaya kuncwaba u Father Shaw naba priest Walala ke ecaleni lonina apo alinde kona uvuko. Ulande la inkosikazi yokuqala umzukulwana ka Nkubevana wakwa Mpila, i Hlubi. Ush'ya umhlolokazi intombi yamagqibelo yomfi u Magqabi, i Bele lakwa Kuboni, egama lingu A. M. Tandiwe, nabantwana abatatu ngomfazi wokuqala, umfana mnye, intombi zimbini. Intombi enkulu ifundisa e Seymour, (e Mpofu) enye e Nxukwebe, (Healdtown) umfana ufundisa e Vrede, Free State. Izihlobo ezise Healdtown, Ncisininde, Ngqamakwe, Kimberley, Kayakulu, mazaneliswe ngulombiko.

Hoyini! Mangelengele ma-Hlub'amahle nani nina base Mabeleni ka Langa ka Qunta. Akafile ulele.

Ndaba sidenge andavula umlomo kuba Lwenziwe Nguwe—Psalm xxxix verse ix.

S. H. TANDIWE MTOBI,
14, Sherwell Street,
Doornfontein, Johannesburg.

4-20-26

Native Administration.

(By T. Nkehli)

The trend of political events in South Africa demands strict vigilance on the part of the Natives. It is to be regretted, however, that there is a general inclination to regard any circumspective movement [illegible] however modest however constitutional, as vain vapourings of disloyality and communistic madness springing from imaginery grievances. I am far from admitting that all Native grievances are real, but what I know is this that certain effects invariably follow causes. The common belief in the body political personnel of South Africa is that Natives have no cause to complain and only a few if any believe otherwise. The general result is that Native grievances are not regarded with any seriousness. It is only after some serious happenings or when the condition of the Natives becomes threatening that the body politic takes a move. The results are disastrous. If timely action had been taken in Bloemfontein and elsewhere where similar disturbances have taken place it is more than probable that blood shed would have been avoided. This ineptitude of the body politic to deal with Native symptoms of trouble before they break into a malady is due, apart from the above fact, to various causes. Inter alia and the most important of which may be noted the vast field of political activity with which the European has to deal. There are matters of graver concern, such as the move of international politics, trade relations of South Africa with other Countries, etc., that completely distract his concentration on small internal questions.

It is with these facts in view that we find ourselves compelled to humbly and yet strongly implore the Government to appoint one or two Natives to the Native Affairs Commission, who will counterpoise those tendencies which at present tend to distract special interest and attention on the Native Affairs. There are proposals to increase the Native Affairs Commission and we trust the Government will see its way to include some Natives of the more reliable type in the Commission.

Round table conferences where Europeans sit together with Natives have proved more efficacious If they do not afford a remedy they are at least the only sedative for the ever growing ills of the Natives without which the patients must continue to suffer.

The Native question is growing to threatening dimensions and unless precautions are taken in due time to retard its menacing growth the out come will be a sore one.

We Natives of the more humbled class watch the events and outcome of ever growing discontent which is approaching a chronic state with sore hearts. We forecast on the future, think of our progeny and sigh with a horrible shudder. As we look at the gulf between white and black mockingly yawning and imperceptibly growing a cold chill passes down our spine and we once more shudder.

It is true the greater mass of the Natives have no political ideas and principles and are not worried by what passes in political circles, but it must be remembered that like all other human beings they have feelings, ambitions and motives which with other things considered may tend in course of time to produce a state of mind favourable to revolutionary preachings and the red flag propaganda. Economic conditions amongst Natives in this country are one of the many factors that will strongly contribute to strengthen the revolutionary tendency. Political strategies have of late lost all diplomatic intrigue so much indeed, that even the worst of gullibles amongst the Natives can easily see and get a conception of what is going on. The result is that all Natives irrespective of class or education habour a mass of fears and resentments of suspicions and incitements which will gradually accumulate and will only require a spark to be kindled. To argue that Natives have no real grievances is no consolation at all. A man under mesmeric influence believes at what he sees and feels until released. A man in a dream never knows he is dreaming until he wakes up and if the results of the dream are not to be risked the best course is to make a move and bring the man to his proper senses. To sit still and say it is only an illusion is a very poor remedy.

A Native has a peculiar conception of what he calls his grievance and for that reason illusion is a deadly one and must be cured in time. Any wrong with him whether transitory or permanent, personal or public, and whether caused by a body politic or not come under the same category. He hisses and spites at the Government and the white race blindfold. A new conception of injustice, a Bolshevik conception is set up.

Where complaining is the daily grub and people complain until they are even blind to justice. The Native now is nurturing a great dislike for the European and his mode of ruling which will soon grow to racial antagonism.

If these faults are not corrected the outcome will be a grievous one. The Native Affairs Commission is the only body that has the width and breadth of South Africa within its palm. With men of the right type employed in the service great good could be done in this respect.

Cotton Production On Increase In Africa

New York Times 4-1-26

Washington—The wonderful development of the cotton-producing industry in Africa has been recalled to the attention of the American public by a special correspondent of the North American Review who says: "The cotton [illegible] is longer, finer, stronger, whiter and a better seller than anything raised in America outside of the Sea Islands."

Pacific Review

He visualizes the possibility of a million more bales being thrown on the market and views the future of the American cotton planter with the gravest concern.

SLAVERY STILL PRACTISED IN TROPICS SAYS BRITISH LECTURER

New York, May 7,—The National Association for the Advancement of Colored People, 69 Fifth Avenue, has received a report of a lecture in Bristol, England, by John H. Harris, Secretary of the Anti-Slavery and Aborigines Protection Society, in which Mr. Harris pointed out that in a number of tropical regions slavery was still practised, there being between 2,000,000 and 3,000,000 slaves still to be set free. Mr. Harris said a report made by the League of Nations had shown 19 areas of the world in which slave raiding and slave trading were in operation.

Christian Science Mon.

Mr. Harris pointed out that civilization was coming increasingly to depend upon the products of the tropical countries, 450,000 tons of rubber being used annually, while the

Rochester Times

2-25-26

world drank 25,000,000 bags of coffee and used huge quantities of cocoa, cane sugar, as well as precious stones and metals coming from the tropics.

Mr. Harris declared that the duties of civilization toward the backward races were, first, to give to natives the freedom to produce in their own interests the raw material required by civilization; second, to uphold the principle that there should be no legislative or industrial barrier based on race or color or creed; third, that the relations of civilized to backward races should be that of trustee to ward; and fourth that slavery in all its forms should be abolished in this generation.

The Fort Beaufort Mental Asylum.

The new block of buildings designed for the Fort Beaufort Mental Asylum on the West side of the Kat River, is nearing completion. These structures stand on the site of what used to be Dubu's Location but was removed elsewhere and the site sold to the Government by the local Council They provide an imposing aspect, being of modern ideas of architecture Thanks to the report of the Medical Officer of Health in Fort Beaufort for 1923 the construction has been accelerated, and it is hoped this will, to some extent, meet the severe strictures passed by the said officer on the old buildings, and also help to arrest the abnormal death rate of these unfortunate people. Many readers have been anxiously scanning the columns of the Fort Beaufort paper for the 1924 and 1925 reports of the same writer but have been disappointed, because his report for 1923 had pricked the ears of many as to the contemplated changes if the scheme materialised

It may not be out of place here to point out that this asylum employs a large number of Europeans and Natives, the European employees forming part of the fixed extablishment and therefore enjoying the emoluments of a pension fund. But all the Natives, through some prejudicial arrangement, are only a casual employment with no pension benefit and, worse still, liable to instant dismissal.

The question of Natve Civil Servants under the Union Government is one crying for immediate attention and equitable adjustment. The Colour Bar should not be allowed to interfere with the just rights of these people in the land of their birth. Presumably the matter initially needs an organisation among those concerned for they can hardly expect to be helped from outside when they do not trouble to organise for the purpose of publishing their sufferings. They would be well advised to come together in the form of an association and bring their unjust situation before the various members of Parliament and Provincial Council for their several areas.

Another matter requiring serious investigation is the number of hours the asylum inmates are supposed to work per day and on Saturdays. We hope Sir Thomas Smartt and Mr. Sinclair will take note.

THE LEGISLATIVE COUNCIL.

UNOFFICIAL MEMBERS—ELECTED AND NOMINATED THEIR OBLGATIONS AND DUTIES.

To the Editor of the WEEKLY NEWS.

Sir,—I have, since the promulgation of the New Constitution by which the Legislative Council has come into being, been watching how it has functioned, to be able to note what differences if any, in the direction of improvement on the., old may be found. I must confes that I am inclined to fall in with the views of those who felt that there was no benefit, no real advantage in the granting of the limited franchise and the increase in the number of the members of the council. This conviction has been strengthened by what has taken place in the session of the Council a report of which appeared in your last. First of all, apart from the fact that the enslavement of the souls of the official members who whatever their personal predictions are bound to vote with the Governor, it is quite a mockery whilst there is the official majority, to suggest that by the granting of a limited franchise by which, of the number of unofficial members, two are sent in by the Urban area and one by the Rural, to expect any good by way of the assertion of the views represented by the people would be effectual. From what I have observed the Government has been simply intolerant of any steps taken by the unofficial members opposed to its views and when questions are asked every effort appears to be made to evade the point and give as little information as possible.

There is no doubt that the Elected members of Council have been endeavouring to discharge their obligations to their constituents, but it must be evident to any who might have been following the events in Council, that these gentlemen have been heading against a stone wall, they have been facing an attitude, of a deliberate uncompromising will, put forth by the Governor who undoubtedly is the absolute disposer of the destiny of the Colony.

The situation becomes all the more painful by what has been observed by the Nominated members who are deputed to represent the inarticulate mass of the people; from the attitude of these gentlemen one would infer that the inarticulate mass of the people who have no vote would at all times fall in with the views of the Government. For example it is known that when the First Urban member, moved for the curtailment of the powers vested in the General Manager of the Railway all the Nominated members voted against that motion, that is to say, in the interest of the inarticulate mass of people, it was for their good that the powers of the General Manager should remain as they are. It does appear to me that these gentlemen are carried away by the thought, not that they are to represent the people they do not take the trouble to remind themselves that already there are enough of official members to support the Government, but because they are nominated by the Governor, it seems to me that they are under the impression that they are pledged to support the Government.

Such a mistake is unjustifiable as it is unpardonable the gentlemen are intelligent enough to be able to appreciate the differences and they ought to discharge their obligations without compromise. It is a sacred duty to race and country and there should be no reason why it should not be undertaken with the veriest-freedom and independent judgment. The attitude of the Paramount Chiefs towards the matter of compensations in the abolishing of Domestic Slavery has registered one instance supporting the views of those who feel that these poor-soul-enslaved rulers would not be able to express themselves when matters of crucial tests arise and they come face to face in opposition to the will of government. These chiefs have not very long ago witnessed the Almighty display of the policy of "absolute firmness" enacted in the Protectorate on the occasion of the strike, they have seen how the "larger power" given to them to bring to subjection any who may be infatuated to question or contradict any decisions they have come to, they have some of them known how perilous it would be to risk taking a stand out of their conviction against the ruling of the Government. One of them pressed for a consultation of the Assembly of Chiefs on the question but when the Provincial Commissioners—their masters pointed out that that would be unnecessary—they quickly voted for the proposition of Government that they were willing—they were convinced that it was a fair proposition, they believed that it was equitable that all who owned slaves were after a given time to set them free and renounce all claims over them without even the compensation of a brass farthing. With due deference to the Honourables the Paramount Chiefs Bai Comber and Bai Kompa I do not believe them, I do not think they are sincere, it is a matter of agreeing with their adversary quickly. Whatever may be said to the contrary, there is one tangible instance on which the presence of the Protectorate Chief has proved a veritable sham and it is a question whether in the long run the chief will not suffer by losing the confidence of their people. The other members representing the European Community, there is no doubt that the Mercantile Member has been consulting the interest of the Country, the Hon. J. H. Phillips has been very steadfast in maintaining his conviction over the wasteful premature policy of Government by which large sums out of the revenue are voted to be spent without any guarantee, that such outlay would be productive of any tangible advantage to the Colony. I am sure in spite of the official vote Mr. Phillips would enjoy the satisfaction, that he has done his duty.

There are no two opinions that it is a serious mistake to have appointed the Bishop of Sierra Leone or his representative the Rev. J. Denton, member of the Legislative Council. I need not enter into details on this point but in the interest of the Church it will be well if these religious leaders would leave the state duties and confine themselves to that for which they have been set apart, ordained or consecrated; if they do not, I can only say, Time will speak. Yours faithfully,

VERITAS.

Freetown,
7th April, 1926.

COTTON IN WEST AND SOUTH-WEST AFRICA.

This article, which is the result of a number of years' observant travel and experiments in Africa, is not to be confined to, and at the same time is not singling out, any one district, but is, generally speaking, a survey of existing matters regarding the cotton plant in its African home. Great efforts have, and are being made by the Agricultural Department of the Governments, to keep this plant, which has a tendency, owing to many causes, to degenerate somewhat; up to as high a standard of perfection as possible, under many difficult conditions to attain this end. In parts of Africa special nurseries, or seed farms, are established, where selective experiments are conducted, the resulting seeds being distributed for general planting over wide areas of country which have soils and climates differing from the original seed farms. This will be readily understood when one farm may be the distributing centre of a few hundred square miles of territory, which has differences in climate and soil composition. The question of climate, whilst perhaps a factor in the backward tendency in stamina of this plant, is not the sole reason. Obviously where any plant is grown in districts which may be less suitable, owing to climatic reasons, to its full and best production being obtained as a whole, or the resultant fibre being less satisfactory from the marketing point of view, such may be eliminated for the purpose of this subject.

The seed farms are usually situated in districts, which, from their position as regards economy, climate and soils, are the best suited to the propagation of the seed which is to be distributed broadcast over a large cotton-growing area. In many parts of West Africa the indigenous Native, the farmer producing the actual cotton for the English markets, has his land, which may be his own or acquired for a period from the Government or Chief, upon which he is to grow the cotton from seeds supplied. Undoubtedly the seeds are of the best and most suitable that the authorities can supply. He is taught the methods of preparing the land, although generally speaking the Native has a good idea of a plot of land that has served him well, either in cotton or some other crop. There are many reasons why natives in West Africa adhere to the same plot of land for a number of years, and some of those reasons are sound and legitimate ones—for instance, the great labour entailed in clearing fresh bush lands being beyond the capacity of the individual farmer, distances from the villages, as well as other economic reasons, are put forth, some indicating persons of a less energetic type, who may have large areas, cleared years ago, and are not disposed to proceed farther ahead. There is also another class quite content to work the land they have, irrespective of the decrease in production, or any other matter, so long as they can live, until their lands give a poor return, when the cultivation and crop are blamed for indolence on the part of the farmer, who usually is able to demonstrate to his fellow-men that his crop did not pay, and so he gave it up. This giving up by an individual may or may not influence others, but when a slight fall in price occurs the argument is all for the man who gave up. The present time is one when cotton is required, especially Em-

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pire-produced cotton, both from the national and Colonial points of view.

Selective breeding of cotton and development are proceeding, certain parts being ahead of others, the efforts being to improve the various varieties, such as Allen's Long Staple, Bancroft, etc., etc. This, however, without the necessary plant food, and soil deficiencies being either replaced or supplied, will only tend, however fine the parent plant, to restrict the output of fibre from good stock plants, which could be considerably improved, at a small cost. It is by no means an uncommon sight, upon taking a journey through extensive cotton-growing districts, to see plants attacked with different diseases, which, had judicious care been exercised, and the requirements of the plants attended to, could have been minimised or possibly eliminated. It is usually plants whose vitality has been reduced, or those not so robust as others, which are least resistant to diseases, and first to be infected. We are now-a-days aware that once a disease begins in a field its progress may be rapid, and the result disastrous, either to the plant during growth or to the lint.

The practice of growing the same crop, on the same land, for successive seasons, is a dangerous one, and is well known as such, but the growing of cotton upon lands which are lacking the necessary constituent soil, requisite for the best results in the plant, is equally a practice to condemn, having the tendency to supply only diminished crops from an apparently suitable piece of land. The matter resolves itself into supplying a soil-deficiency, and what is the usual deficiency found in most tropical soils? Without dealing with the constituents going to make up an ideal cotton soil, nitrogen is usually the element (if such term can be used) found deficient in such soils, or, if not deficient, in such form as to be not easily assimilable by plants. Many experiments have proved definitely that the majority of soils are lacking nitrogen in a form which can be assimilated by the cotton plant. The deficiency may and can be easily replaced by the use of a good, reliable nitrate fertiliser, whose judicious use may be speedily seen in the improved stamina of the plants generally, which are more resistant to disease and insect attack, and more so at harvest time by their increased crops.

The question has been asked many times, Does the use of this nitrate fertiliser pay, and does it show marked returns sufficient to justify the outlay of purchasing good, reliable nitrate fertiliser? The results only need to be seen once to answer the question in the affirmative, but after years of experience of this fact it becomes a duty to record the fact, and urge those responsible for the growing of cotton, if they cannot see the matter for themselves on the spot, to do the next best thing and investigate the matter for themselves at home, from competent authorities, who will no doubt confirm this article.

S. H.

West Africa 4-24-26

THE COTTON ZONES OF FRE[illegible] WEST AFRICA.

M. Fornes, the head of a cotton research mission in French West Africa, distinguishes four principal cotton zones in that group of Colonies. The south-west [illegible] zone, where only a wild red-flower variety flourishes, the Guinea zone, where are South American kinds introduced by [illegible], the Soudan, where Gossypium punctatum, a short-bored species, has adapted itself to the dry climate, and the Sahel zone (Western Sahara), where Soudan cotton also grows, and where Egyptian cotton could be raised by irrigation.

West Africa May 15, 1926

Natives Lose In South African Color Bar Fight

(By The Associated Negro Press)

Capetown, South Africa, May 17.—The passage of the color bar bill here Wednesday sounded the death knell of the hopes of the natives to establish a "Black State" to be governed and ruled by Negroes, and further substantiates the conviction that the governmental powers fear American Negro leadership.

Chicago Defender 5-26-26

The passage of the bill, which denies the natives the privilege of participating in government affairs and of taking part in certain classes of industry requiring skilled intelligence has aroused the natives and they are seething with discontent. Protest after protest has been sent to Prime Minister J. B. M. Hertzog, by the natives, but to no avail. General Hertzog in refusing to listen to the protests, declared that the bill is the only way to keep South Africa for white men.

The natives, sometime ago, suggested that a "Black State" be established, thereby making the segregation complete, rather than the partial segregation as embodied in the Color Bar bill. They further asserted that American Negroes could be interested in the project and men capable of running the government could be secured from this source. Due to the jealousy and fear of the powers that be of any race whose progress rivals theirs, this suggestions fell upon deaf ears and the Color Bar bill passed.

THE PROBLEM OF THE PALM INDUSTRY.

At the forty-fifth ordinary General meeting of the Niger Company Ltd., held on the 31st March last at the Canon Street Hotel in London, the chairman Mr. E. Hyslop Bell made important references to the activities of the company during the year under review in meeting with the important product of West Africa, that has within the last few years attracted so much attention in commercial circles on account of the growing interest that has been aroused by competing agencies in other parts of the world. It was clearly pointed out that the future of the company was very largely bound up with the development of West African produce of which the palm-oil was one of the most important. The important fact was recognised that the development of the trade in this product lay in the possibility of supplying the raw material at such prices that would bear competition with other products. The important discovery has been made that the present crude methods adopted by the Africans in Nigeria and other British West African Colonies, has made it only possible to secure eight to ten per cent. of a maximum of twenty-one per cent. of the fruit oil; the obvious waste would be realized as a great set-back to placing the produce in the market at a price that would stand competition with places in which modern and scientific methods have been introduced.

West Africa 5-1-26

In the Belgian Congo the introduction of scientific methods is now at the end of its fourteenth year, reaching large proportions; eighteen out of a possible output of twenty-two per cent. has been obtained. In French Africa, every possible inducement is being offered in the direction of commercial concerns ~~erecting mills~~ on most favourable terms.

The chairman has mentioned, with reference to Sierra Leone, that a decided step has been taken. We are not however in the position of attesting to this statement—all we know there has been much grandiloquent talk by Government about its purpose, but when the reducing of its intention is waited for, some other steps have been taken which from the limited resources of the Colony must of necessity make the hope of doing some real thing a distant possibility. The attitude of our Government has been not consistent with the experiences it has gained in the past. Costly and risky experimentation has formed largely the important items in the programme of advance, made possible by the accumulation of surplus balances of the Colony's revenue.

The important amendment moved by the Mercantile Member the Hon. J. H. Philips to the project of Government spending the large sum of £34,500 for the founding of a Sierra Leone College of Agriculture and a Protectorate Teachers' College at N'jala, did not meet with the approval of Government and it is regrettable that the nominated members present failed to see the importance of the proposal contained in the amendment suggesting *inter alia* that the Government should import and distribute oil presses and nut-cracking machines to relieve the situation and reduce the extraordinary wastes involved in the crude methods at present in vogue. How these Honourable gentlemen, the Rev. J. Denton and C. E. Wright, Esq., (we leave aside the Paramount Chiefs) could satisfy themselves that they see in the Government proposal better prospects for the country's development than is disclosed in the practical proposal of the Mercantile Member, we cannot understand.

THE GOVERNOR OF SIERRA LEONE.

THE NEW OIL PALM EXPERIMENT.

West Africa May 15, 1926

The Governor of Sierra Leone, Sir A. Ransford Slater, arrived at Liverpool on May 4 by the Elder Dempster liner "Egori."

Interviewed on his arrival, his Excellency said he had had a long and eventful 18 months tour, which started with the drafting of the new Constitution. Then they had visits from the Prince of Wales, the President of Liberia, and the Under-Secretary of State for the Colonies, Mr. Ormsby-Gore, the initiation, last year, of the new development programme including the palm-oil plantations, and a railway strike of six weeks which curiously enough, resembled in some features the strike which was then taking place in this country, in that it was "a tussle between the Government and undisciplined." During the Under-Secretary of State's visit to the Colony, Mr. Ormsby-Gore had conferences with the officials and others on transportation, education and health and he (Sir R. Slater) thought the visit would have a good effect on the Colony.

In regard to the Government scheme of palm-oil plantations, it was not far enough advanced to say much for publication yet, but they had it in train. It would not mean any changes as regarded the Africans, but it meant that the Government proposed to have its own plantations as a demonstration. They had not been started as yet as it would take some time to find a suitable place and also they were expensive to start.

Sir Ransford, at the conclusion of the interview, significantly remarked that it was "hard lines to have fought a six weeks' strike out in the Colony and then to come Home and be faced with another."

SIERRA LEONE LETTER.

The Legislative Council.

It is probably unavoidable that in a Legislative Council where there is always a Government majority, legislation dealt with loses much of its interest before it reaches the first reading, and that the questions by those who regard themselves as the "Opposition" become the centre of outside interest. The number of aliens entering Sierra Leone never ceases to attract attention, and between November, 1925, and February, 1926, the number was 136, of whom 105 were Syrians. An inquiry was made as to the possibility of introducing new products such as Brazil nuts, but it was shown that even after the 15 years necessary to bring the trees into bearing, the Brazil nut presented difficulties, while the demand was not so general as that for palm-kernels. Letters exchanged between fruit interests at Hull and the Director of Lands and Forests, as the result of Dr. Bankole-Bright's visit to the port, were laid on the table, and gave a not very hopeful prospect for the fruit trade in the immediate future, for special shipping facilities would be necessary, and these are not likely to be forthcoming unless supplies of fruit are guaranteed, or Africans take to the plantation system. An attempt of the Government to come to an understanding with the S. B. Thomas Agricultural Academy has not yet been reached, the conference having been delayed by the absence of two of the members, and the pressure of more immediate business. With regard to the Ordinance to deal with domestic slavery, an attempt was made to get it referred to a Select Committee for a decision as to whether owners or slaves should receive compensation, a proceeding which the legislation was expressly framed to avoid.

West Africa May 8th 1926

ABSTINENCE IN WEST AFRICA.

A GENERAL'S VIEWS OF THE "WHITE MAN'S GRAVE."

Brigadier-General F. P. Crozier, C.B., C.M.G., D.S.O., who had a distinguished war career, as the principal speaker at a business men's meeting under the auspices of the National Commercial Temperance League, held at Liverpool on May 3, said he was in Nigeria for seven years under Sir Frederick Lugard, and the title of West Africa as the "White Man's Grave" was entirely due to the brewer and the distiller. The "White Man's Grave" was a myth in so far as ordinary ill-health from the country was concerned. Of course, people got blackwater fever and bad things like that. In those days many officers used to like to call the "White Man's Grave" because it kept the pay up and it got them six months' leave at the end of every year. He used to reckon it out that to take a case of whisky from England up to Lake Chad, where he was for some years, would cost about two guineas for carriage alone on a man's head, and they could imagine what it cost the consumer. But three-quarters of the consumers never came Home at all, but he was one of the fortunate ones, but the West Coast practically made him a teetotaler, because he was certain had he remained there without being a teetotaler he would not have done so well, but the teetotaler all through was better in Nigeria in those far-off days than he who took his half-bottle of whisky a day or anything approaching it, considering the stress and strain they went through there. There was another factor. Three-quarters of the youngsters who went there—and Nigeria was made by young men—went out practically as teetotalers, but if they were not strong they were "cocktail bibbers" in six months, and that was how so many of the youngsters had been destroyed. He thought that was one of the reasons why they in this country should "go dry."

West Africa 5-8-1926

Education.

Education continues to attract attention in Lagos, and recommendations for the amendment of the new Bill have been put forward by a meeting presided over by Dr. Obasa, while a sessional paper by the Director of Education, and a memo. on the difficulty of obtaining suitable personnel, have been published officially, the latter carrying in its concluding paragraphs a recommendation that the Public Works, Marine, Railway, and Printing Departments should be left to carry on their present educational activities, while trade schools should occupy themselves with local crafts and industries which do not require power-driven machinery. The principal discussions, however, are still centred in the separate circular on the subject of vernacular teaching, with an aside by the "Nigeria Pioneer," on Dr. Aggrey, Achimota, overpraised while yet unborn. The Bishop of Lagos is against the proposals of the circular, although he says that in the absence of general compulsory education it is necessary to start teaching the elements of the "three R's" in the vernacular as soon as possible, and he would put pressure on the Chiefs, if necessary, to fill the schools where such teaching was to be obtained. For the production of artisans and a professional class, however, he proposes vocational schools, and secondary schools of the existing type, but shows that English, to be learned properly, must be started at the earliest moment, and that the pupils can only progress by becoming used to hearing English spoken around them. No local languages, he adds, can deal with the ideas expressed in geography or science, while without a thorough knowledge of English, Africans can never hope to co-operate in their own Government. Mr. J. M. Stuart Young, at Onitsha, and Bishop Howells, of the Niger Delta Church Board, say much the same thing, their statements, of course, being amplifications of the idea held by many of the people that the sole purpose of vernacular teaching is to limit the material and mental progress of the African.

West Africa May 8th 1926

THE BISHOP OF SIERRA LEONE.

ADDRESS ON AFRICA AND THE AFRICANS.

The Bishop of Sierra Leone (the Right Reverend G. W. Wright, D.D.) was the chief speaker, as the missionary deputation, at the 98th annual meeting of the Islington Association of the Church Missionary Society, held at the Bishop Wilson Memorial Hall, Upper Street, Islington.

The Bishop was trained at the Church Missionary College, Islington (where the new Sutton's model dwellings are now built), was ordained in 1906, and went out under the Society to Kenya, where he served until 1921. In 1923 he was consecrated Bishop of Sierra Leone, and has been serving there since, residing at Freetown.

The Bishop, who is on furlough, arrived in England from West Africa on April 6, and returns in October. Explaining that he was an old Islingtonian, and that he came as a student to Islington, where his life was entirely changed, the Bishop spoke of his two homes in Africa, one in Kenya ("on which much rubbish was talked"), and Sierra Leone. There was a connection between Africa and their own country a long time ago. So far as they could find out it was the Phoenicians who came first to Sierra Leone, as they came to the tin mines of Cornwall, long before the Romans settled in this country. The Bishop went on to refer to the little idol ("nomori"), found in Sierra Leone, which some people believed to have been left there by the Phoenicians, who (if they were ever there), were succeeded by the Portuguese.

Long before the Islington Association was formed, 98 years ago, people were going to West Africa. Whether they intended to come back again he could not say, but their descendants were to be distinguished amongst the people in West Africa. He was not one of those who necessarily condemned mixed marriages. If a man had children and brought them up in the Christian faith, the result was good. He thought of some splendid examples which had resulted from the union of Englishmen and women of other races he had come across, and advised his audience not to be too sweeping in condemnation. One thing he had noticed about the people of Sierra Leone was that they had what he might call the Viking spirit. They were keen to find "fresh woods and pastures new." They had heard how the Muhammadans penetrated to West Africa, but there was a chapter to be written about the Christian spirit of penetration in West Africa and the determination there that they shall be able to worship as one did in the Mother Country. The Bishop spoke of a grammar school with which he was connected which was entirely self-supporting and whose whole staff is African. One of the boys two years ago was "the second boy in the whole world in the Cambridge Senior Examination." Fifteen men of the senior educational institution, the Fourah Bay College, now in residence, were from Nigeria, Sierra Leone or the Gambia. The Bishop, who spoke with a fire and emphasis and rush of words about a country which (and whose people) he evidently loves, went on to tell of his daily life among West Africans. His stories were homely, but educative to those people who were not intimate with the different conditions existing there. He told his audience that he had been working hard for 12 months, though he might not look it, that he got up at 5.30 every morning. He told an amusing story about the lack of water in eastern Africa. A missionary was called in to settle a dispute about the diverting of some water on to a man's land from the land of another man. It was settled that it was to be permitted—this diversion of the water—during certain hours, with this result. A cauliflower was grown that, divested of its stalk, weighed 28 lbs.! The point was the value of water there and the almost incredible richness of the soil. A man also grew some maize, one head of which had 860 grains. He

Race Problem- 1926 I.

Africa.

COLORS CLASH IN SOUTH AFRICAN UNION

Whites, Outnumbered By Blacks, Want to Segregate the Native Race

By WYONA DASHWOOD

COLOR clashes threaten the peace of South Africa. Black natives number five and a half million to a colonist white population of one and a half million. The native vote in the Cape Province alone has so increased that it has been the deciding factor in the election of twelve out of the fifty-one members representing that Province in the Union Parliament.

Christian Science Monitor 5-23-26

Within the comparatively short space of fifty years it is estimated, the native voting strength in the Cape will exceed that of the white man.

New York N.Y.

Statesmen and politicians in the past have wished to solve this problem of the white colonist and black native, but, not caring to risk their political standing by the experiment, they have kept discreetly aloof.

Now General J. M. B. Hertzog, Prime Minister of the Union and the first of its statesmen in all its stormy history to admit the exigency of a ticklish problem, says that the five and a half millions must be segregated.

General Jan Smuts, who is also campaigning for return to power, and has a party platform of his own, is scathingly critical of the plan.

Encouraged by Smuts, a small band of native agitators are openly threatening the white man, who is "asserting his superiority by an act which would make of the native a thing without the power to vote in his own country."

Summarized, the Hertzog measure involves:

The disenfranchisement of the Cape Province native and the extension of the colored vote to the rest of the Union.

The placing of all natives on reserved areas like that of Swaziland and Basutoland.

The granting to the native of direct Parliamentary representation by means of seven native-elected European members, and the partial election of members to a Native Council, to function as a Native Parliament in collaboration with the Union Parliament.

The idea behind it is to give the native a chance to develop along his own lines and afford him the opportunity to lay a sound national foundation on which to ground the more advanced economic, social and political system of the white man's civilization. Without this intermediate step, it is held, modern European civilization is apt to be to the semi-civilized native of much the same use as a razor in the hands of a monkey.

Reservations already exist for the native, created—as Basutoland, Bechuanaland and Swaziland—to check tribal fighting, or—as Transkei, Tembuland, East Griqualand and Pondoland in the northeastern Cape Province—to clear other land for mining and farming. The discovery of diamonds at Kimberley was a signal for the movement of the natives there to reservations. This so impressed the native consciousness that the chiefs forbade their tribesmen to uncover mineral findings.

In Basutoland some of the natives uncovered coal deposits and began selling to white missionaries, traders and Government officials, but when word of the commerce reached the paramount chief he ordered it stopped and the diggings covered. In Bechuanaland, where there is believed to be considerable gold, even the sinking of wells is prohibited for this reason. Sooner or later the native will grasp the fact that the land he now occupies is his own, dependent upon himself for development, and not to be encroached upon in any way by the white people.

The danger, if more subtle, is even greater than in the violent past. For the main point with the native now seems to be multiplication, and he works reluctantly. Whole acres of cotton have had to be plowed under when the native, having enough money for his taxes and enough corn in his kraal, has refused to come out and pick. Out of a heritage of fear that alternated between the terror of annihilation or slavery by another tribe and of the dreadful charms of the witch doctor, he has evolved a philosophy of living for the present which reduces his reliability to a minimum.

Only Three Wives Taxed

This characteristic has been combated in great part by the Government, which, in return for bringing him its protection, exacts a "huut" or "head" tax from each native over 21, whether single or married. Since polygamy is general, the premium for having a second wife is a double head tax, and for a third wife it is tripled. One wife is not counted as extra. He is not charged beyond the third, either—the Government perhaps believing that such a man has trouble enough on his hands.

Somehow the native must obtain this money for the yearly tax-gatherer, and there is ample employment for him in the towns. The chiefs act as agents for labor bureaus and receive 5 shillings for every youth they enroll. To the white people facing the costly task of developing a new country, the low cost of native labor seemed the solution to their problem.

But from being a convenience, the native has become a necessity. Those who agree with General Hertzog believe he is a drain upon the whites in his present juxtaposition; that the dependence upon him for physical labor of all kinds serves to reduce the sense of the dignity of labor among the young white generation; that native labor, cheap as it is, will prove incalculably expensive since it will undermine the energy of the white; that segregation of the native with the necessity for making his living from his own territory, will impel young whites to participate in labor.

So South Africa begins to feel the menace of its indolent, ignorant five and a half millions—seven and a half if you count all the territory south of the Zambesi—upon the wise disposal of whom depends the prosperity of its future.

To the casual visitor, the native appears ubiquitous and, after the marvelous industrial development throughout the Union, the most interesting object there to study.

At Durban he pulls the rickshaw about the streets, dressed terribly in colored feathers that do not in the least match his amiable grin. In the great gold mines of the Rand 185,000 of them are at work beside 22,000 whites, and you hear his chant. You see him as chef, waiter, porter, coachman, chauffeur, gardener, navvy, miner, plowman. And you see him in the kraal.

Work in the diamond mines at Kimberley has fascination for him. When his contract terminates he is kept five days under guard because of his propensity for stealing, and is allowed to take only soft clothing away with him; even his footwear must be left behind, for he is clever at secreting diamonds in his boot-heels. One native who fell under suspicion had swallowed stones to the value of $3,700, and another a 152-carat diamond. Once the company doctor found gems hidden in a hole made in a native's leg.

The trek back to the kraal is delayed no longer than necessary. And with the first mile out, off come his boots, for it is hot walking, and he has scarcely resumed his life in the shaggy huts before he strips off every stitch of the white man's garb. Presently he shows no trace of ever having tasted the life of the towns.

At Cape Town, the first landing you make, you look everywhere for the "native." You realize at last that these fellows in wide trousers and straw hats are native grandees. You feel that it is too bad to see the clothes of Western civilization on them. They do not compare in interest with the dashing young men who parade the streets of Johannesburg on Sundays in red blankets, tinkling and jingling with metal and ivory ornaments.

Native women can wear white women's clothes less patently, when they choose bright colors and a simple style, and wear no shoes and stockings. But even so, you prefer their own red dresses trimmed with beads and bootlaces.

The Road to Zululand

In Zululand, they don't wear very much of anything, although the women do put on petticoats to go to the white settlements. Among Zulu young women it is the vogue to plaster their hair with red clay, as a way of saying they are married and from the country.

But it is something first to get to Zululand. You pass through mango groves, where the Sykes monkeys sleep through the hot hours or walk in a procession through the steaming air, where sometimes a flamingo flashes to the lakes beyond, and sometimes an antelope streaks from its lair.

Perched on the hills are the little thatched huts of the Zulus, hills sometimes separating a dwelling from its neighbor, always separating the kraals. It is a patriarchial land in these native reserves, where each man receives for tillage such soil as his needs suggest, living in solitary state upon his own little hill, or as a unit of the more clannish life of the many kraals. The Zulu King has been deposed for the peace of the country but there are tribal chiefs under supervision of the Union Government.

For thirty years the Government has tried to introduce individual land tenure in place of the communal system of holding land among the natives, but it is not popular. Natives who do farm work small fields.

As a rule the women are mentally inferior to the men, but now and then you come across a self-assertive old dame, accustomed to rule her husband, his other wives, all relatives within reach, and even the kraal, as oracle or caster of nativities. One such among his wives is the affliction of the first headsman you meet in Zululand. Her costume is scant and maladorous, her manner vindictive. She hurls grim jests and quips at all who pass her way, with frank allusions to the intimate affairs of village maids and matrons.

She mistakes you for the periodical tax-gatherer and growls at you

"Gone are the mighty days when, did the rains hold off or sickness come, the diviners saw and told who wrought the evil so that some one suffered greatly. But now the law forbids this. The law! And what does the law, but pry, hampering men and working evil with this tax and that tax, seeking always peace and money, money and peace? And to what end?

"See how the people toil. And what avails it? The cattle kraals are empty, the crops grow scant. But in the days of long ago, when no true Zulu worked, if aught were wanted we needed but cross the border and find it there. Cattle in plenty. Corn ready ground. Women for barter and toil.

"What matter that the weak were slain and that for miles the Fingo smeared the face with ashes? What matter, so that we, the victor, lay fully fed! Wow! Those were the

days when kings were truly kings, eating whole tribes at will; and men were very bulls, prancing with ill-hold the men!"

It is true that these men no longer garner enemies. They are a carefree lot, though, and out of their heritage, proud-looking. One of the retained customs is that of having their wives plant and manage the crop of mealies (corn), sweet potatoes, pumpkins, while the small boys look after the cattle and goats. That leaves them much time for loafing and they do that thoroughly, remaining within doors most of the days, in the huts that their wives have built.

Women greatly outnumber the men among the natives, which takes their importance down several pegs. Since the Government placed a head tax on its native population a man does not take too many wives without due consideration; the high cost of living burdens him. It is true that two of the Basuto chiefs have thirty-five wives apiece and various of the wealthy tribesmen ten to twenty each, but the average native observes moderation.

Cattle Pay for Wives

It is still customary that cattle shall be turned over by the bridegroom to the bride's parents before he can lead her away to his own kraal. Many of the men go to work in towns to earn enough money to buy cattle to pay for a wife—that is to say, six or eight head.

The law provides for lack of domestic harmony. When great trouble comes to the woman through her husband she is not irrevocably bound but may return to her parents and demand that they support her from the cattle paid for her. These include the offspring of those cattle, so careful count must be kept of the calves.

If a woman is left a widow with only female children she inherits her husband's goods. But if her brother-in-law contributes toward the maintenance of the children he is entitled to a portion of the proceeds from the sale of his nieces.

If a man is found guilty of seducing or abducting an unmarried woman the fine is six head of cattle, or as much as if he had taken the trouble to marry her. Long ago Moshesh established the law of thefts and this remains today: a beast shall be repaid by a beast, a second beast for compensation, a third as a fine to be paid to the court.

An induna, or village counselor, passes you on your way, stalking along, ringed, club and shield in hand. His snuffbox flaps from the lobe of one ear, his snuff-spoon from the other. He is stalwart and haughty, wrapped in a worn kaross and true African dignity. Behind him his three lithe wives pad soft-footed in Indian file. There is harmony among the three, for "is there not less work to be done by one when there are three?" It is true the kraals are not over-clean, but each is a place to warm the heart of the Arcadian—lazy laughter, song and labor ranking in the order named. Wants are few and apparently easily satisfied from the untidy little fields around. The possessions of that haughty Philistine of an induna, for instance, are worth perhaps $2.50, excluding live stock.

In the dawn, a short distance out of the village, your horse shies at a prostrate witch doctor overcome by Kaffir beer. In these cultivated sections the Kaffir cornfield stands side by side with the field of mealies. The beer made from the former contains only 2½ per cent. alcohol, but it is sufficient percentage to make the native very drunk.

Spirits and Witch Doctors

Witch doctoring is profitable in a land as drenched as this with the primitive superstitions. The native believes spirits are there, good and bad—especially bad. The woods are full of them. Some even live under the water. A few bring rain. But others—and these have the ascendancy—are occupied in keeping it off, in binding the soil so that hoeing is doubly hard, in tampering with cattle and in carrying evil between man and man.

Tell the raw native that there is dignity and manly satisfaction in labor, and he sees the fallacy at once. Speak about a benign God whose good-will reaches to all men, and his interest wanders. But get started about some new and peculiarly malignant devil, and you have him spellbound, fascinated beyond all thought of time or reason.

The witch doctor juggles with them all. In spite of the prohibition against witchcraft, he does a brisk trade in charms for curing impotency in field or stock, compounds love philters for destroying opposition in young women coveted by aged polygamists, manipulates certain bones which when cast permit interpretation of fantastic dreams and visions that on hot nights beset overfed people sleeping in stuffy huts.

In Southern Rhodesia, high on the summit of a mountain of the Motopos range, is the cave of the Umlimo spirit, malignant, causing death, illness, personal harm and famine. Offerings of tobacco, antelope, horns, pottery, are left at the door of his cave for appeasement. This spirit speaks only through a priest, and his oracles in days past have been the cause of many massacres. In one rebellion that rose out of advices from the Umlimo spirit the Government had to pay $1,800,000 to settlers for losses suffered.

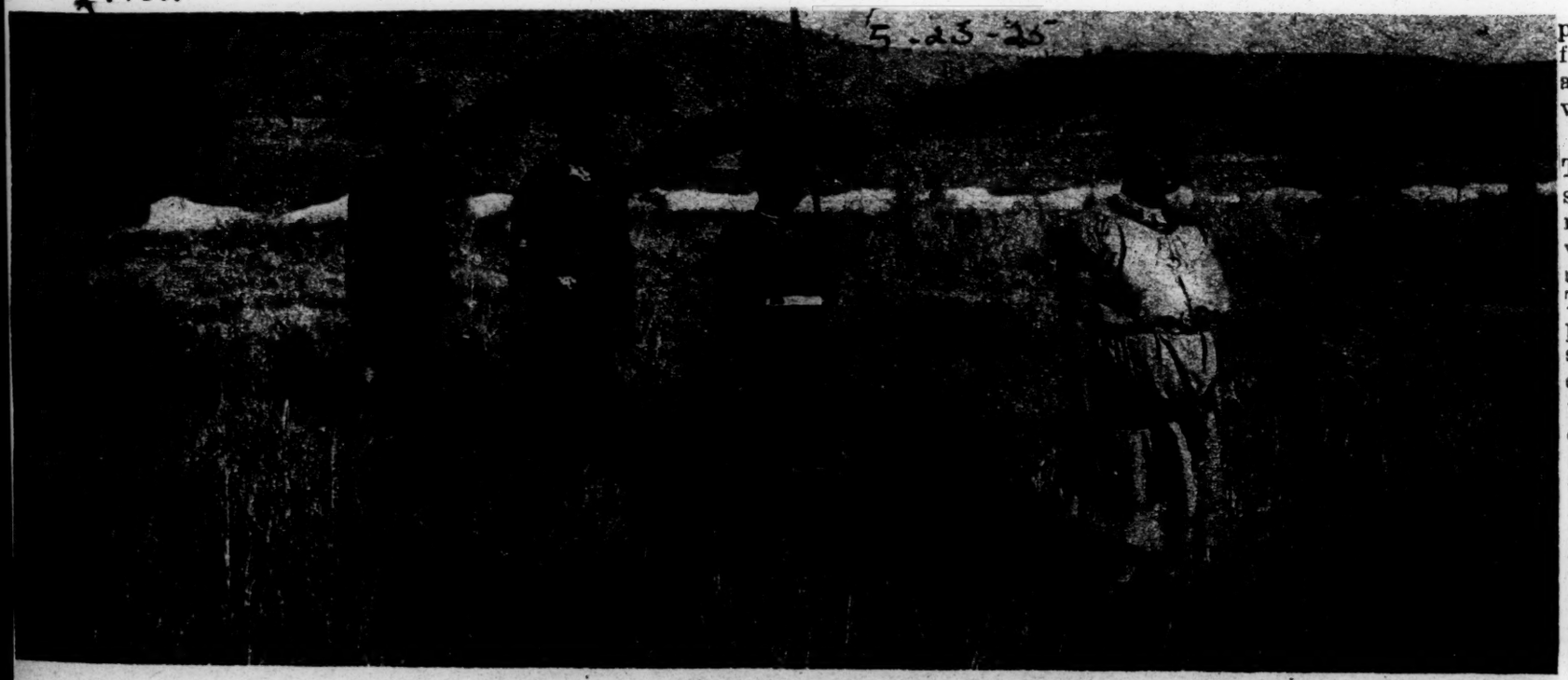
Education, in the circumstances rather experimental, is extended to the native. In places he has his own press, his native teachers of European learning, his own Christian ministers, his own carpenters, masons, bootmakers, tailors, and even graduates in law and medicine. But those who work with him say his qualities are of the immature brain.

Segregation is the first definite policy advanced toward the solution of the South African dilemma. History keeps ominous record of what has happened whenever the native and colonist have been brought together—one or the other inevitably succumbing. In America it was the native; in ancient Africa the colonist. In Asia Europeans have never established themselves except as a small ruling caste. In South Africa it remains to be seen. Party differences are interfering with the suggested solution. But that is history, too.

A Native Witch Doctor Holds a Seance.

A Coming Industry of South Africa—Dusky Cotton Pickers in the Northern Transvaal.

Race Problem — 1926 II
Africa.



Hewers of Wood—Natal Girls Homeward Bound.

NATIVE OPINION

OF SOUTH AFRICA

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KINGWILLIAMSTOWN, APRIL, 13, 26

Fort Hare College Expansion

We congratulate the South African Native College at Fort Hare over its purchase of an excellent farm "Honeydale" belonging to the late Mr. J. R. Quinn at the reasonable price of £5,250 for 1,250 acres, portion of which is under water. The estate adjoins the College lands except for a narrow strip of half a mile of commonage belonging to Lovedale and which wil probably also be acquired in due course when circumstances permit. As a business proposition this is a wise investment as the working profits should annually exceed the interest previously obtained from the capital hitherto placed at fixed deposit in Government stock. 4-13-26

The significance of the purchase however lies in the important fact that it will enable the College to develop the training of its students in Demonstration of Agriculture to a degree hitherto impossible in Animal Husbandry. This department had always suffered from the limited extent of the present College farm but the handicap is now finally disposed of through this admirable business transaction. Further, Fort Hare is now assured of sufficient land to meet all space requirements that may ever be needed for hundreds of years. This negotiation reflects credit on the foresight of Professor Kerr, the principal, who has from the very inception of the institution, kept his eye on the future of the educational facilities for the Bantu races of South Africa.

WHY AM I BLACK?

ASKS PHIKEH.

II.

The Luncheon being over, the European Missionary sent for Phikeh, and the conversation resumed.

Now, Phikeh, said the Missionary, I hope you have been able to agree with what I told you, that the same God that made me, made you and made others like you and me. In this world, there are people with different skins. This we call **colour.** There are white, yellow, brown, red and black skins, Phikeh, and the same God made them all.

Mr. Missionary, I must tell you frankly. Whilst I agree that there are people with different skins in this world, I do not quite agree with you that the same God made each one of them. Why do I say so? Because if it was the same God who made each one of them, then the white man would not think himself superior to the black man, or the red man or the yellow man or the brown man. I think they would all be on the same level, and would not treat one another unjustly.

"Now, Phikeh, you seem to forget this, that children of the same parents often quarrel and fight each other; and there are some among those very children who think themselves superior and better looking, better educated than the rest. Not so?

I do not think so, Mr. Missionary. Because my father has many children. Wwe are thirty in all—boys and girls—some are older than I am, and others are younger. But the older ones don't think themselves superior to the others, simply because they are older than them? And my father takes greater care of the younger and weak ones, more than he does with the older ones. The older ones too, love the younger and weak ones; but they dont treat them any fashion like how I saw that man did the other day.

You are young in thought, my boy. When you grow older you will be better able to reason as I do, and would then see through the focus I am trying to make you see things. Presently, you are filled with boyish ideas. I do not blame you. Evolution will teach you some grand lessons; and then you will remember and appreciate my words to you on this subject."

Mr. Missionary, said Phikeh, you talk like a polly—very fine. You know what I call a polly? It is what white people like you call a parrot. This bind is famous for its gift of taking. It can talk like a person. But do you think it understands what it is talking?

Look here, Phikeh, you are the parrot. That is exactly a correct description of yourself. I am very glad it came from your own month. You talk exactly like a parrot, which only imitates sounds, but does not understand one word of what it utters. That s you and your kind. When we, white people are endeavouring to teach you how to speak correctly and to give you education and civilisation you somehow or the other do not understand what we want you to learn. You do exactly like the parrot does. You imitate and talk very well; but alas! you do not understand the meaning of what you talk.

Very well, Mr. Missionary, I am a parrot as you say. You see how quickly you feel angered? You have no patience to teach even a parrot. But let me tell you, Mr. Missionary, even parrots have a language of their own by which parrots understand other parrots. But let me ask you only one more question, and then I am done with you. It is this. When I die, and you die, and that other white man die, and the yellow man, the brown man, the red man, all die, do you think we shall all go to the same Heaven or the same Hell,? I want to know this.

Well, Phikeh, Heaven is a place where only good people who have believed on the Lord JESUS CHRIST who died to save them and redeem them, go there. None, who do not believe in JESUS CHRIST as the Saviou and Redeemer of the world, will go to Heaven. It is a prepared place for a prepared people; and only those people, no matter what skins they may have, only those people who when living in this world had the germ of eternal life in them, and accepted JESUS CHRIST as their Redeemer, and tried to live a Christ-like life here below, when these kind of people die, they go to Heaven. Others who did not accept JESUS CHRIST here and lived a godless, any-fashion life, no matter whether they are white, yellow, brown, red or black, they will never get to Heaven. The consequence is, they must go somewhere else; and that somewhere else is where we call Hell—a place of misery—a place where the miserable ones dwell.

Thank you very much Mr. Missionary. I used to think that only white people go to Heaven. Because every picture I see, in the books and papers, only white faces they give to angels. They paint devils black, as if to say only black people are devils who are to go to Hell. But I am glad to hear from your own lips that white people too go to Hell. I hope they know that. Do they, Mr. Missionary?

Oh yes! Oh yes, Phikeh. Whether they know it or not, as I have told you before, only those who are prepared will go to Heaven. Those who are unprepared will go elsewhere.

Well Mr. Missionary, do you think I will still be black when I go to Heaven if I am prepared? And the brown man still brown—the red man still red—the yellow man still yellow and the white man still white?

My dear chap, there is no colour question, nor any colour distinction in Heaven, exactly as there is no question of sex; but all who go there are like the angels in Heaven.

Wait a minute, Mr. Missionary, I want to learn something; the subject is interesting. What colour do Angels have? Are they white, only white?

Well, I cannot tell you exactly, Phikeh But white is a sign of purity. So I think they are white. But I have before this told you that there is no skin question there. Scripture says, "God looketh not on the outward appearance." That is enough.

It satisfies the case in question. All that God requires of those who get to Heaven is that they accept His Son JESUS CHRIST as their Saviour and Redeemer and endeavour to live the life which JESUS set as an example for them to copy whilst they live here below. You must not think, Phikeh, that because I said angels are white and I have a white skin therefore only my own colour will get there. No! not a bit of it. The white I mean, is the whiteness of snow. Have you seen snow Phikeh? asks Missionary. Well, it is like a piece of white shirting. That is the white I am talking about. Correctly speaking, I am not a white man. I am a *pink* man. The blood which flows through my blood vessels, gives a red colour to my skin when the place is very hot. But at other times when the place is very cold, my skin looks pink changing into a whitish colour. But you have never seen a man as white as a piece of shirting cloth or as white as snow," as we call it. Well white as snow is the colour of angelic beings. Well, then Mr. Missionary, I shall be as white as snow if I get to Heaven—won't I?

Why not, Phikeh? All the redeemed of the Lord will shine in the likeness of their Master. Do you not know that passage in Scripture which saith, "I shall be satisfied when I awake in His likeness." We shall be like Him, Phikeh.

Thank you very much, Mr. Missionary. I am satisfied. Now I understand that colour only belongs to this our world below. Yonder, on colour bar—no colour question. All are like angels. Thank God. I shall try and be a good boy and endure and suffer here like my Master Jesus Christ who suffered wrongly at the hands of cruel and wicked men during this Holy Week. But I get to Heaven by the Grace of God, I will tell God all my troubles and what that other white man did to me and my black brothers, I will lay their complaint to God and leave God to fight for me.

Phikeh, my dear boy, justice is never done in this world below. But when we get to Heaven, all wrongs will be righted. All wounds will be healed. Justice will be meted out to every one, white, yellow, red, brown and black. Till then, "strive to enter in at the straight gate." Try hard, Phikeh.

Skins may differ but affection dwells in black and white the same.

FRIENDS IN COUNCIL.

WE publish to-day two more important letters prompted by the report published in our columns a fortnight ago on the meeting between the Colonial Office Mission and the African political leaders at Lagos. Both of them deserve the closest consideration, of our African leaders more especially. The first is from an ex-Cabinet Minister, Colonel Josiah Wedgwood. He has much that is fresh and interesting to say on the land tenure question, and it is marked by that chivalrous championship of the cause of the weaker which throughout the changes of his political career has never been wanting. The second is from a prominent member of the Africa Trade Section of the Manchester Chamber of Commerce, Mr. Norman Melland, C.B.E., who has had the advantage of studying the West African situation on the spot, his views upon which he set out in a series of articles in our columns which have by no means outlived their usefulness. Mr. Melland says three things which are of the first order of importance to every African interested in palm-produce cultivation and export. First that the Africans need have no apprehension as to the tenour of the report of Major Ormsby-Gore and his colleagues. (In this Colonel Wedgwood seems to agree with Mr. Melland.) Second, that the British-West African business men are quite opposed to any interference with the Africans' land rights by the introduction of the European plantation system. (This confirms our own experience. Though there is *scepticism* in some quarters as to whether the necessary improvement in *method* of cultivation and *quality* of product can be brought about without change of system, we have found everywhere the *wish* that the Africans will themselves do what is economically needed.) Third, that the African Members of Council, the Chiefs and other leading personalities in Southern Nigeria, might form a guild or society which would make it a matter of national pride and honour to bring about the desired improvements, proving to the world that Africans themselves can and will meet up-to-date commercial requirements.

For this proposal alone we are inclined to salute Mr Melland as the author of the most useful suggestion yet made in all the discussion. Almost with one stroke he has appealed to two of the greatest forces among the Africans, the principle of working through guilds ("secret societies," the cheap sensationalists love to call them), and the ambition to prove that the African is as good as the next man. We do not know if Mr. Melland remembered it, but he can quote a precedent so good that it should encourage him to enlarge upon his proposal with full confidence that it can be made a practical success. We allude to the society formed among the Africans of Kenya, and described in our columns a year or two ago, "The Men of the Trees," whose members each undertook to plant each year, and care for, a certain number of trees. When one reflects upon the impersonal, almost vague and abstract appeal of forestry (even in England) and then upon the immensely more direct and immediate consideration of quickly-increased prices for better palm-oil, it becomes a species of treason to British West Africa to doubt that Mr. Melland's suggestion can be carried to success, given the will to succeed on the part of the Africans and their unreserved co-operation with the scientific workers of the Nigerian Government who have written and spoken so helpfully and with such loyalty to the principles of Nigerian administration upon this important economic matter. Mr. Melland's remarks lead us to feel more strongly than ever what a sensible thing it would be for the Nigerian Government to do even now what it might better have done during the Wembley exhibition, namely, spend a few thousand pounds (the whole thing could be done for under £10,000) in inviting to visit Great Britain as its guests say a score of leading Africans of the palm-oil belt, Legislative Councillors, Chiefs, traders, show them our chief industrial centres connected with West Africa, and have them at a confidential talk with Colonial Office officials and the London, Liverpool, and Manchester Trade Sections, at which comparative selling figures could be placed before them and the reasons why better *quality* palm-oil is needed. It would be genuine imperialism—for did not West Africa respond magnificently in the testing time of the Great War? It would be equally sound commermercially. (After Southern Nigeria, of course, Northern Nigeria, the Gold Coast, Sierra Leone and Gambia should be paid a similar compliment.)

But even all this, even the fullest co-operation of Government, producers and merchants, will not alone solve our problem. Improved, even revolutionised, means of transport are vital also, although, of course, the human factor must always come first. In regard to transport we direct attention to the article, by an engineering correspondent, headed "Archimedes.' Government and everybody else will agree with us that it would be out of the question for Nigeria, were she a dozen times as wealthy as she is, to tap the produce of all the hundreds of palm-groves and by-ways by means of railways, or even first-class roads. Yet the problem is to get at all this produce, and bring it to the market and the steamer at the lowest cost. A British engineer has discovered something which we believe to mark as sensational an advance upon the roadless tractor and the motor-tractor as the steam-engine was upon the stage-coach. Being an Englishman, he is, of course, like every English inventor before him of whom we know anything, experiencing heart-breaking difficulties in getting this new principle in haulage fairly and competently considered. This does not mean that anybody is consciously, let alone from improper motive, checking progress. It means simply that all of us, whatever our work, whatever political label we hang around our necks, are conservative in our personal affairs. Let somebody try to prove to us how we can print and publish this newspaper by new methods costing a shilling where now the cost is a pound, and we shall wave him aside and only apply new methods when forced. Men who have thought always in terms of railways simply cannot believe, at first, that something has arrived which makes further spending of public money on small feeder railways dead waste. Yet we believe this to be the fact. Now, the Africans in transport matters bring to bear quite fresh minds. Results alone interest them, as is right and proper. Therefore we urge the leading men among cocoa producers at the Gold Coast and palm-oil producers in Nigeria to make full inquiry—on their own account, not waiting for the machinery of Government, which often has to be pushed at for years before it can be moved—into this new principle of haulage, which may have important results for their hundreds of small, scattered producers. Upon the chief point of all, their position *in re* their lands they need have no doubt or question, in face of Mr. Ormsby-Gore's public statements. Nobody even thinks of interfering with land which is yielding its full meansure. But unquestioned ownership will not solve the economic point of better *quality* of product.

Race Problem - 1926

Africa

want more! I sometimes long to be a native to be a leader. It was honest, courageous, fearless and unselfish service and leadership that the black races wanted."

Prof. Brookes said that he did not wish his speech to be interpreted as being arguing against the white races. He honestly believed that the white man could still help the native. South Africa was to be neither an all white country nor an all black country nor an all brown country. He did not believe the white races would intermarry with the black races. It would be a black and white and brown country. All would live side by side, co-operating amicably and partaking of a similar civilization. Every race would be bound together by common humanity.

Violence Begets Violence

Prof. Brookes was then called upon to answer questions addressed to him from the body of the hall. Natives and Europeans arose one after another.

One asked how co-operation between white and black was possible, and his question contained the hint that violence would, in his opinion, be the only solution. "The use of violence," said Prof. Brookes in reply, "would result in suppression by violence and in repression by force. I am a believer in parliamentary action. Natives are going to have the vote in a limited sphere. But that is only the beginning. I tell you frankly that, as a white man, I am not at all frightened of a native rising against the white races. I have the money, I have the aeroplanes, I have the guns. But the natives could do things differently. They could quadruple their strength by developing their own resources."

Another questioner suggested that it was a retrogressive step that the Government proposed to disenfranchise the Cape natives. Prof. Brookes said that the advance consisted in this. The Cape native franchise was imposed on the Cape province by the British Government overseas. All the political rights of the native now in force were the legacy of a political force which now had no say in the Government of the country. The new proposals, though they might appear retrogressive to some men, were an advance because it had been realized by those in power in the country that the native was entitled, not only to govern himself in a limited way, but also have his voice heard in the sovereign Parliament of the country.

In response to another question, Prof. Brookes said that he agreed that the seven representatives in the Union Parliament should be natives. He had urged that in public and through private channels. Prof. Brookes challenged a statement that there were no white men in the country who were unselfish enough to represent the natives truly and well in Parliament.

AFRICA SEEKS AID FROM U. S.

Natives Ask Relief From Europe's Exploitation, Says Traveler

Chicago Defender

Hampton Institute, Va., Dec. 3.—Discussing economic conditions in Africa, Miss Mabel Carney, of Teachers college, Columbia university, and a well-known authority in the field of rural education, stated to the faculty and students of this Negro institute in her address here Wednesday evening that it is not only the territory of Africa that the Europeans want, but her trade. For this reason she believes Europe is jealous of the American hold on Africa. For, although America owns no land in Africa, commercially she is supreme. This same situation of European jealousy over Africa was one of the chief causes of the World war. "The war was not fought so much to make the world safe for democracy as to make Africa safe for European powers," stated Miss Carney. "Germany now wants back what she had to give up, and Italy is looking for something that she can call her own.

"The native thinking people of Africa are awakening to the realization that the country is out of their control; they feel their racial inheritance has been slipping away from them and they are unhappy over it.."

Speaking of the feeling towards America, Miss Carney said that the Africans look to America as a golden land which will give them everything they need. They want help educationally. "Because we have Christianity and education here in America they feel we should lead them in the matter of race adjustment. That is our obligation to Africa. And here in America there is no institution which has made a greater contribution to this problem than Hampton Institute." Miss Carney concluded her tribute to Hampton institute by saying, "There is no institution on the face of the earth mentioned more in Africa than Hampton." Miss Carney traveled 25,000 miles on her trip, which took her along both the west and east coasts of Africa and some distance into the interior. She was particularly struck with the cleanliness of the natives, their generous spirit and their unfailing interest in America.

WHEN IS RAPE A CRIME?

[TO THE EDITOR, IMVO.]

Sir,—There is a matter of fairly recent occurence which, I think, it is the duty of Government to explain and make clear to us natives, and that is, why the European is not subject to the same criminal law as the native To explain what I mean, I must give you the circumstances of a case which is bothering the minds of the natives at the present time, and which to our way of reading the law, is nothing more than throwing justice upon the dung heap.

Late, one night, a decent hard. working man was inveigled from his home by a European, who during the absence of the husband entered the house and raped the young wife. A complaint was lodged with the police early the next morning, sworn statements were taken from the victim and her witnesses, a warrant of arrest was issued and the European was brought to the Police Office. What took place there is a matter for the Government, for, after all the parties had spent many hours the European left the building a free man.

This European is still enjoying his unlawful freedom. We natives are not aware that the police can try a man and liberate him for such a crime What "magic" the Natives are asking, was used to liberate this European Had a native been the criminal it is safe to say that he would have been in gaol.

When such things go on is it to be wondered at that the Natives look upon the justice meted out to us with utter contempt, a justice unmercifully administered to Natives, but carefully precluded from applying to Europeans. For stock theft we Natives receive no light punishment and our boys are locked up for months for taking part in a harmless "dabi"; and for rape a young lad was recently punished with several years imprisonment and lashes. Yet the European lives under "justice" if it be called such) quite different from the "justice" which is crushing our people For stock theft, Europeans are entitled, judging by facts, to a suspended sentence; for rape he uses his "magic" and the case is hushed up.

Is it not right for us to ask what has become of the just laws of our Great White Chief Victoria, which was administered to black and white alike? I am afraid our Great White Chief must have taken them with her.

I am, etc.,

SIBONA INKUNGU.

St. Marks.

The Native Worker.

(By James M. Dippa)

A Native worker is an important being to the industrial and economic wealth of South Africa. All leading statesmen and historians agree on this point The industrial prosperity and progress of this country hinges on the native worker of this country.

It was the Native worker who laid the first railway slipper, who dug the first mine, who ploughed the first farm field, and who made the first brick. To-day his duty is that of loading and off loading the in coming and out-going vessels. Among the wool packers the native worker is seen wet with perspiration, and working as hard as though his very life depended on the heavy loads he handles with great skill and dexterity. In the factories he is employed on skilled labour, but his white employer dares not reveal the fact for fear of the white man's law which has branded the Native worker an out-cast whose work must only be the hewing of wood and drawing of water. Through all spheres of labour he works and opens not his mouth, and this he does partly for fear of being victimised or through his ignorance One thing he must know is that on his very shoulders depends not only the prosperity of the land but the future of his children whom he must support and educate out of his small earnings.

In towns the average earnings of the Native worker is 25/- per week and on farms 7/- per month. He has got to pay exactly the same prices for his necessary commodities of life as his white employer. Through the smallness of his earnings his children have got to go half naked to school and he (Native worker) and his wife are compelled to go to worship their God on Sunday shamefully clad. He has a silent prayer to Him who sees human hearts For he must worship the Lord in the beauty of His Holiness.

The salvation of the Native worker is in the hollow of his right hand—"By thy right hand Job thou shalt be saved" Since the number of his white friends is in the minority he cannot expect much in that direction. The majority of Europeans are totally against Native progress, and this majority is to day holding the reins of the Union Government. Many cruel laws are enacted purposely to retard the forward progress of the Native worker. The present government is trying to persecute Native Trade Unionists because they try to awake their sleeping brothers and sisters. God only helps those who help themselves.

These diabolical laws are promulgated against Native workers' interests by European legislators out of unfounded fear of native predominance. But, strange to say, these laws seem to add more energy and strength in the so-called Native agitator. He appreciates the white man's cowardice and looks with scorn at the whole army of them charging on an armed mass of ignorant natives. The Government is armed with dangerous weapons such as the Colour Bar, Disfranchisement, Segregation, Civilised White Labour Policy, Native Land Act and such like iniquitous laws

The objects and aims of the I.C.U. are many, but to mention only few, I may mention that Native workers are educated to know the value of their labour and to appreciate the results thereof. They are taught to strive hard to shape their own destiny and not to depend much on the white man They are aroused to demand better conditions of labour. On the other hand the I.C.U. condemns in the strongest terms possible all oppressive and discriminative laws of the white man They have pledged themselves to fight with all their might against all class legislations of the capitalistic government. The Native worker is the producer, and, therefore, the I.C.U. have come to realize that the salvation

or civilisation of any race of people depends largely upon the producer. The ideal civilisation is in the very nature of things an impossibility when based on class legislation

Looking facts in the face we of the I.C.U. say the hour has struck for the grand march, and all natives must fall in line. Strong of hope and brave in heart we shall meet our formidable foe—the capitalist, who gambles with the riches of this country while all along the road beside us throng the people sad and broken, women weeping, children hungry and homeless like little birds cast out of their nest. We shall continue to march onward, all together until we reach the land of promise. In that land we shall teach our people to glorify the Lord of Hosts in the beauty of His Holiness. To attain th s end and object we are ready to face all manner of persecution and death, and when all is accomplished we may joyfully say with Job:

"Ke tina siyazi, ukuba
Umhlauleli wetu uhleli.
Ingaseko inyama yetu, siya
Kumbona u Tixo."

Native Farmers.

The thirty-eighth meeting of the Native Farmers' Association of the Keiskama River Valley met at Perksdale, near Middledrift on the 28th August, 1926, the attendance being well over a hundred.

After the usual preliminaries were disposed of, the a enda proceeded in a business-like manner: (1) The Secretary read the reply of the Government Department of Health which negatived the petition for a District Surgeon to s rve the Middledrift area. The matter was left in abeyance pending a future opportunity for a representative deputation to renew the negotiations. (2) It was reported that the Threshing Machine of the Association h d been transferred to Fort Hare to be under the charge of the College Department of Agriculture. (3) Cheers greeted the intimation that the first prize winner of the ploughing competition organised by the King William's Town Chamber of Commerce was Mr. Reuben Mampunye, a member of the Association. (4) A stirring address on modern methods of agriculture was given in excellent si Xosa by Mr R. G. Ross the new manager of Ciskeian Demonstration stationed at Keiskama Hoek, the speaker being cordially received by the meeting and many questions being ably answered. (5) The delegates to the South African Native Farmers' Congress made their report, and discussion thereon was deferred till next meeting. (6) The suggestion given by Dr. James Henderson, Principal of Lovedale at the Ciskei Show, that the Show should last two days instead of one was well received and approved of by the meeting. (7) Some members from the Keiskama Hoek area asked that the association should petition the railway authorities to set up a Siding between Pirie Halt and Debe Nek to serve their people who found it irksome to get round the bend back to Debe Nek Station. After a full discussion it was decided that the Secretary should be provided with ample data on the needs of such a Siding before addressing the authorities (8) For the encouragement of thrift, the members who possessed Savings Bank Deposit Accounts were asked to show their hands, and the number of such members was sixteen Mr. Stephen Sojinca made a forceful speech urging members to join in the opening of bank accounts instead of investing in cattle under present conditions. (9) The roll was called and after 23 defaulting members were rejected and four new ones entered, the net membership proved to be 112. The subscriptions collected amounted to £3/15/6 and the balance at bank was brought up to £50/6/3, the deposit book being laid on the table for inspection. Two members made their farewell as they had now joined new branch associations established in their respective districts: Mr. Mqayi who had joined at Berlin, and Mr. Haya at King Williamstown. (10) Another effective lecture on modern tillage was delivered by Mr Stanford Sonjica, Government Demonstrator after which a sad cloud befell the meeting when it was announced that the Perksdale Government Demonstrator, Mr. John Ngqengelele, had died of pneumonia at the mtata Hospital the previous week. The meeting at once stood for a minute to mark its condolence and voted that a letter of sympathy be sent to the bereaved parents of the popular demonstrator whose life had been pathetically cut short under sad circumstances.

Next meeting was fixed for the 27th November, at Ngudle's Kraal, Rabula.

TELLS OF LIBERIAN HABITS.

Lady Mills Says Cannibals Fear to Attack Whites.

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By Wireless to THE NEW YORK TIMES.

New York Times 8-27-26

LONDON, Oct. 23—More weird tales of cannibalism brought from Liberia by the daring explorer Lady Dorothy Mills is related in a book dealing with her latest journey, published today under the title "Through Liberia." The writer elaborates and adds to stories which created a sensation upon her return from the trip.

The explorer made the cheering discovery in the black republic that white flesh was not greatly esteemed by the man-eaters. However, Lady Dorothy reports her servant as saying:

"They would never attack you; they fear the white man too much; but if you were already dead I don't think they would waste you."

The writer says the man-eaters are formed into a secret society known as the "human leopards," because at their ceremonies they wear leopard skins or a gard resembling them. The members of the society are often respectable villagers and only occasionally indulge their taste for human flesh.

Because of the closeness with which they guard their secret the authorities in Liberia find great difficulty in stamping out cannibalism. According to Lady Dorothy, the greatest treasures of the natives are safety pins and pictures from packages of cigarettes. When the native with her safety pin fastens a pictuer card in her haid she thinks she is the belle of the jungle.

TIMES
LOS ANGELES, CALIF.

OCT 20 1926

UNIQUE LIBERIA

Liberia, the African republic, where the negro is supreme, hears a great deal about the world and its doings, but the world hears little of Liberia. Of late it has raised its standard of civilization to a point which some people in this country would regard as higher than that reached by us. It has adopted the strictest kind of blue laws, permitting no work or games on Sunday and making church-going almost compulsory.

This unique republic was founded in 1847 by the American Colonization Society, whose members were negroes and nearly all from the Southern States. The original Liberians had a hard time in establishing themselves as an independent nation, as several European countries had designs upon them, but they have maintained their independence for seventy-nine years and have become rather haughty because of that fact.

In Monrovia, the capital, holidays occur with great frequency, and no resident, white or black, is allowed to do any work from morn to sunset. Although the country is a republic, it is so in name only, for it is ruled by the Monrovian aristocracy, a sacred ring which lords it over the population of 1,600,000 with a harsh hand. White men who have returned to America after visiting Monrovia say that it is by no means a pleasant place of residence for members of their race, as white-baiting is one of the chief forms of amusement there.

If the petty officials can do anything to a white man to make him feel a sense of Liberian power they do not hesitate to do so. Perhaps the Liberians have heard of the indignities put upon colored people in the Southern States and feel warranted in paying white folks in what they may consider their own coin. However this may be, the captains of coastwise steamers are said to bless all the gods of the sea when they can pass Liberia's 300 miles of shore line without stopping. White traders are said to be in a perpetual state of irritation at the needless complications in which the officials of Monrovia entangle them.

An air of pious gloom enshrouds the capital on Sunday. All the aristocrats, men and women, wear the most dismal black. Yellow spats, kid gloves stuck proudly in breast pockets and close-fitting cutaways adorn the men, while the women don long-skirted, tight gowns that are said to make an observer perspire at the sight of them. For Liberia lies within the tropics, and its climate calls for light, cool apparel.

American negroes, who have gone to Liberia in large numbers in recent years, are trying to rescue the government from the aristocrats and make the country a true republic, and it is to be hoped that they may be successful in their efforts.

Race Problem - 1926

Africa.

Native Education.

(By Telegraph)

The Annual Report of the Superintendent General of Education, though very rarely commented upon by the press, is a very interesting and instructive document It provides its readers with an insight into the inner working of the huge educational machinery, and affords them an opportunity of arriving at a fair criterion of the educational progress and development of the native people in the Cape Province.

One cannot read the resumè of the Chief Inspector for Native Education, embodied in this year's report, without being impressed by a serious and sympathetic survey of all the various activities associated with the subject, and genuine efforts to effect a healthy and permanent standard of education that will be of practical utility and economy to the native generation.

Under the heading "T aining of Teachers" the report observes that there are more men teachers turned out by Training Institutions than can be absorbed by the schools, and is fore-shadowed thereof a reduction of the number of such Institutions, and the employment of the funds thus saved in other and necessary directions. Though the closing down of a Training School would come as a great shock to some, yet we believe that the opening up of centres for preparing young men and women for the practical needs of their lives would be highly welcome to many.

We n ver did believe in the system of training a whole nation for a single profession—the teaching profession. We raised our voice against this in the very early stages of its application.

While struggling for their existence by efforts to maintain substantial numbers, these schools to say nothing of the quality of men they produce, are on the other hand augmenting the ranks of unemployed teachers, while the parents are beginning to regard them as unprofitable and uneconomical investments, which fact redounds on the stability of those schools

A paragraph in the report of Inspector Kelly of the Xalanga, Elliot and Maclear districts, draws our attention to a very disappointing state of affairs. He says :

"Composition in the official language is, as a rule, lamentably weak. This is not to be wondered at when one considers that the majority of the teachers themselves would be unable to write a composition required of Standard V. children in European schools."

It would be interesting to know what Training Institutions are responsible for such a tragedy, and if by this we are to understand that a T3 Certificate is inferior to a European Standard V. then, the sooner these Institutions close down the better. According to this, it would seem that the course pursued is, far from even being a "Merry go Round," but is more of a "Sorry go Round," for you have inferior nativ institutions, for inferior native teachers, for inferior native schools for inferior native institutions and so on.

Mr. Andrew Smith, one of the wisest teachers who taught in this country, is reported to have once said that "the training of any pupil who left college without having acquired the love of reading that would enable him to carry on his education in after life, had largely failed in its purpose." Thus Mr. Kelly's further remarks on this subject would infer that the training these teachers received is an utter failure, for he says :

"The ordinary native teacher who has secured the T3 Certificate imagines himself to have reached a very lofty eminence where further effort is superfluous—he rarely or never reads anything except, perhaps, a Kafir news-paper" (that word "Kafir"?)

Whatever or wherever the source of this malady is, in the interests of the Bantu nation a remedy must be found and applied.

Inspector Dr Rein for the Peddie, Fort Beaufort and Victoria East districts reports another disappointing feature in native education. He says :

"The lack of progress in the schools of this division (Victoria East) which, it should be added, are almost exclusively under the management of NATIVE MINISTERS is all the more disappointing owing to their immediate proximity to one of the largest Training Institutions in South Africa."

Such drawbacks on the part of our teachers, managers, schools and institutions, unless fully justified, are a sad and serious reflection on the race we represent.

We appreciate the courage of the officials of the Education Department in bringing into light any factor that retards progress, and it is up to our people, where they are concerned, to make the most of their opportunities and the responsible positions they occupy in improving their efficiency to the betterment of their race. The authorities shall, we may be sure, do their part.

EXILED AFRICAN KING REINSTATED ON THRONE

Too Old to Be Dangerous

Negro World

LONDON.—Thirty years of bungalow life have so modified the character of King Prempeh, the paramount chief of the Kumasi tribes of the African Gold Coast, that he has been allowed to resume the throne from which he was banished in 1896.

He was exiled because he defied British authorities. During his banishment he became a Christian, learned to speak English, dressed in European clothes and lived in a modern, well-appointed bungalow. Last year he appeared suave and urbane at a reception given to the Prince of Wales at Kumasi. At the request of his tribes, which are still loyal to him after thirty years, he was recently reinstated on his throne.

New York N.Y.

BRITISH EAST AFRICA.

KENYA'S LABOUR PROBLEM.

Important Statement by the Governor.

NAIROBI, October 26.

The most important contribution in recent years to the elucidation of the labour problem in Kenya was made by Sir Edward Grigg, the Governor, in opening the session of the Convention of Associations yesterday. Sir Edward Grigg said that he objected to subterfuge, and was prepared plainly and frankly to state what, in his opinion, the Government could and should do, and the point at which Government responsibility ceased. He said :—

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"I begin by stating the truism that the Government neither can nor will produce labour from the Reserves by compulsion of any sort, and it is therefore idle to call upon the Government to guarantee a supply of labour sufficient to meet all demands, present and future, of private enterprise."

Answering his own question as to what the Government could do, he admitted that the Government of Kenya carried a special responsibility in regard to labour not borne by Governments in Europe, as the attitude and policy of the Government made a great difference in labour matters. He would like the people of England to understand that there was nothing singular or remarkable in the fact that the Kenya settlers attached great importance to the attitude of the local government, and legitimately brought all pressure to bear, having the right to ask the Government how it interpreted its responsibility. The question was difficult to answer, as it was beset with controversy of a peculiarly bitter and fanatical type. In his belief the native must be trained to work in order to safeguard himself against world economic forces, because if he failed to respond to those forces he, like the barren fig tree, would be cursed, and wither away.

Dual Policy Critics.

Replying to critics of the dual policy of the development of the native and white areas, Sir Edward Grigg declared that no policy was justifiable which did not give the native the fullest opportunity of developing the areas secured to him, and it was essential to the welfare of the colony that he should do so. It was the definite experience of the Government that the tribes most industrious in the Reserves sent out the largest labour supply. "The Government through all its agencies is bound to inculcate the doctrine of work, and work in the Reserves must be an essential part of native industry." He believed that in this way the supply of labour outside the Reserves would be promoted, not impeded. In order to ease immediate difficulties he proposed to abolish professional recruiting and to establish forwarding agencies and rest camps, to improve railway accommodation, and to see that natives were not allowed to squat idle on land where they had no right to be. In laying emphasis on the importance of handling labour, he said that there was no question whatever that the African's best school was a good European estate. While sympathising with the desperation and impatience of the white farmers, he pointed out that their difficulties could be overcome by the suggested proper organisation of the supply of labour.

Dealing with the future, Sir Edward Grigg said he regarded with anxiety a too rapid further development of crops, which made a heavy demand on labour. The future settlement of the colony would be more rapid, more efficient, and more successful in proportion as there was concentration on industries which were least affected by labour vagaries. In order that intending settlers should receive the soundest advice, he announced his intention to establish a local committee of officials and non-officials to assist the London office. Finally, he directed attention to the basis of the prosperity in non-native Dominions, which rested on stock, sheep, and cereals not requiring much labour, and all those things were capable of levelopment in Kenya.

White Race Must Give Up The Silly Idea That The World Will Ever Be Owned By The Whites And Peopled By The Blacks

Negro World

So Says White Professor in Striking Address to Natives and Europeans in South Africa—White Race Improved Upon Borrowed Civilization, and So Can the Blacks

11-6-26

AFRICANS HAVE OWN CONTRIBUTIONS TO MAKE

From Beginnings Made, Negroes Are Showing They Can Beat the White Man in His Own Sphere—Hard, Restrictive Laws Only Tend to Aggravate the Situation

Negro World 11-6

The Johannesburg Star, of September 13, contains the report of a speech delivered by Professor Edgar H. Brookes, of the Transvaal University College, which should be read and studied by every member of the Negro race. Dr. Brookes' address, which was delivered to a mixed audience of South African natives and Europeans, is an unusually frank commentary on a problem—the future of the black races—which is exercising the minds of the thinkers of the age.

With engaging candor he states, "As a white man, I am not at all frightened of a native rising against the white races. I have the money, I have the aeroplanes, I have the guns," but he hastens to assure the Negro race of his conviction that under honest, courageous, fearless and unselfish leadership they can quadruple their strength and so get the things they seek and which rightfully belong to them.

The subject of Professor Brookes's address was, "The Future of the Black Races in World Development." The chairman briefly introduced the speaker to the audience as one of the most intellectual sons of South Africa who might be called upon to take a leading part in guiding the political destinies of the country, and characterized the subject of his address as one of the most burning of all questions today.

Professor Brookes, who was received very cordially, said that the chairman had correctly characterized the subject on which he was to speak as the most burning of questions today—the place which the non-European races, and particularly the black races, are to take in the future development of the world. He had chosen this subject for his address in preference to discussing the native bills which had been laid on the table of the House of Assembly by the Prime Minister. He was a clumsy and tactless speaker, but he wanted it to be understood that he was going to speak along the same lines as he would follow in addressing an all-white gathering. His speech was therefore to be interpreted in that sense and in that spirit.

Among white men it was taken for granted that the black races had not in the past made any striking contribution to the world's development, and that, in fact, they had not done their share. Dr. Wagner, who had recently been making an exhaustive examination of the Zimbabwe ruins, had come to the conclusion, however, that they were relics, not of a prehistoric Phoenician civilization, but of a lost Bantu civilization. But that, of course, was as yet only a theory, and for the sake of argument he asked his audience to suppose that it was true that the black race had not done its share in developing the world.

Are Natives Inferior?

Two deductions had been drawn from this argument. The first was that the black races were permanently incapable of becoming civilized; and the second was that the black races were radically and permanently inferior to the white races. One of the four men selected to represent native interests in the Union Senate said during the sitting of the National Convention that the black races were incapable of becoming civilized. If these ideas are current in well informed circles what wonder was it that the white people thought that they were far superior to the non-European races? The native races had a fight to fight, a war to wage, against this opinion held by the white people concerning the black people.

"It is remarkable," continued Professor Brookes, "that very few races have been the originators of civilizations. Races have borrowed civilizations and possibly improved upon them. Our civilization is not our own; our civilization is a borrowed civilization, and it was borrowed almost entirely through the medium of the Christian missionaries. England did not invent a civilization."

Negro World

Professor Brookes remarked that life in England some two thousand years ago had been almost exactly similar to the life and customs which we found obtaining among the natives when the white races set foot in Southern Africa several hundreds of years ago. The Britons had been civilized by contact with a previous civilization. The Britons had borrowed their basis of civilization from the Romans, who had borrowed from the Greeks, and the Greeks from those before them.

11-6-26

New York N.Y.

The White Races' Part

"There are undoubtedly," continued the speaker, "a certain number of spheres in which the white races are definitely superior. In mechanics, for instance, the whites are superior. Mechanical civilization of the modern world is essentially a white civilization, and the mechanical civilization is the greatest contribution which the white races have made to the world's development. In this certainly the non-European races were definitely inferior. But there seems no reason why the black races, having adopted a borrowed civilization, should not make as great a success of it in their own way as the white races have of the one they borrowed. That is impossible only if the black races are permanently inferior to the white races."

Professor Brookes said that though it might be audacious in the presence of such an audience and without a convenient means of hasty exit to say such a thing, he would say that at present the black man was definitely inferior to the white man.

Professor Brookes emphasized that in intelligence tests no clear distinction could be drawn between intelligence as such and acquired knowledge. If a European boy, born and bred in Johannesburg, were taken down to the Transkeian territories and asked questions concerning cattle he would appear unintelligent compared with a native boy half his age. Conversely, the raw native boy would know little about the mechanism of a gun or of motor cars. "Only time can show definitely whether the black man is capable of beating the white man in his own sphere," continued Professor Brookes, who then struck a more important note.

Give Natives the Chance

"I want to say now what I have said again and again at other meetings and to other audiences, and that is that we white people have no right to withhold from the non-white races the opportunity to show whether they can rival us. If science could prove that the black faces are permanently incapable of being civilized and that they are definitely inferior to the white races, then we would be justified in treating the native races as subordinate peoples. At present we have not got that right, and we should not deprive them of the opportunity to develop. There is but little doubt that individual members of the black races are capable of beating the white man at his own work, but whether this is true of the race as a whole, only time will show.

"And what of the future? Are the black races lessening the gap between the black races and the white races? Are they showing that they are capable of beating the white man in his own sphere? Well, beginnings have been made. For instance, in literature the natives are beginning to form a written literature, and in agriculture, the success of a show of native produce in the Transkei speaks for itself.

"We white people must give up the idea that this is going to be an all-white world; that it is to be marked always by the all-white ascendancy. No; this is going to be a world in which the white races will have a place, possibly a leading place if their abilities entitle it; it is not going to be a world owned by the whites and peopled by the blacks."

Professor Brookes went on to say that three out of every four of the citizens of the British Empire were Indians. It was not a white empire, but an empire based on white supremacy.

A World Problem

"Sheer weight of numbers demands that the non-white races should have a big say, not only in their own government but in the government of the world," said Professor Brookes. "This clash of color is one of the greatest problems of the world," he declared, and went on to discuss the position of Japan and Australia, with the latter country's immigration laws. "White races throughout the world will have to relax their hard immigration laws or set aside areas in certain continents for occupation for the non-whites. And in this picture I have drawn of the world we have the native problem of South Africa. The non-white races are pressing forward their claim to a greater share of the world's surface.

A spirit of co-operation, a spirit of give and take would be necessary for the solution of this problem, said Professor Brookes. The non-white races had still to make their contribution to the world, and the Bantu races had their share to give no less than the yellow races in Asia. The Bantu races had to give us something; it need not necessarily be a specific racial contribution; it might be the individual contribution of genius inside the great unity of civiliation—the philosophers, the poets, the statesmen, the artists of the future.

"As a white man," said Professor Brookes, "I have a great faith in the future of my race. I believe and hope that it will continue to be the guide and inspiration of civilization. But there will be no monopoly of civilization, and the white races will have to take into partnership the non-white races. The world grows smaller every day, and South Africa is not cut off from the rest of the world. The way in which the world solves its color problem must be the way in which South Africa will solve her problem." Prof. Brookes then briefly referred to the Native Bills. One point in their favor was that for the first time both the white races of South Africa, Dutch and English, had combined to say that there must be in the Parliament of the country representatives of the natives as such. This was a significant beginning and an encouraging beginning.

Deserve Success

"I am at one with native leaders clamoring for equal rights, but I do say, strive to be worthy of those equal rights, strive to mould your life, social, economical and political, that your claim for equal rights is so clear, so patent, that no sensible man could possibly deny it. The natives should develop in themselves, through themselves, by themselves and through their own leadership. It can be done, provided you are given proper leadership. What are the qualities wanted of a leader? You have your good leaders. I congratulate you on them. But you

Race Problem - 1926

Africa.

The African World 1-30-26

INDIANS IN SOUTH AFRICA.

In the forefront of the many problems whose solution is of paramount importance to South Africa is that of the Asiatic. The subject is an extremely controversial one, and it is not surprising, therefore, that the legislation contemplated by the Union Government which will, if introduced and probably still-born, lower at Indian prestige in the region of activity, commercial, and otherwise, has precipitated something in the nature of a crisis. The effect of the Class Areas Bill, which has given rise to the storm of protest, will be to empower urban authorities compulsorily to segregate Indians and confine their rights of trading and of acquiring property to the limits of the areas assigned to them. The Indians, frantic with apprehension, declare that the Bill will not only seriously jeopardise their future, but will make it increasingly difficult for many of them even to exist, and in the Viceroy of India they have a warm champion. As a matter of fact, one might be excused for thinking, after reading Lord Reading's bitter denunciation of the Bill at Delhi, that His Lordship had returned to the occupation of his early days and had been briefed for the defence. His statement that the "disabilities which have been imposed on Indians in South Africa embrace galling social disabilities," and that there "has been continuous progress in the legislation in South Africa prejudicial to the position of Indians" was, to say the least, gratuitous and not calculated to inspire that spirit of conciliation which is essential in the consideration of a delicate problem of this sort. Equally to be deplored is the suggestion by the Aga Khan of retaliation against the Union Government and the attitude taken by that gentleman is probably the reason for the series of hysterical outbursts against the good faith of the Union Government on the part of people who are neither doing the cause of the Indian any good nor doing justice to their positions as so-called leaders of Indian opinion. Tactics such as these will never result in alleged grievances being remedied. The legislation which the Government has in mind is based on the general proposition that the Indian is an alien element in the population of the Union, and there can be no denying that there exists in South Africa a deep-rooted conviction that the Indian, whose mode of life is not in keeping with the European standard of living, should be placed under some greater degree of control. With this view we are in accord, and we would remind Lord Reading and those possessing similar views that South Africa still retains the right to guide the course of her own domestic and economic legislation. Any attempt at interference with that right would lead to the gravest consequences, and Indian well-wishers would be well advised to eliminate from their arguments talk of retaliation and concentrate on efforts to bring about a round-table conference, from which a mutually satisfactory settlement is more likely to be attained than by any other method.

'Color Bar" Voted Down in South African Mines

Cincinnati Enquirer 1-26

WASHINGTON. — The so-called "Color Bar" bill, proposing, it is said, to promote differential treatment of Negro natives in the South African mines, was voted down in the Senate of the Parliament of the Union of South Africa by a vote of 17 to 13.

The bill was supported by the Nationalist and Labor parties, but was strongly opposed by the South African Party, whose constituents shortly afterwards adopted resolutions to the effect that "it viewed with alarm the spread by the Union Government of the propaganda of so-called segregation—a segregation regarded as a resuscitation of the old slavery."

OPPOSE AFRIC J.CROW

INDIA RESENTS PROPOSED SEGREGATION IN SOUTH AFRICA—GANDHI TO LEAD OPPOSITION TO MEASURE BY PASSIVE RESISTANCE—NOT LIKE KELLY MILLER WHO ENCOURAGES SELF-SEGREGATION

(From the New Fork Sun)

New York Sun 1-26

Two British dominions, South Africa and India, are at odds over a question of race. The Nationalists, headed by General Hertzog, are supporting a measure for the urban segregation of Indians, who have migrated to South Africa in large numbers, and India has sent a delegation to Cape Town to protest. A deputation of Indians from South Africa recently visited Calcutta and urged action to prevent the passage the the Asiatic Bill and to request King George to disallow it as he is authorized to do under the South African constitution.

Boston Mass

Dr. Abdurrahman, a prominent member of the Indian community at Cape Town, presented the petition to the Viceroy, reciting the grievances of his race, and urged a round table conference on the subject. Lord Reading expressed sympathy and said India reserved the right to take appropriate action if the Union refused to listen to the complaint. He added that there was unanimity of opinion in India as to the position of Indians in Africa. The proposal for a round table conference had been rejected, but Dr. Malan, Union Minister of the Interior, said the deputation from India would be heard.

At the Indian National Congress Mahatma Gandhi offered a resolution, hich was adopted, calling for arbitration to establish the status of Indians in South Africa, and asking, if arbitration is refused, the home government to orde rthe Governor-General to withhold assent to the reservation areas bill. He reminded the congress that support included passive resistance, which he would lead if necessary. Altogether the new Viceroy who who is going out to succeed Lord Reading appears to have plenty of work cut out for him. Gandhi is familiar with the situation in South Africa, where he spent much time defending Indian rights before his spectacular appeal in behalf of his fellow Indians at home.

CONGO WORLD'S RICHEST LAND

Enormous Natural Resources of Africa Lead to the Study of Country in U. S. College.

St. Louis Post Dispatch 2-3-26

NEW YORK, Feb. 3.—An intensive study of the physical, economic and administrative aspects of the Belgian and the French Congo, the first course of its kind ever offered in the United States, began Tuesday afternoon in the School of Commerce of New York University, at Washington Square. The course is open to all regular students of the university and to persons who make application to the Secretary of the School of Commerce.

St. Louis, Mo.

Through the courtesy of the Belgian and the French Governments, samples of the raw materials of these rich African territories will be displayed, and official maps, lantern slides and other illustrative material will be freely used.

Professor Henry G. Bayer is in charge of the new course. Discussing the natural resources of the Congo, he said that it is the richest country on earth, having among its mineral products copper, iron, tin, coal, petroleum, cobalt, gold, diamonds and radium. The copper region of the Katanga, he said, is not only the centre of the most important mining industry of the Belgian Congo, but the Belgo-American Company, which works the mines, ranks among the biggest copper producers in the world. Besides this, vegetable products are in abundance and of the greatest variety, comprising rubber, palm-oil, rice, coffee, cotton (including the American varieties called "Triumph" and "Simpkins") copal, tobacco, peanut, copra, manioc, banana, sweet potato, nullapanza (used in the manufacture of soap), maise, sorgho and millet.

Other products are wood suitable for all purposes, including rare woods such as ebony, mahogany and palisander or rosewood; medicinal plants, tanning and tinctorial substances, &c. Experiments are now under way to extract from the papyrus a pulp to make paper of good quality.

The enormous natural resources said Professor Bayer, have been but slightly touched, so that the wealth of these two great African colonies is practically unlimited. His course is intended to induce American students to take serious notice of the opportunities to be found in Equatorial Africa. Baron de Carter de Marchienne will give a special lecture on the Congo.

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Coleridge-Taylor's Work.

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The vitality of Coleridge-Taylor's "Hiawatha" is extraordinary. For nearly 30 years it has been sung by choral societies up and down the country; I possess the programme of a performance of "Hiawatha" in Pekin, and it ranks with "Elijah" and "The Messiah" as one of the regular attractions of the Royal Choral Society, who gave it at the Royal Albert Hall on Saturday. It is simple, tuneful, dramatic, and scored with a sense of colour, and these four useful qualities may share between them the explanation of its hold on the public. That a young African in his early twenties should have composed it is as extraordinary as that there is no attempt on his part, in this or any other work of his, to put in what he might have conceived the public would understand as the musical idioms of his own race. This task has been left for composers of later date, and on the whole they have made a pretty mess of it.

But when "P. P." speaks of "his own race," he surely overlooks the fact that Coleridge-Taylor was of European as well as African stock. I have always understood that his father was a Sierra Leone African doctor and his mother an Englishwoman, and that he also married an Englishwoman and had himself never been in West Africa at all.

MANCHESTER AND WEST AFRICA.

THE STRONG POSITION OF THE COTTON PIECE TRADE.

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A glance at the above figures discloses the strong position of our trade in the West African Colonies. Our exports during the past 12 months have been steadily growing in volume until we found that our total for the year 1925 exceeds the pre-war figure of 144 millions by eight millions. The gradual recovery in this market has been a feature of the export of British cotton piece-goods for some time now. There is little doubt that as West Africa continues to grow it will offer more and more encouragemnet for commercial development. It is a wide territory, and its importance both as a supplier of raw materials for our daily use and as a buyer of Lancashire and other goods is fast becoming more noteworthy. There is every reason to believe that this market will take an even larger quantity of cotton goods in the near future; at least the trend of trade is in that direction. The position is made even more hopeful by the fact that the Native is now receiving satisfactory prices for his gradually increasing quantities of produce, which additional wealth places him in a better position to buy a greater quantity with more confidence.

It is a significant fact that the many problems of an intricate nature affecting the Colonies, when they do come forward, receive the attention and sympathetic consideration of men who have a practical knowledge of the parts affected. During the past year, many important matters were brought forward in one way or another, chief of which must be mentioned the questions of the production and cultivation of palm-oils and kernels, and the inspection and grading of produce generally. Schemes have been instigated with the desire to educate and assist the Native in the production and handling of his crops, and these have been subjected to criticism by the commercial community in this country. In addition there has been a varied collection of subjects, some relatively unimportant, and yet all having a direct bearing on the future of this market, each of which has received attention at the hands of the committee. In dealing with such matters as Customs difficulties, questions of the coinage in circulation harbour and railway developments, and many others, the committee have again completed a full year's work. Reference must also be made to the activities of the Joint West African Committee, which held several meetings during the 12 months, and so enabled the representatives of the Manchester, London and Liverpool Chambers to place their considered views before the officials at the Colonial Office.

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The Portland Cement Association of America reports that during 1925, the amount of cement used in, or exported from, the United States was approximately 156,000,000 barrels. This exceeds by 11,000,000 barrels the "record" production of 1924.

The Comptroller of Customs at Accra states that values of articles declared on labels affixed to parcels imported into the Colony by post are not infrequently less than the values shown on the invoices. The Comptroller states that undervaluation renders addresses liable to penalties.

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New York News 2-6-26

New York, N.Y.

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The Portland Cement Association of America reports that during 1925, the amount of cement used in, or exported from, the United States was approximately 156,000,000 barrels. This exceeds by 11,000,000 barrels the "record" production of 1924.

The Comptroller of Customs at Accra states that values of articles declared on labels affixed to parcels imported into the Colony by post are not infrequently less than the values shown on the invoices. The Comptroller states that undervaluation renders addresses liable to penalties.

Race Problem - 1926

Africa.

NATIVE OPINION

OF SOUTH AFRICA

PUBLISHED :: :: WEEKLY.

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KINGWILLIAMSTOWN, MAY 18, '26

The Progress of Fort Hare.

The Native University College at Fort Hare has just completed its first ten years of existence and the Principal, Prof. Alexander Kerr, M.A., has appropriately made a special survey of the progress achieved by this institution since that memorable day when the late General Botha conducted its opening ceremony in the beginning of 1916.

The Principal's report to the Governing Council is in two sections :—the first covers the comments upon the Terms, Staff, Roll, Post Matriculation Curriculum, Agriculture, Business and Student Movement Scholarships; the second gives a most interesting history of the development of the College which we shall publish in these columns by instalments for the benefit of our readers.

Professor Kerr says :—"In reviewing the history of the first decade of the life of the College, one must have as a background the ten preparatory years that preceded the formal opening in 1916. It was in the closing days of 1905 that the first convention to consider the establishment of the College was held. The project was enthusiastically received by the Natives and warmly pressed by their European friends, but as the months and years passed, the difficulties of organization became apparent. A basis for the co-operation of the missionary churches had to be secured, the interest of the Native territories had to be engaged, the support of the various colonies and later of the new Union Government had to be won, and, perhaps most difficult of all, the unorganised, and by no means weathly, Native population had to be induced to recognise their need of an institution of higher learning and to contribute to a fund for the endowment of the College. It required a full ten years of persistent effort before the conditions were such as to justify a beginning, and then only after the ambitious hopes of the earlier years had been sacrificed. Too much credit cannot be given to the men, European and Native, who created the organization which enabled a start to be made in 1916.

Compared with the uphill progress of the ten years to 1916, the pace of the ten years since then, disappointingly slow as it may be thought in itself, has been rapid.

2. INCORPORATION. In the first place the Executive Board, a voluntary association of those interested in promoting the College was replaced by a Governing Council, the members of which were appointed on the basis of the contributions made to the scheme by the authorities co-operating. This in turn has been replaced by a Council incorporated under an Act of the Union Paliament. Whereas in the earlier years the relation of the College to the Government was that of a private venture receiving grants at the discretion of the Government, it is now on the same footing as any of the European University or Technical Colleges with respect to the support it derives from public funds and to its government. The Native people are thus assured of equality of treatment as far as this institution is concerned, and any further aid which the College may obtain from the Government is mainly conditioned by the measure of support which the Native people and their friends are prepared to lend to it.

3. STAFF. In 1916 there were four members on the staff. These have now increased to sixteen. This number may seem large for the number of students in residence but it is conditioned not so much by numbers as by our denominational organization and by the variety of work that is required of the staff, a variety again which depends upon the careers opening out before a small number of the more advanced Native and Coloured youth. It must also be remembered that at present the College is at a stage intermediate between a high school and a College proper and that the high school classes naturally make more demands upon the teaching time of the staff than College classes do.

SOUTH AFRICA AND THE INDIANS

By the Right Hon. Lord Olivier.

The Empire is to be congratulated on the agreement arrived at between the Governments of South Africa and of India to enter into a conference for the settlement of the problems created by the residence of British subjects of Indian race in the Union's territories. It has been announced that the settlement is to be sought "on the basis of the maintenance of Western standards of life by just, legitimate means." The consent of the Union Government to such an arrangement, repeated proposals for which on the part of India they had heretofore steadfastly negatived, and the carefully framed statement of guiding principle may prove to be events of very far-reaching importance. They have, in fact, involved a divergence from an attitude in regard to principles which there has been of late an increasing tendency to assert in the name of South Africa as axiomatic and admitting of no discussion. It would be unprofitable to inquire too closely into the causes of this acceptable and salutary change of front. Dr. Malan explained to the Union House of Assembly that his Government had previously apprehended the attitude of the Indian Government as embodying one-sided demands which they could not accept, and though it is not obvious from the tenor of Lord Reading's dispatches, of which copies (in typescript) have been laid on the tables of Parliament, why those extremely discreet and courteous communications should have excited such suspicions as were, it would seem, entertained, it is relieving to know that they have now been dispelled.

The tendency of a section of South African public opinion to assume an autocratic and intransigent attitude in regard to burning questions which profoundly affect not only the rights of African natives but of Asiatics of races (whether of British citizenship or other) only partially domiciled in their territories was recently exhibited very uncompromisingly by Sir Thomas Watt, an ex-Minister, in a letter in which he warned those in this country who criticised the Asiatic Bill (now suspended) and the Colour Bar Bill (which was carried last week by a majority in a joint sitting of the Union Assembly and Senate, the former having passed and the latter rejected it) that "the white man is determined to rule" in South Africa and that "no ethical considerations such as the rights of man and equal opportunities for all non-Europeans will be allowed to stand in the way." And in expressing a hope that "the distinguished Indians now in South Africa may be able in their evidence on the proposed legislation to suggest to the Indian Parliament some solution which will placate the South Africans and at the same time allay the irritation in India" he assured his readers that "whether this can be done or not South Africa will decide."

The Intransigents Only a Section.

That warning was evidently, in face of the views expressed by other South Africans, no more than a statement of the intransigent policy of a section. The agreement now arrived at makes it clear that it does not entirely express the considered attitude of the Union Government. They have now departed from the announced decision that the proposed law should be proceeded with by the Union Parliament and that only after the second reading evidence should be heard in Committee from the Indian deputation which (after refusing to confer with the Indian Government) they allowed to be sent to South Africa only for the restricted purpose of "collecting information regarding the economic and general condition of the Indian community so as to enable the Indian Government to suggest a solution," and have consented that a settlement shall be sought by that process of joint deliberation between the Government of South Africa and the Government of India (of which the British Secretary of State and Parliament are a part), which has consistently been urged on them by the Government of India and demurred to by them.

When and where that conference is to be held has not yet been settled but it is evident that it may most appropriately form part of the deliberations associated with the approaching Dominions Conference; it will involve the settlement of principles in which other parts of the Empire besides the South Africa Union and India are very gravely concerned; and it would be well, assuming that a satisfactory settlement of principles as between those two Governments can be arrived at, that it should be accepted as part of the convention of our whole Imperial Commonwealth

In so far as the impelling motive recent South African policy in Asiatic and Colour Bar Bills arises the will to maintain Western standa of life and civilisation through South Africa, the white commun there can rely on the full sympat and co-operation of all Englishm and of Indians. Attention h been drawn to the rather nota fact that the anti-Asiatic feeli is stronger among the English-speaki element in the Transvaal and Na than among the Dutch-speaking e ment. The Colour Bar Bill for skil industries has similar support in South African Labour party, p dominantly of British antecedents. I those sections of the South Afri English-speaking community that pressing these crudely conceived doubtfully efficacious prescriptions exaggeratedly imagined dangers app to be in danger of forgetting part least of what constitutes Western ci isation and its standards of life.

No Short Cuts to Western Civilisation.

"Western," by which we me "European," civilisation is an exce ingly complex product, and its stand of life is not measured by bread alo nor can it even in that limit application be maintained, withc very pernicious reactions, by su apparent short cuts as an industr colour bar and the expulsive degra tion of Asiatics. Its philosophy is complex growth out of Roman la Oriental religion, and Egypto-Gre philosophy and critical methods, am gamated through the influences Catholic Christianity and the hum will to freedom. When its barba northern energy gets back into pione ing life in new countries it is apt so what to lose its orientation and revert to its primitive policy establishing itself as a dominant ca in a populace of slaves, helots, serfs, villains European civilisation, Chr tianity, and the Western standard life have continuously insisted on tinguishing these modes of maintaini a high standard of life for a domina caste. "Western standards of civili tion" involve the acceptance the principles on which Briti Imperialism has been founded and which it owes its only possibility enduring. It is, therefore, of no l importance that the Union Governm should have expressly recognised t than that they should have agreed settle by conference the administrat problems involved. "Western standa of life," it is announced, are to maintained "by just, legitim means." That is to say, the Uni Government apparently does r repudiate but asserts its a herence to those ethical co siderations which Sir Thomas W declared South Africans would r allow to stand in the way of their cision to proceed with legislation the lines for which he was apologisi when he wrote.

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NIGERIA AND VERNACULAR EDUCATION.

To the Editor of WEST AFRICA.

Sir,—Those who have studied the education system which has been working for the past ten years in Nigeria, will feel that the Government which sanctioned it is either ill-informed or faulty in fulfilling duties of trusteeship. We cannot appreciate its purpose (if it has any).

All that we can sift out is that its aim is to turn out English-made men, not God-made men. The system appears to regard the environment, which unavoidably prints itself on the child's character, as a cipher, and proceeds to transplant a flower of the temperate zone into tropical Africa. The result is extermination or retarded growth. We have known schools in which the study of geography takes the form of an excursion to places in England. They tell you how to go from Russell Square to Soho Square, the corners and the roads, what "juju" words are buried in "Cleopatra's Needle" on the Embankment. And these things at the early stages of education!

Not less bewildering is the medium through which these ideas are hammered into the child's head—the language of a nation whose temperament is foreign, and whose trend of thought differs from ours. The impediment which the study of a foreign language, as an exclusive passport to the fountain of knowledge, proves to a grown-up who has no aptitude for language-study is well known. I shall only endeavour here to show through an imperfect word how our present educational system with volcanic power affects the mind of the child, docile and more adaptable.

Our experience is that there takes place a war in the mind of the child between the Self and the non-Self—the national influence of environment together with his national instincts and characteristics versus foreign or "school" influence. The foreign "injection" forced violently into the child wars with and tries to root out, his nature. The child stands stupefied not knowing how to move, his tongue is enchained; in his mind is chaos. A thick fog hovers on his mind; he cannot think English because he has few words at his command; he cannot think African, for the school overawes his effort to think natural. For long years the child can think little, he can read little, simply because he cannot master the "language of serious thinking." One is agape as to how shallow boys of between 14 and 18 are, who pass from the elementary schools to the secondary schools. They have no knowledge of local things, they cannot express themselves clearly: the best they can do is to recite a geography lesson in the best sing-song parrot style. What they know is too little for their age.

Thought cannot develop without concomitant development in language; mastery over language alone can fret a channel for thought. A dark cloud for years rolls over the child's mind; for years he is a slavish imitator at best.

To me the *primary aim of education* should be to answer for the child the question—"*What am I?*" By this I mean —"*who are my ancestors*, what is my country, its traditions and institutions; what is my *national ideal*, how have my people failed or succeeded in achieving it; what should be dear to me of all that I am proud inheritor (language, etc.); *what can my environment yield and how best can I master it to make it yield its utmost?*" These are the synthesis and analysis of all good education systems. The secondary question should be—"How am I different from other nations, what should be my relations to them, and *what shall I assimilate of foreign things?*"

This theory sets forth exactly a basis for our primary educational system. It should begin first with the study of the local language, history and geography, songs, games, sanitation, in the Native tongue. The history of the tribe to be studied at [illegible] then as the child progresses, the history of peoples in Nigeria—Yorubas, Hausas, etc.; these together with *two Native languages*. English to be taught merely as a subject and not as a medium of instruction in these stages. Native Readers containing *biography of great Africans* with other matters of local interest; the geography of Africa, with special reference to Nigeria, *its lands and mines, its products* (those consumed at home and those exported); among what Powers Africa is partitioned—all these must be taught to the child in his mother-tongue.

Without this system of education, *national individuality* as well as the development of a *national character* is impossible. For, reading of foreign heroes, one is overcast by a spell of despondency when one turns to himself and his country and knows of no parallel; not a hero to vie with these foreign giants in moulding himself a model for coming generations. *Self-confidence* alone can stay such reflections from sinking into heart-broken ruin. *The African has a home, and has forefathers, and of enviable character at that.* These considerations alone are enough to inspire *self-confidence*; they are a nation's backstay. Self-confidence! magic word. It is a vital element in, and the goad to, progress and achievement. That is what we in Nigeria require: We want to explore and know *our past* in order to make it *the foundation upon which the future is to be built.* It is the best education for us, that which makes us the *best that an African has been or can be.* By it alone can we fulfil our mission in this world.

As regards local opinion on this subject in Nigeria, I do not think this is a fit place for its criticism. However, I would emphasise a few points: *West African languages* ar undeveloped and *must be developed to express the noblest ideas in the mind of man;* educating a child in his own language is more natural, expedient and rational, where the language is well developed; Anglo-Saxon, the father of the "English" we love so much to-day, was, as ours is now, in a declining state at the Norman Conquest; effort has made it what it is to-day. All the great Powers of the world have a mother-tongue, of which they are proud and through which they instruct their children; the compulsory study of another Native language at school, besides one's own, will create *inter-tribal sympathy and friendship*, and blend the tribes into one harmonious whole, while each tribe preserves its individuality.

Some may think such a suggestion is not well-timed, that Nigeria has still far to go before it can appreciate or adopt it. But the writer thinks the sooner Nigeria begins to inspire her youth with "*love for his Native land*" in the widest sense of the phrase, the faster we progress. It is incumbent on all those patriots who have a sound knowledge of the history and the language of Nigeria, to unite for the great aim of exploring the past for history, developing our languages in order that we may hold a place among the respectable nations of the world. We, as Africans, have often been scandalised by those who have no patient, sympathetic and scientific minds to see us exactly as we are. We have been sold in cheap magazines and novels by wretched authors of scandals and sensation-loving peoples. Let us show the world that we are not what they call us, *by studying and knowing exactly what we are.*

In fine, a vernacular education throughout the five standards in the elementary schools, besides *animating the national spirit*, giving the child *a sound grasp of his rich environment* and of appreciating the opportunities which Nature has thus bestowed on him, would create a basis for *mass education* and is the only means whereby *a system of compulsory education* can be speedily, morally, and economically effected.

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April 15.

West Africa May 15th 1926

Race Problem - 1926

Africa.

RAILWAY IS TO CROSS AFRICA WHERE LIVINGSTONE FOUND WAY

THE darkness of the Dark Continent continues to diminish, the latest light to be let in to the once unknown regions being the assurance of a project for a railway from the west coast into the interior.

The new line is of importance not only to African developments but also to British and American exporters, who sell far more than they buy in the region which the new line will tap. For the new railroad will both shorten and cheapen the route of goods to Central Africa.

A glance at a map makes the saving in time, energy and money clearly apparent. At present goods coming from the Atlantic seaways to Africa are dropped at Cape Town and shipped back north by rail, hundreds of miles. When the new railway begins to function, perhaps as early as some time in 1927, goods for Northern Rhodesia, the Belgian Congo and the Lake Tanganyika district may be sent to Benguela, in Angola, the Portuguese Congo. From Benguela goods can be sent direct by rail to the interior, thus cutting off the sea trip of about 1,700 miles from Benguela to Cape Town and the trip back north by rail—the two longer sides of the triangle.

American exporters find in the Central African region an expanding market for such goods as machinery, clocks, hardware, canned goods, and oils and oil products. Absence of any direct Atlantic coast outlet for railway communication has hampered this trade considerably.

Historic and sentimental interest attaches to the proposed railway from the fact that the line to be taken will be roughly that of David Livingstone when he made his way across the continent.

The cooperation of Belgian and Portuguese authorities has been enlisted in carrying out the work of the railway building. From Benguela the line will run east across Portuguese West Africa to the border of the Belgian Congo and thence to Chilongo. As soon as the British part of the construction from Lake Tanganyika west is completed to the Belgian border the work there will be taken up, and it is expected the link will be completed to Portuguese soil before the end of next year.

Financing of the British part of the projected railway has been arranged through a special stock issue of the Tanganyika concessions. International interest in the building of this transafrican line includes sanguine expectations that the economic and producing troubles of the vast region embraced by the Belgian, English and Portuguese holding will be greatly ameliorated by the new transportation facilities. Additional impetus will also be given to the opening of great acreages of fertile territory, which will presently put the railway on a paying basis through the produce carried out of the country, as well as through the imports from the coast.

New York Times 5-23-26

SEEK RAISE IN PAY FOR LIBERIA JOB

Washington, D. C., June 11.—Solomon Porter Hood, minister to Liberia, is still on leave. That is the only reason the state department would give for his protracted stay in this country.

Chicago Tribune 6-12-26

When Minister Hood first returned to the United States from Liberia, illness was assigned as the reason for his return. The report has since become current that he is involved in financial difficulties.

The state department has no knowledge of any financial difficulties in which he may be involved, officials declared Monday. Such matters would be purely personal, it was said, and the state department would not be interested in them.

Chicago Defender

Meanwhile there is pending legislation to increase the salary of the minister to Liberia from $5,000 to $10,000 a year. The enactment of this legislation has been urged by President Coolidge.

In the report of the then acting secretary of state, Joseph C. Grew, it was stated that "with the cost of living in Monrovia for a foreigner being even higher than it is in the United States, it is impossible for the American minister, unless he be a man of large means, to meet the requirements of diplomatic life and has family necessities on the small salary now granted to the post."

The state department does not know when Mr. Hood intends to return to his post in Liberia.

West Africa 5-22-26

NIGERIA LETTER.

Finances of Health Week.

The accounts of the last Lagos Health Week, published by the Town Council, show a distinct improvement on 1924, when the expenditure exceeded the income by a few shillings. In 1925, the money obtained by the sale of flags, and for the excursion to the Ijaiye waterworks, totalled £114, while the expenses amounted to only £72, leaving a total balance in hand of £104. The most noticeable feature of the expenditure is the smallness of the prize list—£8 2s. went to the best-kept compounds, £3 3s. in baby show prizes, and £1 13s. in books and essay prizes—only £12 18s. in all, but possibly the organisers were "budgetting for a deficit," as in 1924. The present balance in hand, however, allows of more ambitious awards, and one would like to see a small health prize offered for competition in *each* of the two dozen or so officially recognised schools of Lagos, and in each troop of Guides and Scouts, for, after all, it is to the younger generation that one must look for the most complete conversion to modern ideas of hygiene—their elders have survived worse conditions, and forgetting that they *are* survivors, and not average persons, see little reason why everyone else cannot do likewise.

Health in Northern Nigeria.

Among the many problems raised by members at the last Legislative Council session, none was more serious than that to which Mr. J. W. Speer, the Commercial Member for Kano, drew attention when he spoke of the awful mortality in Northern Nigeria. In showing that the death rate at Kano was five times that of plague-stricken Lagos, he was merely quoting official figures, and by no means overstating the gravity of the situation, which needs immediate investigation. The Government attitude, as shown in the reply given to Mr. Speer, is that it is impossible to obtain medical officers, that the Political Officers are doing all they can to educate the people, and that nothing more can be done until the last-mentioned can be educated into more cleanly habits. The implication that mass-cleanliness can only be brought about by education of the people in hygiene ignores the experience of the Great War when a direct campaign against parasites did much to keep the men behind the lines, at any rate, in a reasonably clean state, and also forgets the experience of Nigerians themselves, for the carriers taken to East Africa were also successfully cleansed soon after their arrival on shipboard. Undoubtedly the task is more difficult in Nigeria itself, but, as Mr. Speer said, the fact that nothing has been done is no reason why nothing ever should be done, especially as the work could be handled by Africans of lower than trained-doctor status. It must not be forgotten, moreover, that the Lagos cases of relapsing fever were successfully stamped out, although occurring in one of the least cleanly quarters of the town, and in a community living in very similar fashion to those of the North. The official policy is to educate the people in hygiene. Good, but education cannot be carried out by stationing European inspectors in one or two centres, with no educational work to inspect; it calls for African teachers of many grades, from the qualified medical officer down to the sanitary inspector, and if suitable Africans cannot be attracted under present conditions, some improvement in their prospects must be made. Mr. Speer did not under-estimate the financial burden that would have to be assumed, but it could be kept at a minimum by employing qualified Africans wherever possible, and money spent on the development of man-power is as truly money invested as if it were sunk in other capital works, especially in a land where there seems reason to believe that only human occupation can stop the advance of desert conditions. It is difficult for the Government to claim to be the trustee of a people, and then refuse it the first thing necessary to its welfare, namely, life itself.

GENERAL HERTZOG'S DISSERVICE TO THE BANTU.

Durban Sentinel 5-4-26

A comparison of the Premier's statements at Smithfield and Malmesbury reveals the disconcerting fact that General Hertzog is perplexed in a confusion of erroneous philosophy and political aberration under the dictatorship of an illiberal Cabinet. His position as leader of the Pact Government is an enviable one; for after capturing the imagination of the country with his honest intentions at Smithfield—intentions admittedly of an endeavour to grant some modicum of justice to the Bantu, he has at Malmesbury abandoned, at the command of Mr Tielman Roos and company, the whole policy of improving the political status of the Bantu and adopted the Transvaal policy of a negation of all political privileges to black men. Thus he must do or else lose his leadership.

We credit him with a sufficient knowledge of logic to know that there is no consistency between his manifesto at Smithfield and the one at Malmesbury. The latter speech is a tissue of political obfuscation and opportunism that would out-Churchill Churchill.

General Hertzog begins by constructing a man of straw and then proceeds to demolish him. He asserts that the Natives have claimed to dominate and govern this country. His words are: "Already we hear from the Native the doctrine of Africa for the African, the white man must leave the country and the Native must govern." What responsible or influential Native leader has said this? Where? and When? Can General Hertzog quote chapter and verse? Our answer is: Not one of our acknowledged Native leaders has said this. At no place and at no time. It is an *ignorantio elenchi*, a red-herring argument invented by him for the purpose of winning gallery applause through unnecessary stage rhodomontade. The premise is false and therefore the conclusion is equally misleading.

The Prime Minister says the Native is without a national civilisation. The Professors of social anthropology at the universities of Cape Town and Johannesburg would tell him a different story with regard to the inborn intelligence of the Bantu in law, government, family discipline, the white man's standard, and must take two thousand years to reach the civilisation already discovered by their ancestors in Europe. The Native as a Pactites must be obtuse to swallow the Transkei Council, Urban Boards, and his newspapers the African's fifty years of development. If the Dutch subject has the right too of such pabulum with gusto. For if the British subject has been repressed until that time having had to wait to invent the Advisory Boards, and his newspapers without having made use of European institutions of white man is really two thousand years of civilisation attained without European guidance.

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Our answer is, not much more than their good fortune without having had to wait to invent the Advisory Boards, and his newspapers of being born white and able *ab initio* a differential Native system people are two thousand years ahead of us in culture, then they are theoretically superior enough to afford to Psychology, Mathematics, Bunga

Race Problem - 1926

Africa.

RAILWAY IS TO CROSS AFRICA WHERE LIVINGSTONE FOUND WAY

THE darkness of the Dark Continent continues to diminish, the latest light to be let in to the once unknown regions being the assurance of a project for a railway from the west coast into the interior.

The new line is of importance not only to African developments but also to British and American exporters, who sell far more than they buy in the region which the new line will tap. For the new railroad will both shorten and cheapen the route of goods to Central Africa.

A glance at a map makes the saving in time, energy and money clearly apparent. At present goods coming from the Atlantic seaways to Africa are dropped at Cape Town and shipped back north by rail, hundreds of miles. When the new railway begins to function, perhaps as early as some time in 1927, goods for Northern Rhodesia, the Belgian Congo and the Lake Tanganyika district may be sent to Benguela, in Angola, the Portuguese Congo. From Benguela goods can be sent direct by rail to the interior, thus cutting off the sea trip of about 1,700 miles from Benguela to Cape Town and the trip back north by rail—the two longer sides of the triangle.

American exporters find in the Central African region an expanding market for such goods as machinery, clocks, hardware, canned goods, and oils and oil products. Absence of any direct Atlantic coast outlet for railway communication has hampered this trade considerably.

Historic and sentimental interest attaches to the proposed railway from the fact that the line to be taken will be roughly that of David Livingstone when he made his way across the continent.

The cooperation of Belgian and Portuguese authorities has been enlisted in carrying out the work of the railway building. From Benguela the line will run east across Portuguese West Africa to the border of the Belgian Congo and thence to Chilongo. As soon as the British part of the construction from Lake Tanganyika west is completed to the Belgian border the work there will be taken up, and it is expected the link will be completed to Portuguese soil before the end of next year.

Financing of the British part of the projected railway has been arranged through a special stock issue of the Tanganyika concessions. International interest in the building of this transafrican line includes sanguine expectations that the economic and producing troubles of the vast region embraced by the Belgian, English and Portuguese holding will be greatly ameliorated by the new transportation facilities. Additional impetus will also be given to the opening of great acreages of fertile territory, which will presently put the railway on a paying basis through the produce carried out of the country, as well as through the imports from the coast.

SEEK RAISE IN PAY FOR LIBERIA JOB

Washington, D. C., June 11.—Solomon Porter Hood, minister to Liberia, is still on leave. That is the only reason the state department would give for his protracted stay in this country.

When Minister Hood first returned to the United States from Liberia, illness was assigned as the reason for his return. The report has since become current that he is involved in financial difficulties.

The state department has no knowledge of any financial difficulties in which he may be involved, officials declared Monday. Such matters would be purely personal, it was said, and the state department would not be interested in them.

Meanwhile there is pending legislation to increase the salary of the minister to Liberia from $5,000 to $10,000 a year. The enactment of this legislation has been urged by President Coolidge.

In the report of the then acting secretary of state, Joseph C. Grew, it was stated that "with the cost of living in Monrovia for a foreigner being even higher than it is in the United States, it is impossible for the American minister, unless he be a man of large means, to meet the requirements of diplomatic life and has family necessities on the small salary now granted to the post."

The state department does not know when Mr. Hood intends to return to his post in Liberia.

NIGERIA LETTER.

Finances of Health Week.

The accounts of the last Lagos Health Week, published by the Town Council, show a distinct improvement on 1924, when the expenditure exceeded the receipts by a few shillings. In 1925, the money obtained by the sale of flags, and for the excursion to the Ifo waterworks totalled £114, while the expenses amounted to only £72, leaving a total balance in hand of £104. The most noticeable feature of the expenditure is the smallness of the prize list—£8 2s. went to the best-kept compounds, £3 3s. in baby show prizes, and £1 13s. in books and essay prizes—only £12 18s. in all, but possibly the organisers were "budgetting for a deficit," as in 1924. The present balance in hand, however, allows of more ambitious awards, and one would like to see a small health prize offered for competition in *each* of the two dozen or so officially recognised schools of Lagos, and in each troop of Guides and Scouts, for, after all, it is to the younger generation that one must look for the most complete conversion to modern ideas of hygiene—their elders have survived worse conditions, and forgetting that they *are* survivors, and not average persons, see little reason why everyone else cannot do likewise.

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make us a present of whatever progress we exhibit in our immaturity. But General Hertzog far from being magnanimous and generous with his superior culture is this week engaged in pushing through Parliament the Colour Bar Bill with its design to arrest Bantu industrial progress in advance. He cannot have it both ways; he cannot gloat over his superiority and at the same time debar the helpless savage from becoming civilised. This is a policy of "heads, I win; tails, you lose," with a vengeance, a perversion of ratiocination.

The Native reserves, like Pondoland, are closed to Europeans not because of the Colour Bar policy so dearly cherished by our Premier, but because of definite *treaties* and *agreements* entered into between the Bantu and Queen Victoria's representatives long before the time of Union and the present Transvaal-dominated Pact cabinet. That argument is therefore of no value. The Indian is excluded not because of his colour, but because the rulers that be are indulging their trade jealousy and fear of competition, by anti Asiatic legislation.

At Smithfield he outlined a policy to give the black man of the Transvaal some modified representation in the state and some form of citizenship alongside of the whites. Mr Tielman Roos said, "No;" therefore at Malmesbury the front is accordingly changed, and the Native must have *no voice whatever* and "so far as he is in possession we must see to it that he gives it up;" that is, the Cape Native vote must go; and the Cape Native must climb down to the dead level of a voiceless uniformity in the new Transvaalised Union. General Hertzog asks us to believe that voicelessness is justice: "Be voiceless, and then we whites shall be more just to you, because European justice requires Bantu voicelessness in politics as a preliminary condition." That is the new gospel to the Natives according to the Pact. As for Christianity, there is no room for it in this Transvaal philosophy.

After this Malmesbury speech and the Colour Bar Bill procedure, we can hardly take much interest, as Natives, in the former address at Smithfield nor in any future declaration of Native policy. General Hertzog has defied his own European fellow-citizens in his action on the Colour Bar Bill, and he has thrown down the gauntlet and challenged the Bantu to a trial of strength. He is winning for the time, but his policy has the curse of ultimate failure. The Krugerian policy of "down with the nigger" is akin to the Prussianism of the Germans, the blood-kinsmen of our present rulers. It is epitomised in the Colour Bar Bill, and bears the marks of Cain: its disregard for equity and adoration of brute repression. Under it, no account is taken of the position of the cultured Natives who are the vanguard of the illiterate millions at present not interested in the vote or in colour bar legislation. It drives all blacks into helotage, Garveyism, hatred of whites, and rebellion. The irony of the situation is that this mistaken policy emanates from the Minister for Native Affairs, presumably the parliamentary protector of the black race.

General Hertzog has thus deliberately declared for a policy of mutual antagonism between black and white, and even without smarting under the sting of humiliation, we cannot but regard this step of his as a disservice to South Africa as a whole.

EDUCATION: A NEW PROPOSAL.

West Africa 5-3-26

It seems difficult, if not impossible, for a race of people to educate simultaneously the men and the women of a subject-race foreign to themselves with hopes of success.

A foreign race cannot hope to grasp or to have the necessary insight into the emotional relations and the ties of sympathy which are essential for perfect understanding between the sexes of another race, whose mental calibre is absolutely different from its own.

It appears, therefore, reasonable to hope for the best results by letting the men educate the women, or *vice versa*. In other words, let one sex become the educator of the other, by gradually adapting it to new learning and altered conditions brought about by the presence of a foreign and conquering race of peoples. This applies to all White peoples among Coloured races in general, and to our administration in Africa in particular. Incidentally, the responsibility of educating someone else is in itself an education. The Native man would, in the most natural way, again have to resume that protective instinct towards his woman which he is at the present time gradually losing, owing to the changed conditions in Native life brought about by the *Pax Britannica*. Let us at least be careful and try to understand the awful barriers which one may raise between the two sexes of a race by over-zealously trying to apply our own Western ideas to an, as yet, not understood mentality.

It has been said that by education must be understood not the ingrafting of something foreign to the natural temperament and environment, but the nurturing and preserving of all that is worthy and capable of development. In Africa, all efforts should tend to make it possible for the Native to weave naturally and gradually into tribal life whatever knowledge we hand over to him. This is a definition of the meaning of education which gives it full amplitude and elasticity and at the same time points to a proceeding by evolution as mentioned above. Unfortunately, although accepted in theory by most people nowadays, this definition does not seem to be adhered to in practice, or logically thought out and adapted. On the West Coast and in certain parts of South Africa, where this attitude in education has not been taken, tribal custom is practically blotted out, and old Africa has been superseded by an incongruous compromise between Western civilisation and Negro mentality. This article does not deal with this part, whose complex problems are a subject apart.

It has been objected that if the Native is allowed to get education into his own hands there is no telling to what consequences this may lead. Any kind of seditious propaganda or fanatic impulse may creep in, and find an open field of activity. This is applicable to general education as provided by the State. It cannot apply to domestic education or the influence of one sex upon another, since it is as inevitable as any law of human nature. Any form of seditious propaganda will, in any case, be spread publicly, regardless of sex, by its agent, and will never be confined to intimate domestic life.

Where schools are already established, it should be the aim of the Government or any educational authority to enlarge that school and improve it, rather than to start another school for girls. There would also be a certain financial economy in improving the one school and devoting all available resources to one establishment. It has been seen, in the case of Muhammadan men marrying Pagan women, how quickly the one educates the other in matters of behaviour, moral conduct, and the elementary ideas of hygiene. In an agricultural area, where the women do most of the work, and can therefore hold a predominant position in the economic life of the community, it might be a very interesting experiment to educate them first. But, as will be seen further, of the two sexes, woman is the one who risks to lose more by acquiring European learning.

Infant welfare and hygiene are subjects always quoted amongst essentials which we Europeans can teach African women. We can undoubtedly improve the African's knowledge and ability on these points, and they would seem to be of the kind which may as well be taught direct, rather than by the roundabout way of any intermediary. Even then the time will come, soon enough, when the African man will draw his womenfolk's attention to the improvements which they can learn from us. Possibly the women will look for it on their own initiative, and what teaching we can give them they will find in our hospitals without the need of any further educational establishments. These subjects come really under the heading of medical attention rather than under the heading of education. In fact, if trained European midwives undertook to go to Africa to study the Native woman, they might in time get into their confidence, as was done before by many a White man amongst the men of an African tribe. They could then practise their scientific doctrines amidst the women. Since one of the best ways of educating an African is to show him some material advantage in following the proferred advice, it stands to reason that the hygienic principles of modern midwifery, etc., would soon become an integral part of Native custom.

As to the statement constantly made that the Native of the near future will want to have a wife able to discuss matters on an equal footing with him, it is obvious, as anyone will realise, that a man does not wish his wife to have the same points of view as himself, but seeks, in discussion with the opposite sex, the response of the feminine, i.e., the intuitional point of view, the instinctive judgment, coupled with the sympathetic comprehension natural to women. As we know, this essentially feminine aspect of things is not one which improves by over-developing pure intellect.

We are informed that for what are called station schools for girls, the following curriculum is being suggested or already put into practice:—The four R's; local geography; history; hygiene, first-aid, mothercraft; native handicrafts; agriculture; "Native dances and initiation ceremonies in purer setting." What is the good of teaching negro girls reading, writing, and arithmetic? Until a large number of suitable educational books have been translated into various vernaculars and *linguæ francæ*, it seems superfluous to teach them to read and write except solely from the missionary's point of view. One might go further and account it a danger, in view of the possibility of rapid and silent spreading of injurious propaganda which it would facilitate.

Arithmetic is considered by many as a valuable asset and help to the housewife, especially in her marketings and domestic finances. Anyone who has had the pleasure of buying Native produce from a Yalua woman will appreciate the difficulty of improving her instinctive caution and shrewdness in trading by the method of teaching her simple arithmetic . . . . By book learning, we are apt to destroy the wonderful memory for detail which the people have and which concern transactions dating sometimes many years back.

Geography is in itself an admirable subject, but seems of secondary importance in most cases both for boys and girls in Africa. Certainly it is superfluous for the women of nearly all African tribes.

As to history, do not the Native women possess it already in its most charming and delightful form, by their wonderful store of legends and folklore, of which they are the guardians and dispensators?

Hygiene, mothercraft, and first-aid have been dealt with above, as falling under the care of medical attention rather than education.

Handicrafts and agriculture, chiefly the latter, are already in the hands of women and are part of their upbringing. They ought to be encouraged by the most prudent and far-seeing methods since too many experiments of this kind on the part of Europeans have proved failures owing to over-zealous efforts in view of rapid progress. They certainly do not seem to belong to the category of subjects of school teaching for women.

Native dances and initiation ceremonies are the finest form of art and self-expression of the Native. When a European with his self-consciousness in matters of sex interferes with the Native dances and ceremonies, he inevitably alters the Native outlook, and, instead of putting these ceremonies in a purer setting, he does the opposite.

To sum up:—Let men in Africa acquire what is considered the necessary learning and the knowledge required for adaptation to the White man's rule in Africa, but let woman remain as much as possible her primitive and instinctive self, and this may form a wonderful balance between the sexes, in which each will have an educating effect upon the other, as it were, positive and negative, the two currents which always and inevitably, run through life.

MTU-MATA.

make us a present of whatever progress we exhibit in our immaturity. But General Hertzog far from being magnanimous and generous with his superior culture is this week engaged in pushing through Parliament the Colour Bar Bill with its design to arrest Bantu industrial progress in advance. He cannot have it both ways; he cannot gloat over his superiority and at the same time debar the helpless savage from becoming civilised. This is a policy of "heads, I win; tails, you lose," with a vengeance, a perversion of ratiocination.

The Native reserves, like Pondoland, are closed to Europeans not because of the Colour Bar policy so dearly cherished by our Premier, but because of definite *treaties* and *agreements* entered into between the Bantu and Queen Victoria's representatives long before the time of Union and the present Transvaal-dominated Pact cabinet. That argument is therefore of no value. The Indian is excluded not because of his colour, but because the rulers that be are indulging their trade jealousy and fear of competition, by anti-Asiatic legislation.

At Smithfield he outlined a policy to give the black man of the Transvaal some modified representation in the state and some form of citizenship alongside of the whites. Mr Tielman Roos said, "No;" therefore at Malmesbury the front is accordingly changed, and the Native must have *no voice whatever* and "so far as he is in possession we must see to it that he gives it up;" that is, the Cape Native vote must go; and the Cape Native must climb down to the dead level of a voiceless uniformity in the new Transvaalised Union. General Hertzog asks us to believe that voicelessness is justice: "Be voiceless, and then we whites shall be more just to you, because European justice requires Bantu voicelessness in politics as a preliminary condition." That is the new gospel to the Natives according to the Pact. As for Christianity, there is no room for it in this Transvaal philosophy.

After this Malmesbury speech and the Colour Bar Bill procedure, we can hardly take much interest, as Natives, in the former address at Smithfield nor in any future declaration of Native policy. General Hertzog has defied his own European fellow-citizens in his action on the Colour Bar Bill, and he has thrown down the gauntlet and challenged the Bantu to a trial of strength. He is winning for the time, but his policy has the curse of ultimate failure. The Krugerian policy of "down with the nigger" is akin to the Prussianism of the Germans, the blood-kinsmen of our present rulers. It is epitomised in the Colour Bar Bill, and bears the marks of Cain: its disregard for equity and adoration of brute repression. Under it, no account is taken of the position of the cultured Natives who are the vanguard of the illiterate millions at present not interested in the vote or in colour bar legislation. It drives all blacks into helotage, Garveyism, hatred of whites, and rebellion. The irony of the situation is that this mistaken policy emanates from the Minister for Native Affairs, presumably the parliamentary protector of the black race.

General Hertzog has thus deliberately declared for a policy of mutual antagonism between black and white, and even without smarting under the sting of humiliation, we cannot but regard this step of his as a disservice to South Africa as a whole.

EDUCATION: A NEW PROPOSAL.

It seems difficult, if not impossible, for a race of people to educate simultaneously the men and the women of a subject-race foreign to themselves with hopes of success. A foreign race cannot hope to grasp or to have the necessary insight into the emotional relations and the ties of sympathy which are essential for perfect understanding between the sexes of another race, whose mental calibre is absolutely different from its own.

It appears, therefore, reasonable to hope for the best results by letting the men educate the women, or *vice versa*. In other words, let one sex become the educator of the other, by gradually adapting it to new learning and altered conditions brought about by the presence of a foreign and conquering race of peoples. This applies to all White peoples among Coloured races in general, and to our administration in Africa in particular. Incidentally, the responsibility of educating someone else is in itself an education. The Native man would, in the most natural way, again have to resume that protective instinct towards his woman which he is at the present time gradually losing, owing to the changed conditions in Native life brought about by the *Pax Britannica*. Let us at least be careful and try to understand the awful barriers which one may raise between the two sexes of a race by over-zealously trying to apply our own Western ideas to an, as yet, not understood mentality.

It has been said that by education must be understood not the ingrafting of something foreign to the natural temperament and environment, but the nurturing and preserving of all that is worthy and capable of development. In Africa, all efforts should tend to make it possible for the Native to weave naturally and gradually into tribal life whatever knowledge we hand over to him. This is a definition of the meaning of education which gives it full amplitude and elasticity and at the same time points to a proceeding by evolution as mentioned above. Unfortunately, although accepted in theory by most people nowadays, this definition does not seem to be adhered to in practice, or logically thought out and adapted. On the West Coast and in certain parts of South Africa, where this attitude in education has not been taken, tribal custom is practically blotted out, and old Africa has been superseded by an incongruous compromise between Western civilisation and Negro mentality. This article does not deal with this part, whose complex problems ... ject apart.

It has been objected that if the Native is allowed to get education into his own hands there is no telling to what consequences this may lead. Any kind of seditious propaganda or fanatic impulse may creep in, and find an open field of activity. This is applicable to general education as provided by the State. It cannot apply to domestic education or the influence of one sex upon another, since it is as inevitable as any law of human nature. Any form of seditious propaganda will, in any case, be spread publicly, regardless of sex, by its agent, and will never be confined to intimate domestic life.

Where schools are already established, it should be the aim of the Government or any educational authority to enlarge that school and improve it, rather than to start another school for girls. There would also be a certain financial economy in improving the one school and devoting all available resources to one establishment. It has been seen, in the case of Muhammadan men marrying Pagan women, how quickly the one educates the other in matters of behaviour, moral conduct, and the elementary ideas of hygiene. In an agricultural area, where the women do most of the work, and can therefore hold a predominant position in the economic life of the community, it might be a very interesting experiment to educate them first. But, as will be seen further, of the two sexes, woman is the one who risks to lose more by acquiring European learning.

Infant welfare and hygiene are subjects always quoted amongst essentials which we Europeans can teach African women. We can undoubtedly improve the African's knowledge and ability on these points, and they would seem to be of the kind which may as well be taught direct, rather than by the roundabout way of any intermediary. Even then the time will come, soon enough, when the African man will draw his womenfolk's attention to the improvements which they can learn from us. Possibly the women will look for it on their own initiative, and what teaching we can give them they will find in our hospitals without the need of any further educational establishments. These subjects come really under the heading of medical attention rather than under the heading of education. In fact, if trained European midwives undertook to go to Africa to study the Native woman, they might in time get into their confidence, as was done before by many a White man amongst the men of an African tribe. They could then practise their scientific doctrines amidst the women. Since one of the best ways of educating an African is to show him some material advantage in following the proferred advice, it stands to reason that the hygienic principles of modern midwifery, etc., would soon become an integral part of Native custom.

As to the statement constantly made that the Native of the near future will want to have a wife able to discuss matters on an equal footing with him, it is obvious, as anyone will realise, that a man does not wish his wife to have the same points of view as himself, but seeks, in discussion with the opposite sex, the response of the feminine, i.e., the intuitional point of view, the instinctive judgment, coupled with the sympathetic comprehension natural to women. As we know, this essentially feminine aspect of things is not one which improves by over-developing pure intellect.

We are informed that for what are called station schools for girls, the following curriculum is being suggested or already put into practice:—The four R's; local geography; history; hygiene, first-aid, mothercraft; native handicrafts; agriculture; "Native dances and initiation ceremonies in purer setting." What is the good of teaching negro girls reading, writing, and arithmetic? Until a large number of suitable educational books have been translated into various vernaculars and *linguæ francæ*, it seems superfluous to teach them to read and write except solely from the missionary's point of view. One might go further and account it a danger, in view of the possibility of rapid and silent spreading of injurious propaganda which it would facilitate.

Arithmetic is considered by many as a valuable asset and help to the housewife, especially in her marketings and domestic finances. Anyone who has had the pleasure of buying Native produce from a Yalua woman will appreciate the difficulty of improving her instinctive caution and shrewdness in trading by the method of teaching her simple arithmetic . . . By book learning, we are apt to destroy the wonderful memory for detail which the people have and which concern Native dances are the finest form of art and self-expression of the Native. When a European with his self-consciousness in matters of sex interferes with the Native dances and ceremonies, he inevitably alters the Native outlook, and, instead of putting these ceremonies in a purer setting, he does the opposite.

To sum up:—Let men in Africa acquire what is considered the necessary learning and the knowledge required for adaptation to the White man's rule in Africa, but let woman remain as much as possible her primitive and instinctive self, and this may form a wonderful balance between the sexes, in which each will have an educating effect upon the other, as it were, positive and negative, the two currents which always inevitably run through life.

MTU-MATA.

West Africa 5-12-26

Race Problem - 1926

Africa

THE LIBERIAN MINISTER IN PARIS.

Our Paris correspondent advises us that the Minister for Liberia and Baroness Lehmann gave one of their popular receptions during the second fortnight. Over two hundred guests attended. The rosary and beautiful gardens of the Legation being much admired. Amongst those present were Mme. Raymond Poincare, Mme. Raoul Peret, numerous members of the Diplomatic Corps and the Government, and a most representative reunion of many influential personages of the French metropolis.

Star 5/28/26

Bantu Education

South African Native College.

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Principal's Report.

FOR THE YEAR ENDING 31st DECEMBER, 1925.

(Continued)

To take full advantage of them we require (1) a more active spirit of co-operation amongst the Native farmers and this we hope to secure by organizing an agricultural society, the members of which will undertake to benefit and to induce others to do so; (2) more financial support from Government to enable us to provide additional and better prizes. It cannot reasonably be expected that the College should continue to provide for the unavoidable deficits incurred in carrying on these shows. I attach the report of Mr S. G. Butler, Principal of Tsolo School of Agriculture (Appendix I) to whom we are indebted, not only for this careful estimate of the results of the show from year to year, but also for generous assistance in the judging of exhibits. A welcome feature of this part of our work is the ready help we obtain from European farmers and Government officials in our neighbourhood who not only act as judges and assist in the organization but give active encouragement to their Native servants to compete. In the industrial and home arts section we have also the willing assistance of a number of ladies. The main burden of the Show falls of course, on the Lecturer in Agriculture, Mr. Germond.

13. Business Course: The Business section of the College continues to provide efficient training for a small number of students who find employment as clerks and typists in Native Institutions and in the Native Territories and Protectorates. These students take a three years' course. At the end of the first year they are presented for the Preliminary Commercial Certificate, at the end of the second for Part I of the National Technical Day School Certificate, and at the end of the third year for Part II of the same examination, all external examination; all external examinations of the Union Education Department. The subjects of study include English Literature and Commercial English, Bookkeeping, Shorthand, Typewriting, Business Methods, Commercial Arithmetic, Native Language, Commercial History and Geography and Economics. The work of instruction is done by a number of lecturers but the main part of the technical training is in the hands of Mrs. Fairlie who has taught these classes with acceptance during the ten years of our history. Agricultural and Theological students also get some training in Bookkeeping and Business Methods.

HOSTEL AND THEOLOGY REPORTS.

14. (a) Wesleyan: Rev J. Pendleburg, Warden and Theological Tutor of the Wesleyan Hostel reports as follows:—"The year opened with 29 students and closed with 33 in residence. There have been no cases of serious illness during the year. Conduct has been good. Of the 33 students, twelve are taking a Theological Course, four the post-matriculation course, while others are preparing for matriculation and one is taking a Business course. In June three Theological students completed their two years' course. In July six first year men took up residence and one second year's man who had been away ill returned. Some of the students continue to work in the surrounding villages on Sundays, and in Alice the efforts of the Theological students resulted in the formation of a new society class which considerably strengthens the Church."

(b) Anglican: The Rt. Rev. Bp Smyth, Warden of the Anglican Hostel reports as follows; "We began the year with 20 students, one of the Bechuana lads being detained at home by an illness which kept him in bed for some weeks. One new student from Natal arrived some weeks after term had begun and before Easter the Bechuana student was able to return which brought our numbers up to 22, at which figure they remained throughout the year. During the year the average health of the students has been remarkably good; the moral and religious behaviour of the students has also been very good. We have had a great deal of anxiety about the health of the Housekeeper; she has been dangerously ill for several months, and the presence of such an invalid in the house put the self restraint of the students to a searching test. I cannot speak too highly of their behaviour under the trying circumstances. In sports the hostel is still to the fore. We are proud to have with us the Victor Ludorum of the last four years. Funds for building a permanent hostel are coming in slowly."

(c) Presbyterian: Rev. J. Lennox, Warden and Theological Tutor of the Presbyterian Hostel, reports as follows: "During the first session there were 28 students in residence in the Hostel. In mid-year two of these left, one on taking the University Matriculation Certificate, and one because of poor health which probably is a consequence of influenza during the epidemic of 1918. One new student entered in July, making 27 during the second session. Of the 29 individual students who have been in the Hostel this year, 11 are Xosa-speaking, 11 are Basuto, 4 are Zulus, and 3 are Coloured. Of the six Theological students now in their third year, five belong to the Xosa-speaking group and one is Mosuto. If these numbers be subtracted from the totals of the relative groups, it appears that there are six Xosa-speaking Presbyterian students for general education, while there are ten from the French Presbyterian Mission in Basutoland. The numbers are too small to warrant any general conclusion regarding the extent to which students from French Presbyterian and Scotch Presbyterian Missions are taking advantage of the College, but they suggested a line of enquiry which may be worth following. The

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conduct of the students on the whole has been excellent. The House Committee of three students appointed by the students themselves has done useful work. Several of the students in their spare time have cultivated vegetable plots and raised fair quantities of vegetables. Several exhibits from these plots were placed on the Agricultural Show in June."

15. Library: When the new Dining Hall is available for Assembly we hope to increase the book space in the Library. The amount of money available for additions to the Library from year to year is very small, only £30, and is quite inadequate to supply the books required for reference especially in view of the rapid development of African life and customs.

A notable gift during the last year was that of Mrs Brown of St. Mungo's who gave us a piano. Mrs Brown, who comes of an old card- and respected missionary family, has continually demonstrated her goodwill toward the College and its work.

17. Newspapers: I have to thank African Studies,—a very valuable

Race Problem - 1926

Africa

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African World 6-9-1926

South African Native College.

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Principal's Report.

FOR THE YEAR ENDING 31st DECEMBER, 1925.

(Continued)

Bantu Teacher

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the publishers of the following newspapers for regular copies: Imvo, Mochochonono, Naledi, Leselinyana, Abantu-Batho and Umteteli-wa Bantu, Fort Beaufort Advocate, Blythswood Review.

18 Student Movement Schoolarships: Mention must be made here of a very valuable piece of service which has been rendered by Rev. Max Yergan, Secretary of the Native Branch of the Student Christian Union. Some years ago when distress was acute amongst the students of Europe. Mr Yergan was enabled to send a contribution to their Relief Fund from the Native students of South Africa. When South Africa and especially our neighbourhood was stricken with drought last year and it seemed that several students would be prevented from coming to College owing to poverty, Mr Yergan made an appeal to the Relief Committee in Europe, and a sum of £400 was placed at his disposal for granting assistance to students who might need it. With the help of a committee this sum was allocated to the students attending Institutions all over the Union, half of it being reserved for students of the College. This money has been used to provide help over two years, so that a student who, encouraged by a grant, entered upon a course of study, should have a reasonable hope of being able to finish. Such help, though temporary, has been of the utmost value and has been responsible for ten students getting their feet on the educational ladder. This is only one indication of the service that Mr Yergan is rendering to the Native students of South Africa.

19. College Service and Morning Prayer: The morning prayers and Sunday Service have been conducted regularly during terms.

20. Discipline and Student Societies: The discipline of the students throughout the year was good. The students societies and clubs were conducted as usual. Perhaps I may be allowed to mention a piece of social service which has been organized by the Students' Christian Union. A series of talks on Agriculture on animal pests and on home conditions was arranged for the benefit of a neighbouring village and the students undertook to provide the speakers for these meetings. The talks were valuable to the villagers and were appreciated, but as an introduction to social service, the experience was perhaps more valuable to the students themselves

19, Senate: I have to thank the members of the Senate and Staff for their co-operation during the year.

THE SIERRA LEONE
WEEKLY NEWS
Saturday, August 7, 1926.

THE BRITISH WEST AFRICAN COLONIES AND THE EMPIRE.

VI.

At the dinner arranged by the Joint West African Committee representing the West African sections of the London, Liverpool and Manchester Chamber of Commerce held at the Hotel Metropole, London on the 3rd of June last, to welcome the Hon. W. G. A. ORMSBY-GORE, M.P., Under Secretary of State for the Colonies, Lord SELBORNE who presided over the function was accredited in his closing remarks with sentiments as reported in the Supplement to the *African World* for July that:—

> "Mr. AMERY has given them a vision of Empire, and he was one of those who believed with Mr. AMERY that, with all our limitations, all our absurdities, our politics and our faults, that the British Empire to-day was the greatest human instrument of liberty, of human happiness, and of progress and civilization, and that we were indeed a privileged race to have succeeded to such a heritage from our forefathers. The greatest tragedy of to-day seemed to him to be that the Labour Party, which, after all, was the second greatest party in Great Britain, was still very far from appreciating that fact."

This is admittedly an indication of a clash in the points of view between the Government and a section of the people represented by those who form what is known in Parliament as the Opposition Party. Since the regrettable Railway Strike of this Colony about which Mr. AMERY the Secretary of State for the Colonies and our Governor, Sir RANSFORD SLATER on the occasion of the Sierra Leone Dinner, have so acrimoniously spoken, many things have transpired in the heart of the British Empire, in London, which we could not but regard as a sarcastic retort to the unsympathetic and arbitrary manner they have dealt with our local troubles. Nothing which has transpired in Sierra Leone in connection with what Mr AMERY has been pleased to style "mischievous and ignorant agitation," could fall under the shade, when a contrast is instituted with the attitude and temper of the Miners and their Leaders in connection with the now notorious Coal Strike or with the conduct and loyalty of some of the Socialist members in the House of Commons on the occasion of the reading of the Royal Assent to the Eight Hours Bill in the House of Lords.

So that, when our rulers assume such high and disdainful attitude against us, without giving us a chance of a fair and impartial investigation of our grievances, there appear, very little chance for their attitude to make any serious impression on us, despite their protestation of an honest intent and a sober purpose.

When in connection with the strike, of 1919, the educated African was said to have remained inactive, and had taken no part to put an end to the troubles which followed the strike, the Municipal area of Freetown, was afterwards penalised and have been paying in spite of their protest, the Syrian Compensation Fund.

At the present crisis, when the Municipal Council and the educated Africans felt it was their place to intervene and make honest and well meaning offers and suggestions, they are now told that they have been officious and might very properly be concerned with putting their own house in order than arrogantly attempt to interfere with Government and its servants.

It was the farthest and most distant purpose of those who, in their best intentions proffered their offices to help to avert the troubles consequent on the strike, that the supreme authority should have been removed from Fort Thornton to the Wilberforce Memorial Hall. There is no doubt that here was the crux of the grave mis-understanding that arose between the Governor and the people. The African has a natural sense of deification for high authority and considers it his duty of preserving its dignity and maintaining its prestige.

We are more than persuaded that the results would have been different—decidedly more favourable—there would never have been such intense state of bitterness in the people. The progress of the Colony would not have suffered such sudden set-back, if His Excellency the Governor had construed the attitude of the leaders of the people in a more kindly way than he had done. Here is a trait of weakness, we regret very much. Here is the plague-spot in the official character of undoubtedly a worthy servant of the King which must be seriously tackled, which must be cured—never mind the desire to be firm. We allow for all that, but alas! the peril of the pride of power doth eat up like a canker, life's truest, noblest, purpose to help and bless humanity.

West Africa has risen in importance in her relation to the Empire. Says Mr. ORMSBY-GORE:—

> "With regard to West Africa its position was a remarkable one and he was not at all sure that some of the Self-Governing Colonies and States and Dominions would not be glad to be in its position to-day."

We are conscious of the increasing importance to which the prodigious efforts of British Capital and brain have raised these as yet undeveloped Estates. We have ever been a loyal people—willing to do our little bit and co-operate with those who would treat us as we have a right to. We shall not accept any gift offered us in the spirit of patronage much less our rights and privileges flung at us as though we were slaves or hirelings. We are fully conscious of our many faults and shortcomings but we must resent the hand of the traducer to show us our faults. We will not accept misrepresentation of plain facts because this has been done by those in authority. We are able to know when even punishments are meant for our good and when they are dictated from vindictiveness and revenge. There has been much of this aspect of human weakness in evidence lately, for which we are sincerely sorry. The difficulties arising from the strike to which Sir RANSFORD SLATER made mention are not as formidable and insistent as those arising from the climate; it will all depend on what attitude the Governor will return to his charge with. Meanwhile it is possible that much could be done by His Excellency the Acting Governor to remove "elements" in the present situation that will perpetuate bitterness, we are certain that Mr. LUKE could, if he would.

Let His Excellency Sir RANSFORD return to the Colony, not to insist on the right or wrong of each one's point of view but how to create a new atmosphere—such as would enthrone him once more, in the hearts of the people—as other Governors have been, not only after they have retired from the scene of their labours as His Excellency suggested but even whilst they lived and moved amongst them.

Race Problem - 1926
Africa.

The Chairman's Reservations

Economic Future Of Native Races.

South African Christian Recorder
3-1-26

The economic survey of the native areas suggested by Dr. Loram and which is recommended in our report would be a most desirable addition to the fund of material upon which the governing authorities of the Union must found their judgment. That survey should, in my opinion, include a careful soil classification; an accurate census of the different classes of stock owned by the natives and pastured in their territories; and examination to determine the most profitadle classes of stock to be bred, and of crops to be cultivated on each holding and a careful investigation, by agricultural engineering experts acting together, of all the irrigation possibilities.

There is much in the reports of previous commissions and other investigating bodies which makes it reasonably certain that the native areas are not producing nearly up to their maximim or their reasonable capacity. For that reason it appears that even if there is a present necessiy to increase those areas the extent of that increase cannot be satisfactorily determined until more complete informotion has been obtained. Pretoria, Transvaal, South Africa

Effect of Education

Eduction.—It is easy to exaggerate the effect of education upon working efficiency, but it is attested that if reasonable progress is to be made there must be instruction in at least the elements of education. Approximately 2,750 primary schools (exclusive of private schools) for natives are maintained within the native territoies and in other parts of the Unicn. Of these schools, 1,595 are in the Cape Province, including 1,062 in the Cape native areas.

Some of the natives have shown a high capacity for cultural education, and have been successful in obtaining degrees in South African or English universities. Others have shown ability as journalists, preachers, public speakers, teachers, etc. The native has indeed shown his capacity to benefit by education to such an extent that, in the opinion of competent witnesses, the effiecincy of the upper 10 per cent. of the native population is greater than that of the lower 10 per cent. of the white population.

If in some quarters there is still a degree of doubt as to the capacity of the average Union native to acquire and use European education and to fit himself not only for unskilled occupations, but also for the work which we agree to call "skilled," that doubt is not altogether surprising in view of the small percentage of natives who receive instruction, and of the unfavourable environment in which many of them are born and brought up.

There seem indeed in South Africa to be two incompatible desires and two incompatible modes of treatment in regard to the native. On the one hand, there is the view that the native should be educated and asststed in every way to improve himself and his capacity for labour, not only of the lower, but also of the higher and more difficult kinds. Incidental to this view is the desire, which finds expression in action, that the native should be encouraged or even compelled by special devices, or by economic pressure, to leave his reserves and present himself for employment under the white man, not only upon farms, but also in all forms of industrial and household labour. The opposing view is that the native's presence as a part of the white community is somewhat of a menace; and that he should be encouraged or required to confine himself to agriculture within his own territories. As usually happens in such cases, the line of leatt resistance is taken, as it has been taken in South Africa ever since the white occupation began.

Financial Aid To Native Students.

The Native section of the Students' Christian Association of South Africa, Mr. Max Yergan, Secretery, has just published a report showing the use made of a grant of £400 given in aid of native students by the Committee on "International Student Service" a division of the World's Student Christian Federation, to which the South African S. C. A. is affiliated. This grant came at such an opportune time and was of such service to the students who received it, that the public will doubtless be interested in knowing more about it. South African Christian Recorder

Towards the close of 1924 when the worse results of the severe drought of that year could be somewhat foreseen, Mr. Yergan and a few other leaders and friends of the Native Student Movement made an inquiry, by no means thorough, into the possible effect of the drought upon the ability of students at Native Colleges to get their fees paid for the following year. This inquiry revealed that more than Fifty of the more advanced students either could not make application for readmission in 1925 to their respective colleges or were unable to continue their studies without financial assistance. A note on this condition was sent to the Committee referred to above with the result that early in 1925 an itimation came to the Secretary of the Native Student movement that a special grant of £400 had been made to aid some of the most needy students, a condition being that one half of the sum had to be granted to students at the South African Native College. A statement is added below, showing how this money has been alloted.

3-1-26 Pretoria, Transvaal, South Africa

It is not without interest that this gift was part of a sum raised by the students of the world for the aid of their unfortuuate fellow students. Students especially of Great Britian, America and South Africa (European) gave large sums during the years following the war in aid particularly of the sorely stricken students of central Europe and it was a representative Commitee of students and leaders of the various Student Christian Movements of the world that voted this gift to native Students of South Africa. This is tangible evidence of a thing usually so abstract that many people cannot see it, viz — The fellowship, sympathy and goodwill which can and do exist among peoples of all races. And it is of greatest significance

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Africa.

The Chairman's Reservations

Economic Future Of Native Races.

South African Christian Recorder
3-1-26

The economic survey of the native areas suggested by Dr. Loram and which is recommended in our report would be a most desirable addition to the fund of material upon which the governing authorities of the Union must found their judgment. That survey should, in my opinion, include a careful soil classification; an accurate census of the different classes of stock owned by the natives and pastured in their territories; and examination to determine the most profitadle classes of stock to be bred, and of crops to be cultivated on each holding and a careful investigation, by agricultural engineering experts acting together, of all the irrigation possibilities.

There is much in the reports of previous commissions and other investigating bodies which makes it reasonably certain that the native areas are not producing nearly up to their maximim or their reasonable capacity. For that reason it appears that even if there is a present necessiy to increase those areas the extent of that increase cannot be satisfactorily determined until more complete informotion has been obtained.

Levaton, Transvaal, South African

Effect of Education

Eduction.—It is easy to exaggerate the effect of education upon working efficiency, but it is attested that if reasonable progress is to be made there must be instruction in at least the elements of education. Approximately 2,750 primary schools (exclusive of private schools) for natives are maintained within the native territoies and in other parts of the Unicn. Of these schools, 1,595 are in the Cape Province, including 1,062 in the Cape native areas.

Some of the natives have shown a high capacity for cultural education, and have been successful in obtaining degrees in South African or English univorsities. Others have shown ability as journalists, preachers, public speakers, teachers, etc. The native has indeed shown his capacity to benefit by education to such an extent that, in the opinion of competent witnesses, the effiecincy of the upper 10 per cent. of the native population is greater than that of the lower 10 per cent. of the white population.

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that the student classes of the world are helping to make possible such fellowship.

The commitee which administered the sum referred to above consisted of Dr. C. T. Loram, Principal Kerr, of Fort Hare, and Mr. Max Yergan.

Following is part of their report on its use.

Students in.	No. aided	Amount granted
South African Native College	10	£200
Ciskei	12	63. 15. 9
Transkei	9	36
Natal	10	25
Transvaal	8	33 10 0
O. F. S.	3	15
Basutoland	7	22 10 0
		£395 15 9
Bank charges and cost of cablegram		4 4 3
		£400 0 0

BRITISH WEST AFRICA.

WEST AFRICAN ECHOES.

Twenty Years Ago.

Mr. A. M. Harvey's article on "Ibara Twenty Years Ago" in a recent issue of the "Nigerian Pioneer" brings out vividly the changes which the railway has wrought in trading methods. In those days the European merchants were still wholesalers, with establishments in the centres of population only. Here they sold large parcels of goods to native clients of proved stability and trustworthiness, among whom women were prominent, who divided them among the petty traders.

"The large cash or credit buyers took wholesale quantities of the various cloths from the European agent, and immediately distributed them among the lesser luminaries whose means did not enable them to buy for cash in large quantities, or who had no pass-books with European houses. These again subdivided their purchases among their own petty customers."

These, with their small parcels of a few pieces radiated from the centre distributing the goods over a radius of twenty or thirty miles. Their little stock was made into a bundle, or packed into a huge calabash or one of the great many-coloured baskets which once served as the Nigerians' portmanteaus or suitcases, but are being driven out by the tin trunk, the pride of its owner, and generally battered and dented into hideousness. The old-fashioned receptacle was probably less able to withstand the shocks and knocks of frequent journeys, but it was picturesque, and often artistic in its lines and colouring like most productions of handicraftsmen working in the material of their trade. Both in rawness of new and in battered decrepitude the tin trunk is equally and irremediably hideous. With their stock poised on their heads these pettiest of petty traders trudged along the road leading to their selected market. In every little village they were to be seen with their little stock spread round them, chaffering with the villagers. The cloths were sold by the fathom—not the strict 6 ft. of the sailor's sounding line, but the length from finger-tip to finger-tip of the outstretched arms, which gave the measurer play of an inch or two in favour of buyer or seller. Salt and other ponderables were displayed in pinches on leaves, every thing reduced to the means of the smallest purchaser, like the ha'porths and farthingworths of the general shop in a London back street. A purchase brought out most of the feminine population to join in the huckstering, till length or weight or price found an acceptable medium between the seller's original demand and the buyer's first offer. The next morning saw the trader on the road once more, a true pedlar whose stock is carried on his person. Our pedlar, however, buys as well as sells, or, more truly, barters his goods—not selling them for cash, but exchanging them for produce which can be sold in the big town. His round finished he returns to his starting point with his pack as heavy as when he started, but now filled with produce, the sale of which will increase the exiguous profits of the round trip. The weights the women carried on these rounds were extraordinary. When hired as carriers a "load" was officially 60 lb., though in practice a few pounds were surreptitiously added. But when on their own they would trudge along with 80 or 90 lb., covering 15 or more miles a day. Men frequently carried 120 lbs.

The Native Merchants of Old.

In these modern times the largest European firms are retailers, and will sell a penn'orth of pins as readily as a bale of fine cloth. In earlier times they disdained to sell by retail. In my grandfather's time, a century ago, the European considered himself to be, and was, a merchant. He never broke bulk; he dealt only with clients who bought cottons or silks by the bale or case, tobacco by the hogshead, and hardware by the hundredweight. These native merchants were men of position, kings and chiefs, who commanded and deserved credit, as the safety of the European and his stock depended largely on their good will. They were illiterate, but had no difficulty in keeping their transactions with half a dozen firms clear and distinct. This was not a feat of unaided memory, but was helped by a system of mnemonics. I remember, in the last days of the old Kingdom of Dahomey, Chief Kuanu, one of the magnates of the Kingdom, came to the English factory at Whydah to make up his account. Leaving his umbrella-bearers, horn-blowers, and the rest of his retinue in the yard, he came upstairs to the office accompanied by two youths, who, it quickly appeared, were the keepers of his account with the firm. One of them handed me the chief's pass-book, which I wrote up to date, the items being checked by one or other of the lads as I read them out from the factory books. One lad kept the debit, and the other the credit side of the account. Each had a bag containing a number of packets of grains of maize, cowries, beads, and other things. I should say here that there was no cash in circulation, and goods were priced and accounts kept in terms of gallons of palm oil. Payments were made in palm oil and kernels, so many boxes of kernels being equivalent to a certain number of gallons of palm oil. Undoing a parcel, the lad would count out so many grains of maize representing cloth purchased to the value of so many gallons of oil: the cowries indicated the purchase of a stated quantity of something else, and so on each article having its own symbol. The parcels of grains, etc., in the other lad's bag indicated the various deliveries of palm oil and kernels in payment. Most of the clients were illiterate, and kept their accounts in this way with surprising accuracy. There was generally less trouble in adjusting accounts with these symbolical accountants than with Brazilian clients who were supposed to keep written accounts, but suffered from lapses of memory and failed to enter items, and took a great deal of convincing of their mistakes. To these accountings there went much good fellowship, differences rarely leading to quarrels, but being amicably adjusted. Trading was done between 6 a.m., when the factory gates opened for the admission of the produce-bearers, and noon when the gates were closed and the staff went to breakfast. The afternoons were spent in entering up the morning's transactions, correspondence, and other clerical work. Our transactions and turnover were trivial, and our methods were crude when compared to the trade and methods of to-day, but they had a zest which the present-day traders know not.

"Life for a European trader," says Mr. Harvey, looking wistfully backwards, "was in those days much more exhilarating than it is now. Gone are the noise and bustle . . . . the mirth, and with them much of the jovial relationship between European and African, between merchant and customer, between master and man. Modes and manners have changed with the times, and the change cannot be other than depressing to those who recall the happy days of the first decade of the century."

No doubt memory casts a certain glamour over those distant days, but I agree with Mr. Harvey in thinking that the world went very well then.

W. F. H.

A SON OF DINGAAN.

PRETORIA, February 2

A son of one of Dingaan's lesser wives and a captain in the famous "Tiger" Impi, is still alive and has been located at Klipspruit. He is named Little Chaka, and is in his 105th year. His memory is excellent, and he can recall many exciting adventures of his boyhood days. When he first set eyes on his father, an old woman remarked on the lad's sickly appearance, and prophesied an early death for him, whereat the great Dingaan said; "No; you (meaning the woman) will die, I will die, and all here will die, and yet this boy will live." So it has come to pass. Little Chaka remained in the Royal kraal till he was old enough to enter a regiment, when he was put to the supreme test. A great fire was lighted and trees piled on it. Through this he had to walk to prove he was worthy of leading men. As he walked he fell and his chest was burnt to the bone. But he got up and completed the test, and Dingaan gave him a commission in the famous "Tiger" regiment, so named because the officers in it had to prove their ability to capture a leopard alive and return with it to the kraal. Little Chaka again proved himself worthy, and had many other achievements to his credit. He is still hale and hearty.

THE SIERRA LEONE STRIKE.

The attitude taken up by what is commonly described as "the Intelligentia" of Freetown in the railway strike, which has for some time greatly hampered business throughout Sierra Leone, is one on which they cannot be congratulated. A careful perusal of the "Sessional" papers recently issued officially by the Government, giving certain correspondence which passed before the strike, reflects the fairness of the general manner in which the Government dealt with the railway staff. The origin of the strike seems after all to have been very simple. It was clearly a revolt on the part of certain railway workers against the administration's determination to insist on efficiency in the working of the service. The strikers conducted themselves throughout in a manner which could not be tolerated by any official authority, the total absence of the spirit of compromise being conspicuous, and their action could not be viewed as anything else but absolute rebellion against authority. Then came a so-called offer of mediation by certain leading native residents of Freetown, which was not found acceptable by the Government, and upon which we note with regret the local newspapers did not take up a diplomatic attitude. From reliable local information we have received, it is becoming clear that the result of this strike cannot be otherwise than abortive for those supporting it, and it is quite certain that the administration will have very strong support for all steps thought necessary to be taken—and particularly as far as Downing Street is concerned.

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C.N.T.A. Conference.

Those who intend to attend the Cape Native Teachers' Association Conference at East London will kindly note in the advertisement that the date has changed to suit the alteration made by the Education Department in the closing of Day Schools. The Conference will now begin business on Wednesday morning 23rd June and terminate on Thursday evening 24th.

This will enable the Winter School students to depart for Lovedale by the Friday morning train 25th June 1926.

Railway bookings hould be arranged individually or collectivel immediately in order to enable the railway authorities to provide accommodation for all intending travellers.

The K.W.T. Chamber of Commerce.

We congratulate the local Chamber of Commerce for instituting prizes of the value of £25 for the best cultivated Native fields during the winter months of June and July in the King Williamstown and East London areas. This is not mere a philanthropic work but a sound business proposition, for the economic progress of the Natives will stimulate trade and bring more money into circulation. The Chamber may profitably continue this annually and also patronise the Ciskei Native Agricultural Show which already has the strong support of the Ciskei Commissioner Mr. T. W. C. Norton. If the competition is properly advertised our people will doubtless show their appreciation by entering it in large numbers.

Mr. J. D. Rheinault Jones.

Mr. Jones is travelling in the Cape in an endeavour to foster better race-relationships between white and black through Native Welfare Societies. He has for years done excellent work in Johannesburg in this line, being Secretary of the Rand Joint Council of Europeans and Natives. We trust his visit to King Williamstown will result in the formation of a Native Welfare Society because the capital of Kafraria is not only the seat of Native policy for the Cape, but the centre of the Eastern Province which is the van of Native intellectual progress. Such a society would have obvious advantages in leading the way of inter-racial goodwill. We wish the movement every success.

General Notes.

Native Councils.

On Tuesday 1st June the Ciskei Native Commissioner, Mr. T. W. C. Norton was interviewed by a deputation of Natives from the entire Nolambe tribe residing principally in the district of East London and partially King William's Town, on matters pertaining to the Native Council System under the 1920 Act. Among those present were Chief S. Kalo, Headman H. Ntsonkota and Robert Time (Newlands Location), S. E. Mqayi and J. Jordan (Berlin), H. R. Malgas and Jacob Haya (Kwelegha), Headman Mdlungu Go, and E. Lokwe (Komgha). S. N. Kula, P. Zilwana, E. Mhini representing East London district native farmers and Chief Qina Mgangxela for Komgha farmers.

The following grievances were tabled before Mr. Norton: (1) Why the Native Council System is being delayed when they have long ere signified their desire for it. (2) the farming section (quit-rent payers) wanted to know their position regarding the Council System, and other minor matters.

In reply the Commissioner informed the deputation that the majority of natives in the East London and Komgha areas were opposed to the Council System. Alluding to farmers the Commissioner explained that they (farmers) are not provided for in the Act, but those who desire the system may apply for their inclusion in native areas, but the applications would first require parliamentary sanction.

Professor Kerr's Report on Fort Hare.

[continued]

CAREERS: One feature that the figures quoted above reveal is that, as I have pointed out in the first part of this report, sufficient advantage is not being taken by Native students of the facilities provided for training in Business Methods and in Agriculture. With regard to the former, there must be many positions in the Civil services in the Native Territories that could be adequately filled by well educated Native men if these were available. As a matter of fact, such services are recruited from the teaching profession, an expensive and wasteful method, all things considered. With regard to Agriculture, a new sphere is opening up for trained men as demonstrators, but the imagination is lacking, to seize the opportunity. Those who have been bold enough to strike out a new path have been rewarded by fairly remunerative situations. Apart altogether from Government or Institution service, those who have land to work would find that the cost of training would be amply repaid by increased returns.

EARNINGS OF STUDENTS: As showing the monetary value of higher education as compared with lower, one may take the salaries of former students as examples. A male teacher who takes an ordinary teachers' course may receive salary of £60; whereas one who has taken the Diploma in Education of the College with Matriculation may receive £100. A female teacher with ordinary qualifications may receive from £48; with the College Diploma may receive £100. One who has taken a degree as well as the Diploma in Education may receive a commencing salary of £200 per annum. An agricultural demonstrator with the College Diploma may receive £120, and a clerk £120-10-170. These are actual salaries received by former Native students. The scales for Coloured men are in some cases in excess of these.

Native Affairs Act, 1920 Amendment Act.

BE IN ENACTED by the King's Most Excellent Majesty, the Senate and the House of Assembly of the Union of South Africa as follows:—

INTERPRETATION OF TERMS.

1. In this Act the expression "principal Act" means the Native Affairs Act, 1920 (Act No. 23 of 1920) and any expression to which in the principal Act a meaning has been assigned shall, when used in this Act, bear the same meaning, unless the context otherwise requires.

DECISIONS OF LOCAL COUNCILS SUBJECT TO MINISTER'S APPROVAL, IN CERTAIN CASES.

2 (1) If the commission reports to the Governor-General that in its opinion the condition or the stage of development of the inhabitants of any area for which it is proposed to establish a local council, is such that the exercise by such council of any powers under section *six* or *nine* of the principal Act should be subject to the approval of the Minister, the Governor-General, in any proclamation under section *Five* establishing such council, may declare that all decisions of such council in the exercise of any such powers shall be subject to the approval of the Minister.

(2 Every decision of any such council shall be submitted by the chairman for the consideration of the Minister who shall give such directions concerning the same as he deems fit.

(3) It shall be the duty of any such council to carry out such directions of the Minister.

WITHDRAWAL OF RESTRICTIONS ON POWERS OF COUNCIL.

3. On the recommendation of the commission the Governor-General may by proclamation in the "Gazette" withdraw in respect of any local council any restriction imposed in terms of section *two* of this Act upon the exercise of powers conferred upon such council by section *six* or *nine* of the principal Act.

SHORT TITLE.

4. This Act may be cited as the Native Affairs Act, 1920, Amendment Act.

African Natives Lack Physicians

The National Association for the Advancement of Colored People has received a report from South Africa, published in the British Medical Journal, stating that owing to the obstacles put in the way of natives desiring a medical education, there are far too few doctors. The medical schools at Capetown and Johannesburg do not admit native students, and no provision exists elsewhere in the Union of South Africa for training them.

A committee of four doctors and two laymen appointed to "inquire into the training of natives in medicine and public health" has reported. The report states that few European doctors find sufficient inducement to practice among the natives in the kraals. Whereas there should be about one doctor to every 5,000 natives, there is now only one doctor to every 50,000.

Opposition to sending students to England for training is based on the contention that they become "infected with ideas unsuitable to South Africa."

The British Medical Journal's Johannesburg correspondent writes:

"Meanwhile, there has been raging in the daily press a discussion in which clerical, medical, and university men are taking part as to whether the mentality of the South African na-

tive, or Bantu, is potentially equal to that of the European. As affecting the question of the professional training of natives, it is of interest to note that there are already practising in the Union six Bantu doctors, and their practice is by no means confined to natives."

NATIVE COUNCILS.

THE position of the Government as represented by General Hertzog and the Ciskei Commissioner with regard to the application of the Council System in the Ciskei is difficult to understand and appreciate.

The Prime Minister definitely promised last December that within six months the Ciskei natives would have their Council. That promise remains unfulfilled.

The Commissioner was sent here five years ago presumably to organise and initiate the Councils. Far from setting up a single council his attitude has been consistently one of opposition to the establishment of Councils, giving from time to time diverse reasons why he did not see his way to recommending Councils.

Apparently he greatly enjoys doing nothing and occasionally taking a joy ride to an odd headman in some obscure location to ask him what he thinks about a council.

The 1920 Native Affairs Act has thus remained a dead letter in so far as Councils are concerned. After five years of inactivity the authorities have introduced amendments in the Act through Parliament with the object of watering down the Act ostensibly to accommodate the raw populations. In this process there is no guarantee that the Cape Proper for whom the Act was specifically framed will not be classed as a backward section not qualified to the use of the Act in its original form.

We still think that if we had been more fortunate in obtaining an energetic Commissioner, one enthusiastic in the Native cause, and anxious for the true development of our people in the arts of self-government and education, we would by this time actually have seen not only a Council in the Cape Proper but real general advancement in the native population. We have not yet despaired of seeing a move in the direction of progress.

Correspondence.

S.A. Native College.

[TO THE EDITOR, IMVO.]

Sir, I may be right in assuming that many non Europeans in the province of Natal, and perhaps in other parts of South Africa know little or nothing about the existence of, and advantages derived from the South African Native College, this our sub-continent. This great educational institution was declared open by the Rt. Hon. General Botha in the presence of a large and representative gathering of Europeans and Natives on the 8th February, 1916. Thus, after many years, the ideal of a College for the higher education of the Natives and other non European races of South Africa reached the stage of working realisation.

During the last ten years "Fort Hare" has been steadily advancing and has undoubtedly justified its existence. The College was honoured by the visit of the present Prime Minister last year, and while laying a foundation stone, General Hertzog, in the course of his speech, said he looked upon his participation in the ceremony as a great privilege. The Fort Hare institution was known everywhere in South Africa and even outside. It was established not only to provide for the requirements of the Provinces of the Union, but he believed it was intended to serve also the aboriginals from further north.

Since its inception in 1916, the College has been successful to send out men and women to the world, and the Province of Natal has not been lagging behind in securing the service of "Ex Fort Harians." No fewer than fifteen Fort Hare former students are engaged in Natal, as teachers and agricultural demonstrators. Fort Hare goes far afield; all former students are encouraged to become members of the Fort Hare Former Students' Union; and thus traditions of the college are not allowed to fall into oblivion, while the "College Magazine" plays its part as a connecting link.

At the initiative of Mr. Z. Matthews B.A., a Natal branch of Fort Hare Former Students' Union was instituted at Inanda Seminary in the month of November, 1925. Thus the "Sancs" had an opportunity of exchanging greetings and of reviving old memories about their Alma Mater.

A still more serious atmosphere was entered upon by the members of the Natal Branch at their second meeting held in Durban on the 8th May, 1926, when an encouraging message and appealing communication from Principal Kerr were read, and when difficulties with which Fort Hare trained men and women are confronted were tabled for discussion. At the assembly the following were among the chief points stressed :—

(i) That, as the people of Natal as well as the officers of the Education Department will judge the character and intellectual advancement of the South African Native College by its former students, it is the bounden duty of each and every "Sanc" to be thorough in his or her work and to be exemplary in conduct.

(ii) That it be the duty of every "Sanc" to defend Fort Hare against those inclined to slander its usefulness.

(iii) That all Fort Hare Former Students in Natal should not lose sight of the doings of the Alma Mater.

(iv) That the Former Students' Union be regarded as an organisation of brotherhood and of discussing difficulties.

Before the termination of the meeting Mr. Z. Matthews B.A. was re-elected chairman, and Miss B. T. Morolong was chosen for the position of Secretary Treasurer in place of Miss L. C. Msimang who resigned in order to return to Fort Hare for further studies. Miss Msimang's services had been greatly appreciated, the "Sancs" in Natal wishing her well upon her return to the Alma Mater.

In conclusion I wish to remind the reader that this article is but an attempt to show those concerned in the education of non-European races that we in Natal, few as we are, are conscious of our indebtedness to Fort Hare, and that we regard it as our duty to persuade all promising young men and women to go to the college for University education.

I am, etc

H. W. WILLIAMS.

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Africa

COTTON GROWING IN NIGERIA.

THE report of Col. C. N. French on the Cotton Growing Industry of Nigeria (Empire Cotton Growing Corporation, 2s.) deals principally with production in the Northern Provinces, that being the area examined by the author during his tour in the first two months of this year. Col. French makes due allowance for the fact that his visit coincided with an unusually favourable harmattan season, but even so, he thinks that although cotton-growing in Nigeria may never become so intensive as in Uganda, it will probably increase steadily, unless the development of rail transport helps ground-nut production at the expense of cotton. As regards the Southern Provinces, where he spent about three weeks, he hazards no opinion, but hopes that the new Ishan strain now being evolved by the Agricultural Department may solve the difficulty experienced in obtaining lint suitable for the needs of Lancashire spinners.

West Africa 7-10-26

He has nothing but praise for the method by which American cotton has gradually been introduced to a race of conservative farmers until it has become possible to banish the earlier variety from large areas without friction, and of the farmers themselves he records that they are superior to the average African agriculturist, and probably second only to those of Egypt. If, however, Nigeria is to remain a land of small-holders, he considers agricultural education to be essential, and recommends that the task of providing it—a difficult one in any country—be taken in hand by the Education Department, and not left to the agricultural officers alone. In other respects he finds the organisation of the Agricultural Department to be sound, although he hopes that the *personnel* will be increased to include Assistant Directors for the Northern and Southern Provinces, with more specialist officers, an agricultural engineer to study improved methods of raising water and to develop suitable tools, and a commercial section to act as a local "Board of Trade."

Since it is obvious that the success of cotton-growing must depend on transport, with, of course, ginneries to minimise the carriage of unnecessary matter and to decrease bulk, special interest attaches to the section on transport. Col. French was disappointed to find that two of the experimental "half-track" vehicles provided by the Corporation were already out of action, although all who had had to do with them were convinced of the soundness of the principle of their construction, the trouble having arisen through excessive wear caused by laterite. Remembering this, and the fact that most Nigerian products are harvested in the dry season, Col. French recommends a system of earth (i.e., "dry season") roads, with paved fords in preference to culverts, and the use of pack transport only on feeder roads impassable by motor vehicles. In this direction, he believes, lies the solution of the African transport problem. His recommendation that all roads and road transport should be placed under a Road Board may ultimately be carried out, for the nucleus of such a body has always been formed in Lagos. His sole criticism of the railway is that it needs more rolling-stock, and this, too, as recent Legislative Council debates show, is being vigorously taken in hand.

No fault is found with the method of ensuring the grading of cotton before it enters the actual market, although in view of the charges of bribery of grading clerks Col. French recommends improved supervision by allowing one superintendent to every eight markets, and he thinks that the posting up of the daily prices offered by buyers would gradually help to give farmers confidence, even though at first not all were able to read the figures. With regard to other criticisms, he supported none but that of certain commercial firms, that some of the markets had been fixed without thought of the inconvenience and labour entailed in transporting cotton from them to the purchaser's store. This is a fault which need not recur.

Although there are only five factories in the Northern Provinces at present, the ginning facilities afforded by the British Cotton Growing Association appear to be ample, and no other firm seems to have found it necessary to erect a plant. The Director of Agriculture, however, seemed to think that the time had come when the Association's policy of providing a few large ginneries (to cover wide areas) might be supplemented by small pioneer outfits to stimulate production in more remote localities.

The Empire Cotton Growing Corporation has accepted the important task of financing cotton-seed farms at Daudawa, 59 miles north-west of Zaria, where two square miles of land have been reserved. To avoid raising questions of land tenure, Col. French would like to produce seed on a co-operative basis, getting African farmers to grow a certain amount of pedigree seed under supervision in return for help in well-sinking, farm-clearing, and guarantees to purchase their cotton at full local prices. Such a proposal is surrounded with difficulty, as the Emir of Katsena and the political officers warned him. Sustained co-operation of this kind has always been difficult to secure, but the plan is worth trying, although despite his impression that it would not be hard to obtain labour, Col. French might find, as miners and planters have found, that regular supplies of labour are less plentiful and more costly than statistics of population would imply. Provided good seed can be raised and supplied, however, the Agricultural Department has shown that it can distribute it, and unless, as has already been said, the ground-nut production is greatly stimulated either by a rise in price or by decreased costs arising from better transport facilities, the future of cotton, in Northern Nigeria at any rate, is assured.

THE GOLD COAST GEOLOGICAL SURVEY.

The work of the Gold Coast Geological Survey is carried on partly from the Imperial College of Science and Technology at South Kensington, and partly from the Coast. Mr. A. E. Kitson, the Director, deals in his 1925 report (Crown Agents, 2s.) chiefly with the field work, of course. When the year opened, he was 50 miles north-east of Tamale, touring through Salaga and Kintampo to Kumasi, and his report is of special interest in that besides giving geological information of an almost untouched area, it contains observations of the trees and animals of the region passed through, and shows that if the seasonal fires could be controlled, there is hope of a considerable extension of good timber forest north-west of Kumasi. In a later tour he examined the rocks laid bare by the cuttings of the Central Province Railway, but found them so decayed that it was impossible to say more than that they were mostly metamorphosed sedimentary deposits with volcanic matter and some intruded granite. The discovery of diamonds in the Upper Birrim River and in the Abemen Su increased the known extent of the diamondiferous area, and he also found hæmatite, and a small quantity of copper in the form of malachite.

Another party, under Dr. Teale, examined the Konongo-Odumase gold and manganese belt, the chief features in which are Lake Bosumtwi, and the Obuom Range, a continuation of the Obuasi formations. Two Chiefs had diamonds, whose origin was doubtful, and there were many old gold workings, both African and European, but without, as far as could be seen, any hopeful indication of payable ore. A start was made in the systematic examination of the manganese area crossed by the railway near Konongo Station, but the survey had to be left unfinished, as Dr. Teale was urgently required in England. The field is not at present an economic proposition, although the average manganese content of the ore is given at 22.22 per cent.

WHO'S WHO IN OUR PICTURES.

International Institute for Study of African Languages and Cultures.

The formation of this institute was the result of the labours of scientists and others interested in Africa, which began two years ago at an African missionary conference, and a preliminary meeting, held a year ago in London, attended by representatives from various European countries. The idea was to establish a central organisation which should act as a clearing house for scientific research and study carried out all over the world, and to put the results of these researches at the disposal of those working in Africa—administrators, students, missionaries, traders, and financiers. The proposal met with a hearty response, and nearly 40 of the leading scientific societies concerned in African research, as well as Protestant and Catholic missionary bodies, expressed their willingness to participate. June 30 saw, at the Savoy Hotel, practically the inauguration of the institute. For three days delegates from 10 countries had met at the School of Oriental Studies, Finsbury Circus, to discuss the formation and details of the Institute, and his Majesty's Government showed full appreciation of the object by an official invitation to all the delegates to a luncheon at which the Rt. Hon. L. S. Amery, Secretary of State for the Dominions and Colonies, presided. Mr. Amery, in proposing the health of the guests (after "The King" and "The Sovereigns of the Kingdoms and the Presidents of the Republics" had been toasted) on behalf of the British Government said he hoped sincerely for the success of this movement, destined to be of immense service to the future of Africa. He touched on the remarkable developments in Africa for the last 30 years. The contact might be fruitful or disastrous; all depended upon the effect that contact would have on the people's minds. There was no question of their remaining as they were, for nothing could stay the influences at work and the evolution already started. The greater part of the problem was education, and in dealing with that they had to draw out what was already there within the people, rather than cram something in from without. The first essential was the use of the peoples' own languages, for the language was the expression of the soul, and the soul must be reached in order to make good citizens and to enlist their moral as well as their intellectual energies. There were many languages in Africa, and matters relating to these were best left to such a body as was now being organised. Their task was to equip themselves with a knowledge of those languges and the scope was international, but there should be a centre for study and compilation of data. This organisation was now nearly complete, and he could say on behalf of the British Government he would look forward with the greatest interest on the progress of the Institute.

Sezostris Sidarouss Bey, Charge d'affaires of the Egyptian Legation in London, and representing the Royal Geographical Society of Egypt (whose delegate, Monsieur Foucard, the president of the Society, had been unavoidably prevented from attending), made a suitably reply, and thanked Mr. Amery and the Government for their kind reception of the movement. Major H. Vischer, C.B.E., of the Colonial Office, late of the Nigerian Education Department, acted as organising

secretary for the Institute since the first discussions took place, and everybody spoke highly of his courteous and efficient organisation. West Africa was further represented by Sir Frederick Lugard, Sir Ransford Slater, Mr. J. H. Batty and Mr. Jan H. Koens. The Hon. W. G. A. Ormsby-Gore, M.P., Under-Secretary for the Colonies, was at the head table. He had had a sharp attack of influenza, and received many expressions of sympathy and hopes for speedy and complete recovery.

Nut-cracking by the "Rapid" Palm-nut Machinery.

A demonstration was recently given on the premises of Messrs. Robert Boby, Limited, Bury St. Edmunds, attended by representatives of some of the leading West African merchants of Liverpool, London, France and Belgium, by The Vegetable Oil Machinery Syndicate, Ltd., of 14, Ridgefield, Manchester, to whom the "Rapid" patents belong. Several merchants provided palm-nuts from different parts of the Coast for test of cracking and separation, by dry process, of the kernels from broken shells, by the "Rapid" machines.

The principal demonstrations were given on power machines and the special "Z" type cracking machine was used, which has the capacity of cracking three tons of nuts per hour, cracking 94 to 95 per cent. of sound nuts, 2 per cent. of kernels being slightly fractured. This machine is so devised that the feeding of the nuts into the hopper can be regulated to crack from one to three tons per hour. The machine is so constructed and balanced that when the belt is pushed on to the loose pulley the machine will run for 15 minutes before stopping. The machine is powerfully built to stand the hardest work. A preliminary test was given to prove the capacity of cracking three tons of nuts per hour, which was done, after which the machine was adjusted in three seconds, to crack approximately 25 cwts. per hour, to work in conjunction with the "Rapid" separator. The power separator used treated approximately 18 cwt. of cracked nuts per hour. Machines can be made to deal with three tons per hour. The cracked nuts and kernels pass from the cracker into an elevator, and are discharged into a large hopper on the separator, and then pass over or through screens on different levels. From the bottom screen of the machine the kernels are discharged, having passed through a blast of air which carries off the greatest portion of the shells. By an arrangement of conveyor belt the small percentage of shells left can be picked off by hand by children, when clean kernels result. The separating machine is fitted with a powerful motor-blower and variable air regulator, and the blast of air can be regulated according to the requirements found necessary to give the right force of air. As the nuts vary in size according to locality, the kernels and cracked shells also vary, but by adjustment of screen sections such conditions are dealt with. The proportion of slightly-chipped kernels is claimed to be negligible, approximately 2 per cent., and the nuts not cracked proved to be not more than 5 per cent., and as these are recovered by the separator for re-treatment, no loss of nuts ensues. The separations were by dry process so there is no deterioration nor so many handlings to obtain clean kernels. In a test, when 19 cwts. 25 lbs. of nuts were operated, the time of cracking was 40 minutes, nuts uncracked 102 lbs., 4.73 per cent. of total weight. Separation of cracked material, 75 minutes, slightly fractured kernels under 2 per cent. of total weight. The power used to drive the combined machines can be electric motor, crude oil engine, or from line shafting. A further test was made on the hand-power cracking and separating machines, the results being at the rate of 7½ cwt. per hour, cracking 96 per cent. The cracking machine is strongly made, all working parts running in substantial ball-bearings. In a test by "Rapid" hand-power cracking and separating machines, the quantity of nuts put through was four cwts. (448 lbs.), time taken 34 minutes, 7½ cwts. per hour, separating material, time taken 36 minutes. The hand-power machines, cracking and separation, worked in conjunction, should prove of great use to West Africa, as growers will be able to increase supplies of kernels to merchants. The hand-cracking and separating machines can be supplied for power, driven by electric motor, oil or petrol engine, or by line shafting, which method does away with the human element, and the machines will deal with an increased output of 12 to 14 cwts. per hour.

A Symposium on the Native.

("Cape Argus.")

The July issue of that important quarterly, "The International Review of Missions" is a "Special Double Africa Number" (Oxford University Press: 5s. net. Running to three hundred pages, it contains a mass of valuable facts and opinions dealing to a large extent with South Africa. The writers are acknowledged experts, and the editors (one of whom, Mr. J. H. Oldham, was recently in Cape Town) are probably justified in claiming that no previous study of Africa has been enriched by so wide a consensus of international experience and thought. This number of the Review has been issued as a preliminary to an international conference on the Christian Mission in Africa called by the International Missionary Council to meet in Belgium in September. The somewhat disproportionate share given here to discussion of South African problems is partly fortuitous, due to the non arrival of a couple of articles which had been planned to treat of other parts of the Continent, but is also partly deliberate, because, as the editors point out in a preliminary note, it is in South Africa that the relations between the races have reached a most acute stage. The peculiarity of South Africa's position, says one of the writers in the body of the book, is that though the white man has done far more to make his occupations effective than in any other part of the continent, and firmly believes that he is there to stay, his future destiny is still uncertain. Another writer reminds us that only in two countries where black and white live side by side is there a colour problem. There is none in the West Indies, in New Zealand, in Dahomey (where the French are outnumbered but share the government with the natives), or in Sierra Leone, Nigeria and the Gold Coast under British domination. "The acute colour question is found in the United States of America and in South Africa and is far more acute in the latter." The reason why it is so much more acute in this country is obvious. In the United States the negroes are outnumbered by ten to one and enjoy equal economic opportunities along with considerable political rights. In South Africa the blacks out-number the whites by four to one, and are denied the franchise except in the Cape.

If exception be made of an article from a French source, place of honour in this number of the "Review" is given to three articles under the single heading. "The South African Problem," written respectively by Prof. du Plessis, of Stellenbosch, Professor Jabavu, of the South African Native College at Fort Hare, and by a third writer using the pseudonym of "X," who, the editors state, is qualified by wide and long-continued experience of affairs in the Union to express his views with authority. To these three articles, together with a later one on "Population and Health in Africa," by Mr. J. H Oldham, one of the editors, chief attention may be given. A little asperity, perhaps creeps into Professor Jabavu's paper, but it is certainly as closely-reasoned as any in the volume If the other writers approach the subject in a more judicial manner, they arrive in the end at very similar conclusions and together build up a case for a much wiser as well as juster handling of the native problem than is the rule at present. They nearly all lay stress on a recent fallacy in this country which ought to be added to the seven which Dr. Brookes lately exposed. To name it roughly, it is the fallacy of the Census. Several times here we are confronted with Mr. Cousins' figures, or rather with the erroneous deductions he drew from them. Senator Roberts has already shown the precarious nature of these deductions. Professor du Plessis speaks of his "too hasty conclusions," at the same time emphasising the fact that "in this whole economic question the bogey which frightens white South Africa is that of the immense preponderance of the black races" Mr. Oldham goes still further and says that Mr. Cousins' conclusion probably contributed more than any other single cause to the introduction and passing of the Colour Bar Bill. None of the writers believe, however, that the calculations rest on a solid foundation Mr Oldham, who is an expert sociologist, points out that conditions are arising which must operate as a check on the native population There is neither ample land, as in the United States, nor markets for manufacture, to cause increase of population. In his opinion it is a much more reasonable conclusion that if present tendencies continue, the native population of South Africa will become stationary in about twenty years at a little over six millions

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Race Problem - 1926
Africa.

RHODESIA.

THE MYSTERY OF ZIMBABWE.

A POSSIBLE HISTORY OF THE UNIQUE TEMPLE.

(By R. S. Fairbriage.)

He is the touch of Death,
He is the fear'd of all,
Chiefs shake at sight of him,
And warriors tall shuffle uneasily—
Fearing the eyes that pierce,
Fearing the witch-doctor, Feti the fierce.
—Veld Verse.

3-27-26

Having found by systematic comparison that the later Temple of Zimbabwe was built on the same principles as the ancient stone pit tombs of Inyanga, but with certain modifications introduced by a higher [illegible] let us now reconstruct the probable history of this mysterious African temple.

African World

But first—another confirmation of the proof of relative age—since the granite of the Inyanga and Zimbabwe area is of the same age, the mere fact that the edges of the blocks at Inyanga are rounded by the weather whilst those of Zimbabwe are still more or less sharp proves conclusively that the buildings of the stone pits are much older than those of the temple.

Excavation Find.

Quite recently one of my grandsons was excavating at a pit on his farm near old Umtali and found that the last stone in the roofing of the exit on its lowest side had a crack right through the middle over half an inch wide. Now, this stone is one of the most important in the whole building, for here is where the witch-doctor's son comes in for the sacrificial meats; and it is obvious that the builders would not have put a cracked stone in this critical position. It therefore follows that the crack must have resulted from the slow disintegration of a natural vein in the rock by the simple process of time—aided doubtless by the roots of the trees which now grow on the wall. When one considers the number of years necessary for such a disintegrating process, one grasps at once that the time must be reckoned by centuries rather than by single years.

And, further, since this particular pit is more recent than those at Inyanga itself it places the latter, in my estimation, right back to the Megalithic period which produced the huge stone ruins of the equatorial belt.

Reconstruction.

Now let us, in our imagination, reconstruct the probable building of Zimbabwe. We may assume that the Megalithic builders were ancestor-worshippers, since this is almost the oldest form of religion, and by the time they reached Inyanga from nearer the equator they had developed the complex tomb fitted for the purposes of the priest or witch-doctor who is the one outstanding permanent factor in the whole of Africa, who always has been so, and who for many generations will still continue to be so.

It would appear that they then began to degenerate since the subsequent tombs to the south became more and more imperfect, and finally became merged into mere shelters or cattle kraals. Their descendants would then struggle along in the careless negro fashion, but always keeping up the essential form of original ancestor worship with its tombs, until they reached the gold country of Zimbabwe and began the export of gold to the north.

This gold, in its turn, attracted the trading peoples of Phœnicia, who, with the help of the warlike Arabian tribes, marched southwards till they reached the site of Zimbabwe, on which one of these primitive but decadent tombs was already in existence—see the enclosure marked "1" in the Guide map—with its typical entrance and exit. They would then naturally inter-marry with the existing tribes there, and would therefore continue the primitive ancestor-worship, but modified to suit their own more recent phallic worship.

The net result was our unique temple, which shows both the systems so plainly, thus:—

1. The circle, modified into an ellipse.
2. The entrance is on the uphill side
3. The two symbolic buttresses of the entrance.
4. The stone monoliths round the walls representing the sentries.
5. And, chiefly, the "drain," enlarged into a ceremonial "gate" and prolonged into vast "internal" parallel passages.

Thus far for the combination—the addition is shown in

6. The two conical towers representing the phallus of the invaders.

Civilised Conquerors.

These civilised conquerors, however, evidently overdid it, and by losing their vigour through having slaves to do their hard work, ultimately succumbed to a fresh invasion of raw savages—leaving us, the present conquerors of Rhodesia, a lesson written in stone, which we will do well to heed.

Let Kipling (in "The Lesson") rub this home—

For remember (this our children shall know: we are too near for that knowledge).
Not our mere astorried camps, but Council and Creed and College.
All those were unchallenged old things,
that stifle and overlie us—
Have felt the effects of the lesson we got—
an advantage no money could buy us!

"The Rhodesia Advertiser."

His Life for His Dog.

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West Africa

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West Africa

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Africa.

RHODESIA.

THE MYSTERY OF ZIMBABWE.

A POSSIBLE HISTORY OF THE UNIQUE TEMPLE.

(By R. S. Fairbriage.)

He is the touch of Death,
He is the fear'd of all,
Chiefs shake at sight of him,
And warriors tall shuffle uneasily—
Fearing the eyes that pierce,
Fearing the witch-doctor, Feti the fierce.
—Yeld Verse.

3-27-26

Having found by systematic comparison that the later Temple of Zimbabwe was built on the same principles as the ancient stone pit tombs of Inyanga, but with certain modifications introduced by higher civilisation, let us now reconstruct the probable history of this mysterious African temple.

African World

But first—another confirmation of the proof of relative age—since the granite of the Inyanga and Zimbabwe area is of the same age, the mere fact that the edges of the blocks at Inyanga are rounded by the weather whilst those of Zimbabwe are still more or less sharp proves conclusively that the buildings of the stone pits are much older than those of the temple.

Excavation Find.

Quite recently one of my grandsons was excavating at a pit on his farm near old Umtali and found that the last stone in the roofing of the exit on its lowest side had a crack right through the middle over half an inch wide. Now, this stone is one of the most important in the whole building, for here is where the witch-doctor's son comes in for the sacrificial meats; and it is obvious that the builders would not have put a cracked stone in this critical position. It therefore follows that the crack must have resulted from the slow disintegration of a natural vein in the rock by the simple process of time—aided doubtless by the roots of the trees which now grow on the wall. When one considers the number of years necessary for such a disintegrating process, one grasps at once that the time must be reckoned by centuries rather than by single years.

And, further, since this particular pit is more recent than those at Inyanga itself it places the latter, in my estimation, right back to the Megalithic period which produced the huge stone ruins of the equatorial belt.

Reconstruction.

Now let us, in our imagination, reconstruct the probable building of Zimbabwe. We may assume that the Megalithic builders were ancestor-worshippers, since this is almost the oldest form of religion, and by the time they reached Inyanga from nearer the equator they had developed the complex tomb fitted for the purposes of the priest or witch-doctor who is the one outstanding permanent factor in the whole of Africa, who always has been so, and who for many generations will still continue to be so.

It would appear that they then began to degenerate since the subsequent tombs to the south became more and more imperfect, and finally became merged into mere shelters or cattle kraals. Their descendants would then struggle along in the careless negro fashion, but always keeping up the essential form of original ancestor worship with its tombs, until they reached the gold country of Zimbabwe and began the export of gold to the north.

This gold, in its turn, attracted the trading peoples of Phenicia, who, with the help of the warlike Arabian tribes, marched southwards till they reached the site of Zimbabwe, on which one of these primitive but decadent tombs was already in existence—see the enclosure marked "I" in the Guide map—with its typical entrance and exit. They would then naturally inter-marry with the existing tribes there, and would therefore continue the primitive ancestor-worship, but modified to suit their own more recent phallic worship.

The net result was our unique temple, which shows both the systems so plainly, thus:—

1. The circle, modified into an ellipse.
2. The entrance is on the uphill side
3. The two symbolic buttresses of the entrance.
4. The stone monoliths round the walls representing the sentries.
5. And, chiefly, the "drain," enlarged into a ceremonial "gate" and prolonged into vast "internal" parallel passages.

Thus far for the combination—the addition is shown in

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West Africa
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cultural Department, as might be expected, shows an increase from £5,181 to £7,838.

The total Customs revenue of the Gambia for the year ending December 31 last was £112,138, against £135,040 in 1924, and against an estimated amount of £137,000. The only increase was of £41 on parcels by post. The export duties on ground-nuts decreased by £12,362 to £46,690, whereas an increase of about £1,000 had been expected, while the import duties on kola-nuts, which were estimated to decrease by £4,200 to £25,000, actually sank to £23,021. In ad valorem duties, a total estimated increase of £6,100 became an actual decrease of £2,100, and the only items to show slight increases on the estimates were petroleum, £2,462 (estimated at £2,000), and tobacco, £10,752 (estimated at £10,000). Among articles imported, there were increases in apparel, bread and biscuits, shoes, cotton goods, and sugar, but decreases in wines, from 62,556 gallons to 49,454, and in spirits from 3,694 to 3,524 gallons. The export of ground-nuts decreased from 60,622 tons, value £861,925, to 48,700 tons, value £693,097, but there were small increases in hides and kernels.

THE GOVERNOR'S ADDRESS TO THE GOLD COAST LEGISLATIVE COUNCIL.—III.

The next subject to be dealt with was public health, to which the Government expected to spend £670,000, or 16.7 per cent. of the revenue. This, of course, included not only expenditure on medical, sanitary, and research work, but also on town improvement, electric light and water supplies, the estimates for all of which showed increases. In the second half of 1925, the post-War shortage of medical staff had been remedied, only to arise again. The hospitals open by the end of the financial year would be eight European, twenty-seven African, and one for infant welfare, the principal achievements during the year being the opening of an infant welfare dispensary, the addition of female wards to the Accra European hospital, and of an isolation block and venereal clinic at the Gold Coast Hospital, while in 1926 a maternity hospital should also be added, an infant welfare hospital constructed at Kumasi, two African hospitals built, and several others improved. The hospital policy of the Government was to build African hospitals at Tamale, Kumasi, and Sekondi, and to improve others to serve as centres for medical districts.

Sir Gordon referred to the medical conference held in December, and foreshadowed similar inter-Colonial co-operation in discussing agriculture, etc. The report was not yet public, but with regard to the training of Africans he could say that the conference was agreed on its necessity, trained Africans being required in every grade, from that of medical officer to sanitary inspector and health visitor. Sir Gordon reviewed the facilities for training in the Gold Coast, and hoped that in time to come an African degree might be recognised by the authorities. The medical conference strongly favoured one training establishment for all West Africa for the training of medical practitioners, and considered the Gold Coast the most suitable centre. The training of public health and sanitary inspectors, however, was to be carried out by each individual Colony. Sir Gordon welcomed these proposals, as long as they fell in with the Gold Coast policy of giving opportunity for all students to become fully qualified doctors, and he saw no reason why, until the full scheme was in working order, Government should not grant scholarships tenable in England to suitable students from the local medical school.

With regard to infant welfare, the mortality outside Accra probably averaged 300-400 per thousand births—a terribly high figure. This was a practical matter in which, he thought, the National Congress and the Aborigines' Rights Protection Society could carry out much good work, especially in fighting local customs that permitted the continuance of conditions injurious to infant health. It was true that Government had to lead in such work, and a system of centres with experienced lady doctors was therefore being brought forward. Already, a welfare centre was being built at Accra, and other permanent ones at Kumasi, Sekondi, and Cape Coast would follow. Sir Gordon paid a tribute to the work of the present lady doctors, both in Government and mission service, and announced that three more were to be obtained in 1926 for Accra, Kumasi, and Sekondi. Thanks largely to Dr. Pirie's enthusiasm and ability, better progress had been made in infant welfare during the year, and there had been over 12,000 attendances of women and infants, while 888 school-children had been examined, and 466 found physically defective in various ways. The health education of the masses had been in the hands of the medical officers, in the absence of health visitors. For the further education of the people, Dr. Pirie was of opinion that boarding schools would prove most effective in inculcating hygienic habits and ideas, but this was difficult and a more practical way appeared to be to start teaching simple hygiene in the lower standards. A properly organised boarding school for sanitary inspectors, however, was under consideration, and would remedy the continual shortage of inspectors, while in the mining areas the new health regulations, which came into force in January of this year, should effect an improvement. Outside the Medical Service, the Chiefs, and the Political and Public Works Departments were showing more interest in village sanitation and planning, but no continuity of their efforts would be ensured without some definite local organisation.

The Medical Research Institute had worked well, and he believed that success had been reached in the preparation of plague vaccine, thus reducing the possible cost of fighting future epidemics. In general health, there has been little to report. The "usual outbreak" of smallpox had occurred in the Northern Territories and Ashanti, aggravated by the local custom of inoculation, and seven cases of yellow fever had occurred, three patients being European and one a Syrian. The diseases causing Government most anxiety at present were leprosy, tuberculosis, and mental disorders. More information was needed regarding the two former, but probably sanatoria would have to be built for tuberculosis patients, and as regards the last the weakness lay not in the accommodation and guarding of lunatics, but in modern facilities for treatment. Sir Gordon prophesied increased expenditure on these tasks in the near future.

(To be concluded.)

DIPLOMAS IN TROPICAL MEDICINE.

The Senate of Liverpool University, on the recommendation of the examiners, has awarded the diploma in tropical medicine as follows:—W. J. Aitken, M.B., Ch.B.; A. Ashworth, M.B., Ch.B.; R. N. Bansikar, M.B., B.S.; N. Bligh-Peacock, M.B., Ch.B.; Effie G. Bolton, M.B., Ch.B.; E. N. Boodrie, L.R.C.P., M.R.C.S.; M. A. B. Brito-Mutunayagam, L.R.C.P., M.R.C.S.; T. Cullen, M.B., Ch.B.; H. N. Davies, M.B., Ch.B.; B. G. V. Dias, L.R.C.P.S. (Ed.), L.R.F.P.S. (Glas.); E. C. A. Don, M.B., Ch. B.; H. P. Fowler, M.B., Ch.B.; Isabella J. Fowler, M.B., Ch.B.; Katharine M. Hodgkinson, M.B., Ch.B.; R. Jackson, M.B., Ch.B.; K. H. Kamakaka, M.B., B.S.; D. Lennox, M.B.; A. W. Lewis, L.R.C.P., M.R.C.S.; A. G. Mackay, M.B., Ch.B.; N. M'Lean, M.B., Ch.B.; M. MacSweeney, M.B., B.Ch., B.A.O:; S. B. Malik, L.R.C.P., M.R.C.S.; M. E. Merchant, M.B., B.S.; E. F. Molony, L.R.C.P., M.R.C.S.; S. G. Mashikkar, M.B., B.S.; F. Oppenheimer, M.B., Ch.B., I.M.S.; F. S. Paterson, M.B., Ch.B.; L. D. Quigley, M.B., Ch.B., B.A.O.; M. Rodriques, M.B., B.S.; A. S. Sachdev, M.B., B.S.; B. Singh, M.B., Ch.B.; J. Singh, M.B., B.S.; S. A. Talib, M.B., B.S.; C. L. Tan, L.R.C.P.S. (Ed.), L.R.F.P.S. (Glas.); Catharine F. Taylor, M.B., B.S.; N. S. Turnbull, M.B., Ch.B.; B. K. Vardya, M.B., B.S.; T. N. Varma, M.B., B.S.

Dr. Varma was recommended for the Milne medal.

The Customs revenue of Sierra Leone for 1925 amounted to £541,546, compared with the estimate of £459,800, the excesses being in tobacco, £31,939; wines and spirits, £13,036; cotton goods, £15,966; and "other specific and ad valorem," £21,300. The export duties on palm-kernels and kola-nuts amounted to £74,267, compared with £73,000 estimated.

Race Problem - 1926

Africa.

BRITISH WEST AFRICA.

WEST AFRICAN ECHOES.

African Problems Fifty Years Ago—

In the nineteenth century, while Great Britain was still the workshop of the civilised world and all the nations were her eager customers, Tropical Africa was looked upon as lying outside the zone of commercial interests. It was believed to be inhabited by savages whose purchases were limited to small quantities of gaudily-coloured handkerchiefs and prints, glass beads, and a fiery alcoholic poison called "trade spirits," for which they had only small quantities of gold, ivory, and (in a few places) oil to offer in exchange. This petty trade was carried on by a few firms who were supposed to reap enormous profits by the bartering of cheap and tawdry Manchester goods for gold and ivory, the exchange being effected by men who staked their lives in a gamble with the deadly climate for the chance of rapidly making a fortune and returning with remnants of a shattered constitution to enjoy a few years of luxury. The only persons outside this small commercial circle who paid any attention to the continent, whose epithet of "Dark" was supposed to be specially applicable to the moral and religious condition of its inhabitants, were those interested in missionary work. Much good work was done by excellent, self-sacrificing men like Livingstone, Moffat, West, and Freeman, with the support of the Churches (State and Dissenting), but most noise was made by enthusiasts, moved by ideas of Africa evolved from their own sentimental ideas of life and work among "the poor, benighted heathen," and self-seekers such as Dickens pilloried in the figure of Mrs. Jellyby, who formed societies for the colonisation of Tropical Africa, held meetings, made speeches, and carried on an infinite correspondence, and hoped "by this time next year to have from a hundred and fifty to two hundred healthy (British) families cultivating coffee and educating the natives of Borrioboola-Gha, on the left bank of the Niger," or some other equally obscure spot in the African forest belt, or on the banks of some African river. Besides the missionaries, the only speakers who could gain public attention were travellers, like H. M. Stanley, whose well-advertised exploits had aroused public curiosity about them. Evangelisation and exploration were the sole sources of interest in the vast Tropical African territories which the small band of traders was adding piecemeal to the British Empire, but which had not yet given rise to Empire Problems.

—and To-day.

To-day Africa and its problems—human, moral, material, physical, and Imperial—command keen and general attention. A recognised authority has no need to apologise to any audience for dealing with the subject of which he has special knowledge, and Sir Frederick Lugard, when addressing the Authors' Club, was able to justify his dealing with "Empire Problems as they Affect Africa" by the public interest in them which is now so marked and widespread:—

"There is nothing more striking in the first quarter of the twentieth century than the contrast it afforded to the apathy and ignorance of the last generation in regard to the importance of the tropics and the relations of the dominant races to the subject races under their control and guidance."

That last word—guidance—is itself the most striking proof of the change from the nineteenth-century attitude of "possession for profit" to the twentieth-century realisation that the rulership of the African races involves the duty of guiding them along the hard, and often dark, path of development which the opening up of the continent is imposing upon them. This is the revised version of "The White Man's Burden." The African races are no longer regarded as fardels added to the burden of an already overloaded and weary Titan, but as the industrial complements of his industry, suppliers of materials for his factories to work up, and purchasers of his manufactures, whose proper guidance and training will bless both teachers and pupils, directly in mutual material advantage, and morally in leading towards the realisation of the great ideal of human brotherhood in the service of humanity.

The Three Problems.

Sir Frederick put in the forefront the three questions of Education, Government, and Labour, on all of which experience is leading to a revision of methods and opinions. It was natural—perhaps inevitable—that the white races should begin by assuming that the systems which they had evolved for their own use would be the best gifts they could offer to the African races:—

"We have in the past been apt to think that the methods and systems which we had evolved to suit our own mentality must necessarily be the best for everyone else, and the African, eager to imitate the white man, readily accepted that view."

Experience has, however, shown that they are unsuitable for the African environment, and that the disadvantages arising from their indiscriminating application in Europe are exaggerated when they are applied in Africa without modification. The spirit which gives them life has been overwhelmed by the dead mass of material heaped upon it. The teachers have introduced, with the English system of education, the textbooks written for English children, and the examination papers set to the readers of those textbooks. The young African, learning to read, is bewildered by stories about snow, robins, woolly lambs, and other features of England, and of flowers, birds, and beasts which have never been seen in Africa, though familiar to the children of Europe. His progress is tested by his ability to pass examinations in English history and geography, while he is taught little or nothing about his own continent and country. It is generally only when he has left school that he realises his ignorance of what most immediately concerns him—his own country, people, customs, and history. This ignorance is an impediment to political development which, to be effective and lasting, must be slow and be grounded on a thorough knowledge of the past both by teachers and pupils. It is inevitable that the establishment of a central government, controlling a number of the hitherto independent indigenous groups, should modify the mutual relations of the groups and of the members thereof. There is real danger that the native societies may fall to pieces before a new social organisation has been evolved to absorb and reunite the fragments. The danger is increased by the legislative activity of the controlling governments. The indigenous societies are not (perhaps cannot be) left to the slow process of adaptation to changing circumstances; the changes are hastened by legislation, as new developments bring new problems. Without thorough knowledge of the existing institutions and the mentality of those living under them the intended reforms may produce new difficulties. The International Institution for the Study of African Languages and Customs, founded in London a few weeks ago, should lead to an adequate study of present conditions which will be a guide to the moulding of them as progress calls for changes.

W. F. H.

MINERALS IN SIERRA LEONE.

Sir Ransford Slater on the Colony's Prospects.

H.E. Sir A. Ransford Slater, K.C.M.G., C.B.E., Governor of Sierra Leone, was the guest of the African Trade Section of the Liverpool Chamber of Commerce at dinner at the Midland Adelphi Hotel, Liverpool, on Tuesday evening, prior to his departure for the Colony.

The chairman of the Section (Lieut.-Col. Wm. Nicholl) presided, and in proposing the health of their guest, assured him that the oftener they saw him the more they appreciated having him. Since he took over the Governorship Sierra Leone had continued to advance year by year, until last year there had been a record return. The revenue within a few thousands had touched the high-water mark of a million pounds, and in the last few years there had been a surplus of round about a hundred thousand pounds per annum, giving them a total to date of about £400,000.

In the chief product of the colony, the palm kernel, which was also the principal article of export, there had been such an increase that the 40,000 tons of four years ago had now reached 63,000 tons. Notwithstanding what had been done in the way of progress, he felt that Sierra Leone ought to be capable of doing still more. It was already, and was capable of still further stimulating Empire trade, a thing which they all had at heart. Of the large trade carried on by the country a very large percentage was done with the U.K. and other of our colonies.

They all supported Sir Ransford Slater in his efforts for the good of the people and the development and opening up of the country.

An Important Discovery.

The Governor of Sierra Leone, in the course of a review of what had been done and was on the eve of being done in the Colony, announced that, owing to the generosity of the Gold Coast Government, and the enthusiasm of Mr. Kiston, Director of Geological Survey, an officer had been lent to them to make a survey of Sierra Leone. He had discovered, some 60 miles from Freetown, a vein of hematite ore of very rich quality.

It lay on a hill 2½ miles in length, and the ore he had found had been analysed and found to contain 66 per cent., on an average, of pure iron. It could be worked at a small cost, and he was informed that it compared in quality and other respects very favourably with iron ore which was already being worked commercially and economically in Africa.

There had also been discovered in Sierra Leone, as well as in the Gold Coast, some platinum, which, although small in quantity, was, according to Mr. Kitson, well worth further investigation.

"I propose, therefore," said he, "with the sanction of the Secretary of State, that in the Budgets of next year and the following years, there shall be established in Sierra Leone a small Geological Department, which shall follow up these tentative discoveries in greater detail. The amount required will be very small, and even if—which I don't believe—our revenue falls, I consider that such an expenditure, say £2,000 or £3,000, will be a form of insurance, which it is not only desirable but incumbent on the Government of Sierra Leone to undertake. (Applause.)

"I may add," said he, "that Mr. Kitson estimates there must be at least a million tons of ore available, and in all probability a good deal more."

Mr. Norman Melland, C.B.E., submitted "The West African Trade," which was responded to by Mr. Thomas Welsh.

"Our Guests" was proposed by Mr. L. M. Sharp, and replied to by Professor D. B. Blacklock, M.D., D.Ph., D.T.M. (Director of the Sir A. L. Jones' Research Laboratory, Sierra Leone).

LIBERIA DOES NOT SANCTION HUDSON LOANS

Official advice having been received from the Secretary of State, Edwin S. Barclay, by Dr. Ernest Lyon, Liberian Consul General, to the effect that the President of the Republic of Liberia has been informed that Oscar Hudson, Liberian Consul at San Francisco, Cal., has given official countenance to the flotation of loans for Liberia, we are thereby instructed to inform the public that Consul Hudson is unauthorized and that his efforts are without the sanction and authority of the Liberian Government.

Further, that the Government of Liberia is not responsible for losses which persons may sustain in any transaction in reference to this matter. The public will therefore take notice and govern itself accordingly.

Herald 10-30-26

Commonwealth

Baltimore, Md.

ABYSSINIA MAKES NEW LEAGUE PLEA

Tafari's Two Articles Are Violated.

BY ALBIN E. JOHNSON.

GENEVA, Oct. 23.—Abyssinia has placed before the League of Nations a new question—which promises to become a companion piece to Ireland's famous skeleton in the closet regarding the equality of league members—in a note to the secretariat asking that Abyssinia's interpretation of the Anglo-Italian "spheres of influence treaty" be officially affixed to the league's treaty register.

Replying to the secretary general's request for additional information as to what Ras Tafari, the Abyssinian regent, wanted the league to do with his original protest, he reviews in a cleverly worded document his original thesis that the British and Italians, in the first place, had no right to enter into a treaty regarding the territory of a third party, and, secondly, that the treaty is a violation of both Articles 10 and 20 of the league covenant.

Thereupon Ras Tafari recapitulates directly Sir Austen Chamberlain's interpretation before the House of Commons that it was not intended in any way to coerce Abyssinia and that the African kindsom was free to make decisions unimpeded by outside pressure.

The request that this statement be attached to the treaty series creates an entirely new situation, in which the third party in a treaty negotiated by two outside parties injects officially its interpretation of the document. At least it makes a matter of record the third party's unchallengend interpretation.

Sir Eric Drummond, the secretary general, who probably consulted legal experts of Italy and Britain before replying, has informer Abyssinia it is impossible to register a unilateral document along with treaties, although there is possibly a precedent in the Anglo-Irish treaties, with which interpretative documents submitted by both Dublin and Downing Street were printed in the official treaty series.

The legality of Drummond's refusal, which is softened by an offer to circulate the Abyssinian documents to all members of the league and make suitable reference in printing the treaty series containing the Anglo-Italian Exchange, notes the agreements could be challenged.

Taking direct exception to the Mussolini-Chamberlain pact, Ras Tafari says:

"Abyssinians very naturally were troubled by learning that two great powers had come to an understanding as to their course of action toward a friendly country, which, like them, is a member of the league, without informing that country in advance. They interpreted this action as indication of their intention to combine to exert pressure upon it in order to obtain economic advantages if Abyssinia should consider its interests dictated that those advantages would be withheld.

Ras Tafari continues that such a viewpoint as Abyssinia held was justifiable under circumstances which constituted an indirect threat against its "secular territorial integrity and political independence, which, under Article 10 of the covenant, both Italy and Britain had undertaken to respect." Satirically he states:

"In our view they had no right to contract such an agreement, but as they had of course no intention of violating Article 10 of the covenant their agreement could have no legal force and in our regard is null and void."

Ras Tafari declares Abyssinia's fears would have been abated had not Italy and Britain gone a step further and notified Addis Ababa (the Abyssinian capital) simultaneously of their agreement. "This concert notification," he says, "could only be interpreted as the first symptom of an intention to exert pressure which Abyssinia from the outset thought it detected in their action."

Then he recapitulates Chamberlain's explanation to the Commons and demands their incorporation in the treaty series. While it is believed the Abyssinians, who have manifested astounding political sagacity for a black kingdom in the jungles of Africa, will let the matter rest, there is still an opening for raising the issue again left by Drummond's partial acquiescence of their wishes. However, the documents in their case can be resurrected any time the British and Italians try to carry out any coercion.

LIGHT ON PREHISTORIC AFRICA.

Archæological Expedition's Discoveries.

Light has been shed on prehistoric Africa by the discovery in the Zululand high veld of ancient stone implements. From these it is possible to prove the existence of six different cultures of stone implements, the most ancient of which are illustrated at a depth of 24 feet below the earth's surface. The structure of the deposits makes it conclusive that there have been, since man existed in this part of Africa four alterations of steppe and desert climate and that men lived here in the diluvial period. An archæological expedition, consisting of Professor Lebzelter of Vienna, Dr. Kusters (the excavator of the Qudeni Bushman cave), and Mr. Bayers, is now at work in this region.

CANADA AND IRELAND JOIN SOUTH AFRICA IN DEMANDS ON EMPIRE

Virtual Independence, Though Still in Empire.

HERTZOG'S DECLARATION

Delicate Issue Arises at Imperial Conference.

"RIGHT OF WITHDRAWAL"

"We Want the World to Know We Are in the British Empire of Our Own Free Will and Can Withdraw at Any Time When We Decide It Is No Longer to Our Interest to Remain," Says South African Delegate.

BY JOHN STEELE.

(Copyright, 1926, by the Chicago Tribune.)

LONDON, Oct. 23.—South Africa is going to insist on the imperial conference adopting a clear definition of the essential independence of the constituted states of the British empire, and she will have the support at least of Canada and Ireland. She anticipates no real difficulty in securing it, although it may be difficult to frame a form of words which will express the anomalous position of the British empire in the international organization.

I had a talk today with one of the leading members of the South African delegation, in which the South African tried to make clear the position of Gen. Hertzog, South African premier, in demanding "international recognition of the independence of South Africa," and at the same time remaining inside the British empire.

What South Africa wants is a resolution of the conference clearly stating that the various states are independent sovereignties and directing Great Britain to so inform the nations of the world through its diplomatic representatives. Whether the nations of the world accept the statement and grant recognition is not a matter with which the South Africans at present are concerned.

"We have no intention of leaving the British Empire or British commonwealth of nations, as I prefer to call it," said the South African delegate. "It is to our interest to remain a member but we want the world to know we are there of our own free will and can withdraw any moment we decide it is no longer to our interest to remain. We believe we are freer inside the British commonwealth of nations than we are inside the League of Nations. As members of the League of Nations we are obliged to do certain things in certain events, but in the commonwealth we have no obligation to do anything we do not find in our interest.

Right to Conduct Own Business.

"We want the right to be internationally recognized to conduct our own business with other nations where we alone are affected. For instance, some time ago America raised the point about preferences in mandate territories in Southwest Africa. She raised it through the British foreign office, which communicated to us through the dominions office. We replied that if America has anything to say to come and say it directly, but in the end it was decided that as the British had begun and half carried through the negotiations, it was all right for them to finish.

"We anticipate no trouble in obtaining the declaration we want. Lord Oxford and Asquith, Andrew Bonar Law, David Lloyd George and Stanley Baldwin all have said in effect that we are free, independent nations and they cannot refuse to repeat it to the world. They may add a rider that at the same time the British Empire remains a unit for most purposes. We do not object to that if it saves the British prestige. We are not leaving the empire. We only want our positions in it defined."

The statesman illustrated his objection to the present position by citing the case of the Locarno treaty.

"Here was a case in which Great Britain alone was interested as a European power and quite properly she made a treaty affecting only herself. What we object to was her action expressly exempting us from responsivility unless we accepted it. That was wrong. It should be recognized that we have no responsibility for the British treaty unless we are expressly included."

ABYSSINIANS FIGHTING BACK IMPERIALISM

Charges Before League, Nations Entered Into Pact Without Consulting The Africans

By Albin E. Johnson

NEW YORK, Oct. 27. (Special Release).—Abyssinia, the little African country, has placed before the League of Nations a new question—which promises to become a companion piece to Ireland's famous skeleton in the closet regarding the equality of League members—in a note to the Secretariat asking that Abyssinia's interpretation of the Anglo-Italian "spheres of influence treaty" be officially affixed to the League's treaty register.

Replying to the Secretary General's request for additional information as to what Ras Tafari, the Abyssinian Regent, wanted the League to do with his original protest, he reviews in a cleverly worded document his original thesis that the British and Italians, in the first place, had no right to enter into a treaty regarding the territory of a third party, and, secondly, that the treaty is a violation of both articles 10 and 20 of the League Covenant.

Thereupon Ras Tafari recapitulates directly Sir Austen Chamberlain's interpretation before the House of Commons that it was not intended in any way to coerce Abyssinia and that the African kingdom was free to make decisions unimpeded by outside pressure.

New Situation

The request that this statement be attached to the treaty series creates an entirely new situation, in which the third party in a treaty negotiated by two outside parties injects, officially its interpretation of the document. At least it makes a matter of record the third party's unchallenged interpretation.

Sir Eric Drummond, the Secretary General, who probably consulted legal experts of Italy and Britain before replying, has informed Abyssinia it is impossible to register a unilateral document along with treaties, although there is possibly a precedent in the Anglo-Irish treaties, with which interpretative documents submitted by both Dublin and Downing street were printed in the official treaty series.

The legality of Drummond's refusal, which is softened by an offer to circulate the Abyssinian documents to all members of the League and make suitable reference in printing the treaty series containing the Anglo-Italian Exchange, notes and agreements, could be challenged.

Race Problem - 1926

Africa

THE NEW CONSTITUTION OF THE GOLD COAST.

It is a matter for great regret that there have appeared so much dissatisfaction and suspicion over the New Constitution of our Sister Colony—the Gold Coast, as could be gleaned from the weighty utterances of that patriotic genius—the Honourable Casely Hayford which we have been publishing in our past issues. That the provisions of the New Constitution appear to strike at the root of the National customs and etiquette of the people, calculated to up-turn their settled policies in the regulation and maintenance of their National affairs, calls for some further consideration from the Colonial Office with a view of stamping out in time anything that might in the future bring about some grave complications. But how could there have been arising such frequent contentions and differences between Government and the people, this is June 26 that short-sighted and unreasonable policy—that policy of expediency, by which we find, in spite of the personal contact which distinguished Representatives of the British Government have effected with the people, the Colonial Office is still determined to treat the representations of Educated Africans with indifference, if not with contempt. It appears to us that the situation is being reckoned on the basis, how far and to what extent are the people able to resist by means of brute force such wilful and contemptuous encroachments on their rights? By ordinances, every weapon of warfare has been removed from them, by a short-sighted diplomacy, the forces of disintegration are determinedly set on to maintain a permanent state or division amongst the people; these having been secured, it is concluded that there can be no danger here, nothing to be apprehensive of, the inroad into the soul of the people could be made, their sacred shrines violated and their rites and customs prostituted. We ask, could this be sound statesmanship?

We confess the whole situation bristles with formidable difficulties particularly in a place like the Gold Coast, with such peculiar National customs and state ettiquitte But it is for reasons such as these that we think some consultation with the educated representatives of the people would have shown the way to true and sane diplomacy. If the Gold Coast is ripe for the enjoyment of the Franchise, such as has been conceded to Sierra Leone and Nigeria; why may not the people have it? particularly as they had been assured that though last, yet when the terms of theirs would be disclosed, they would be found to be the best, the most liberal; but now, the whole thing has become a matter of bitter disappointment to the people. There is nothing for it than that the British Government must have to change its out-look, and therefore its attitude towards these growingly important Dependencies. We are certain that the way out of the difficulty does not lie in making targets and marked men, those whose love and passion for their country compel them not to be quiet when wrongs and injustice are being done to their people and country; nor should there be any consolation when by some way or other, one and another of these champions are snatched by forces other than those prescribed by the canons of Justice and fairplay and dragged to the dust of contumely and disgrace. That will not matter; others will step forward to carry out the work of national or racial deliverance.

It would only be settled when the recognition is given to the cause of right and truth, whosoever the people may be. The sooner this is realised the better would it be for all concerned; because whatever may be done, the final word, the final issue, rests not in the Councils and Conclaves of Earthly Potentates. Let us never forget this. Meanwhile, we bid good cheer to our co-patriots, the Hon. Casely Hayford, M.B.E., and his associates in their struggles for the rights of their Race and Country.

remained to be done, and the Bishops would meet again in October.

Approval was given by the Church Assembly to the measure which is to provide pensions for the Archbishops and Bishops. On the measure becoming law, the Archbishop on retiring would receive pensions of £1,500 a year, and the Bishops of London, Winchester and Durham £1,000 each, and the remaining Bishops £800 each.

On the Church Assembly Budget for ensuing year, the sum of £30,000 is allocated for the training of new candidates for the ministry.

Bishop Taylor Smith who will be visiting his old diocese (Sierra Leone) this year, speaking at the Annual Conference of the Church of England Men's Society at Sheffield said, that in the past Christian, had been too much like logs, only moving when they were, dragged too much like wheelbarrows, only moving when they were pushed, or too much like sponges which absorbed everything and gave only when they were squeezed.

Wesleyan Methodist.—Rev. Amos Burnet, one of the General Secretaries of the Wesleyan Missionary Society, and an ex-President of the Wesleyan Conference has just returned to England from a tour of inspection of the Wesleyan Churches in South Africa over which he has the oversight. Amongst other things he remarked that most people are not aware of the size and importance of the Wesleyan Methodist Church in South Africa. In point of numbers, it now stands at the head of all the English Churches labouring there, and from the last Government Census, taking all races into account, the figures reported are as follows:—

Wesleyans 840,991; Anglicans 714,085;
Presbyterians 190,896; Roman Catholics 143,254
Salvation Army 4,114.

On the European side since the last census was taken Wesleyans have increased in South Africa by 25 per cent, Anglicans 15 per cent. and Romam Catholics 13 per cent.

The United Committee which met at the Central Hall, Westminster for the union of the Wesleyan, Primitive and United Methodist Churches decided to recommend to the three Conferences to declare in favour of the Union. The Primitive Methodist Conference which met in Manchester on 9th June decided by 167 votes to 26 favour of union. The United Methodist Conference which met at Nottingham on 6th July, also decided by 265 votes to 14 in favour of union. The Wesleyans are the predominant party and the Wesleyan Conference which meets at York on 14th July will make a momentous decision. Methodists in all parts of the world are therefore anxiously awaiting the decision of the Wesleyan Conference at York.

United Methodist.—The United Methodist Conference commenced its sittings in Wesley Chapel, Nottingham, on the 6th July, under the Presidency of Rev. Henry James. In the evening a Civic Reception and Garden Party was given to delegates attending Conference by the Mayor and Mayoress of Nottingham.

The Conference Blue Book contains 268 pages of resolutions, statistics, reports, balance-sheets, Conference agenda, and appendices which give the whole of the proposed Methodist Church Model Deed, also the Bill to be laid before Parliament to authorize the union of the Wesleyan, Primitive and United Methodist Churches.

On Conference Sunday, 11th July, services will be conducted in 172 churches in Nottingham and neighbouring towns by Ministers and Lay Delegates of the Conference, and the Conference mid-day sermon will be preached by Rev. J. T. Brewis, B.A., B.D., Principal of the United Methodist College, Manchester.

The Foreign Missionary Committee propose making Tikonko as the Head Quarters of the Mendi-Mission in the Sierra Leone Protectorate. Already the mission owns fifty acres of land in Tikonko, and as a mission centre, arrangements are on foot for erecting suitable buildings there. It is hoped that a medical mission staffed with fully qualified Doctors and Nurses as is done in China may also be established there.

SOUTH AFRICAN NATIVE FARMERS' CONGRESS

The first official conference of the South African Native Farmers' Congress took place at Lovedale on Thursday evening 1st July, 1926, when there were seventeen delegates present repesenting the following ten Associations: Ama Ndlambe, Healdtown, Mt. Ayliff, Lusikisiki, Kieskama River, Peddie, Xalanga, Natal Catholic, and Herschel. Two other associations, Nyandeni and Tsolo had responded to the Acting Secretary's invitation but had sent no delegates, while the Transkei Union included six distinct branches, Tsomo, Nqamakwe, Butterworth, Idutywa, Kentani and Willowvale represented by Messrs. H. Bikitsha and M. S. Mvinjelwa. The other delegates were Messrs. Ngcenge and Mqayi (Ama Ndlambe), S. Fikeni (Mount Ayliff), C. Sigila and G. Njokweni (Healdtown), S. Mda (Lusikisiki), S. Peteni and D. D. T. Jabavu (Kesikama), K. Marambana and Kuse (Peddie), R. Tsengiwe and Mrwetyana (Xalanga), B. Tlale and J. Moleko (Herschel) and Fr. B. Huss (Natal). The total membership represented was 1,400 and the funds £1 000. The Secretary had invited thirty three existing associations, the maximum possible delegation being sixty-six. Mr Peteni was elected to act as chairman while Mr. D. D. T. Jabavu was Secretary. The draft constitution was discussed and the following alterations were made:—1. In clause one and throughout the constitution the word 'Union' was changed into "Congress." 2. In clause two the word "members" was altered into "delegates" 3. In clause four the number of the quorum was changed from "four" into "six." 4. Clause ten was referred back to the branch associations for consideration, as it dealt with the difficult problem of finance and it was requested that reports and recommendations be submitted at next conference. The remaining clauses were approved and passed without discussion. The question of the representation of the Transkei Union was discussed and referred back to the Union.

In accordance with the new constitution the following office bearers were unanimously elected:—President: Mr C. S. Sakwe; Vice President: Mr. S. Peteni; Secretary: Mr. D. D. T. Jabavu; Vice-Secretary: Mr. G. Njokweni Each association must send to the Secretary the name of its representative who shall serve on the committee. It was agreed that the Secretary Mr. Jabavu should act as Treasurer for the year until some funds accrue. Mr. Sakwe thereupon took the chair amidst applause. An interesting lecture was then delivered by Fr. B. Huss on "People's Banks" after which the conference adjourned for the day.

Next evening Friday 2nd, 1926, the Congress re assembled and Mr. Mrwetyana paid in one pound (£1) on behalf of the Xalanga association. The Secretary announced that he had spent £2 out of his own pocket for printing invitation circulars and for stationery and put the question of his re-imbursement to the Congress. Towards this, 1/- was donated by Mr. P. Mama from the audience and Fr. B. Huss subscribed 5/-. It was agreed after some discussion that the branches of the Congress send contributions of 5/- each or more to meet this and other future initial expenditure necessary during the foundation period of the Congress.

A discussion ensued upon Fr. B. Huss' lecture and this was followed by vivacious addresses by two Demonstrators: Messrs Ngqengelele and Stanford Sonjica, with questions and answers. The subject of Native village industries was also briefly discussed.

It was agreed that the next conference should be held at Cala (Tembuland) at the invitation of the Xalanga delegates at a date to be announced by the Secretary, the

d te to be about June 1927. The conference then concluded its sessions.

The Prime Minister's Proposals.

[By E. Mdolomba.]

In discussing such vital questions it is the duty of every advocate of Christian truth, to do his utmost to maintain the connection of intellectual life. Christian intellect has in our days undoubtedly attained a degree of enlightenment. Surely of all questions which can agitate an age the polictical questions must be those which most deeply concern the people. 8-3-26

1.—There are only two views in deciding an issue of this kind: the Christian view and non-Christian view and no middle course. Therefore it is the duty of every one to be rightly informed concerning these antagonistic views. So that he must take up a conscious position with respect to them.

2.—The Christian view runs thus: God has made of one blood all nations of the earth, that all were brethren, and ought to be united by one common bond of love, that the stranger was no stranger but a neighbour, that we should look not every man on his own things only, but every man also on the things of others, that our life should be a life of service and sacrifice for others, that self surrender, love, are the radical virtues; that one single idea rules the fate of nations, states, as well as individuals.

3. We see this clearly in the British Constitution and in British dealings with other nations:

(a.) In the year 1833 the abolition of slavery.

(b.) In the year 1852 when our fathers as British subjects were granted the Franchise rights without distinction of colour, creed, or race.

(c.) In the year 1906 when Sir Campbell Bannerman granted the Franchise to the Boer republics though in the majority of the white population.

(d.) Cecil Rhodes' formula 'Equal rights for every civilized man South of the Zambesi.' These clearly show that British Sons are jealous of British traditions and Constitution, and their Christian views in ruling the world and especially when great moral questions are at issue—the British principle of justice.

4.—Non-Christian view represents selfishness which is the radical sin of human nature, which begets Colour Bars, prejudice, fear, repression, injustice, wrong and folly. At Malmesbury the Prime Minister said that whitemen must rule South Africa, as if the white men do not rule. Does the Prime Minister ignore the cardinal fact that the natives are an integral part of the population for better or for worse, and had to be dealt with as citizens? His proposals involve the creation of a black commonwealth, instead of a united South Africa. What is wanted is co-operation.

The Prime Minister, who is also Minister for Native Affairs and protector of the Natives in my mind, is doing South Africa, a great disservice to both white and black. Is it a wonder that the natives are beginning to think about being under the Imperial Government like Basutoland the government which gave them rights as British citizens and granted an assegai to protect those rights—the franchise.

5.—With all due respect to the Prime Minister and his party and his boast of 2,001 years of civilisation, we are amazed that there was any necessity that the white man should, through a sense of fear and self-preservation have declared by statute that he has so little faith in himself and that he is able to hold his own by sheltering behind artificial and arbitrary laws.

6.—We are thankful for the compliments paid to the natives by the government that white men cannot compete with natives in labour, without being protected by laws.

7.—The unchanging law of Providence knows no distinction.

The African National Congress

If General Hertzog wishes to ascertain the official opinion of the intelligent section of the Natives of South Africa on his proposed legislation, he will be well advised to consult the decisions made by the African National Congress which sat at Bloemfontein last month. We heartily endorse the sentiments expressed by the Congress and welcome the unanimity attained by all our leaders. 8-6-26

The African National Congress, sent a telegram to the Governor-General respectfully imploring His Excellency to withhold his assent to the Colour Bar Bill (Act) pending further representations to be made by the African National Congress. This resolution was adopted unanimously after an all-night sitting during which several speakers strongly urged that the natives should leave no stone unturned to enlist the sympathies of the churches and the European population in an attempt to resist the enforcement of the terms of the Bill, and that failing satisfaction in the Union that His Majesty the King be petitioned for his intervention to secure the vetoing of the measure.

The Native Congress further placed on record its sense of deep appreciation and sincere gratitude to General Smuts, Dr. Roberts, Archbishop Carter, and the churches for the noble stand they severally made on behalf of the voiceless Bantu peoples against the passage of the Bill through Parliament.

On the subject of General Hertzog's four Native Bills, after a protracted discussion in committee, Congress resolved as follows:—

"That the four Bills recently laid upon the table of the two Houses of Parliament purporting to solve the native problems be now referred to a Select Committee of this House for a careful study of the provisions of the Bills, and make some tangible, helpful and constructive recommendations for submission through the Executive Committee to the next Convention, to be held during the summer vacation, the committee to be empowered to add to its membership, call for evidence, and seek the co-operation or collaboration of the non-European organisations of the country. The views of representative natives on General Hertzog's Native Bills may be summarised as follows: Following the history of General Hertzog's declared segregation policy, they feel that he is inconsistent in his attitude and cannot mean what he says at present. His views have been too often changed, to the bewilderment of the natives. The natives maintain that his famous Smithfield speech, which could be reasonably considered as fair to the natives, is flatly contradicted by his Malmesbury speech on April 9, when he declared that the advancement of the natives was a danger to European civilisation educationally, industrially and politically. The Coloured Persons Rights Bill they regard as an attempt to divide their coloured brethren from them. As for the Representation of Natives in Parliament Bill, they say that they could never agree to the abolition of the Cape native vote in exchange for seven Europeans in Parliament to represent native opinion. The Union Native Council Bill they look upon as calculated to drive the natives further and further away from Parliament, because they already have the machinery for native councils under the Native Affairs Act of 1920, and advisory boards under the Urban Areas Act of 1923. As regards the Natives' Land Act (1913) Amendment Bill, the natives feel that this touches the bedrock of the whole situation. The natives want the measure of 1913 completely repealed, but this is not contemplated by the Prime Minister.

Race Problem - 1926 I.

Africa

Sobhuza's Appeal Dismissed.

IMPORTANT JUDGMENT BY PRIVY COUNCIL.

Powers of the Crown.

Cannot Divest Itself of Making Orders-in-Council.

London, April 15.—The Judicial Committee of the Privy Council has dismissed the appeal of Sobhuza, Paramount Chief of the Swazis Lord Haldane delivered judgment in the presence of the Lord Chancellor (Lord Cave) and Lords Parmoor, Phillimore and Elangsburgh.

He said the question their Lordships had to consider was whether the conclusion of the Court below that an Order in Council dated November 2, 1907, was valid, was right in point of law. They are precluded from entering into any topic policy.

His Lordship reviewed at length the history and circumstances of the case and the principle of constitutional law applicable to Protectorates

THE POWER OF THE CROWN.

He said they had come to the conclusion that it was impossible to maintain the argument submitted for the appellant, namely that the Crown had no powers over Swaziland except those which it had under the Convention, and those it had acquired by conquest of the South African Republic.

The limitation in the Convention of 1894, on interference with the rights, laws and customs of Natives, cannot legally interfere with the subsequent exercise of the sovereign powers of the Crown' or invalidate subsequent Orders in Council.

But if this be true it makes an end of the appellant's case, for the Order in Council of 1907, after providing for power to set apart certain lands in Swaziland, the subject of concession by Paramount Chief, enabled the High Commissioner to acquire the remaining land deal therewith.

THE CROWN'S JURISDICTION.

He therefore had full power to make the Crown grant of March 16, 1917. The power of the Crown to enable him to do so was exercised, either under the Foreign Jurisdiction Act or as an act of State which could not be questioned in a law court.

His Lordship emphasised that Orders in Council issued under the Foreign Jurisdiction Act made jurisdiction acquired by the Crown in a protected country, indistinguishable from what might be acquired by conquest, and this view was supported by reference to the cases of Sekgoma in 1920, and Southern Rhodesia of 1919

The Crown could not, excepting by Statute, deprive itself of the freedom to make Orders in Council even when these were inconsistent with previous Orders

As the question involved concerned constitutional issues and far-reaching pubic interests, their Lordships advised that there should be no costs of appeal. —Reuter.

The Old Transvaal Days.

The Colour Bar Bill passed into an Act by a majority of sixteen on the fateful Black Wednesday of the 12th of May, 1926 when the Parliament of South Africa once more besmirched its name by registering a law that is repulsive to the conscience of all modern civilisation.

In calling upon the joint sitting of the Senate and the House of Assembly to pass the bill into law, the Minister for Mines and Industries, Mr. F. W. Beyers who was entrusted with the executioner's work of hanging the black race on the scaffold of European Self-Preservation, admitted that he had thrown away to the four winds of heaven all moral scruples and was acting as he did in order to save white civilisation from African barbarism in accordance with the Krugerian principles of the "Old Transvaal Days!"

As Natives we breathlessly followed the reports of the historic debate in an endeavour to discover if there was any economic justification for the rushing through of such a craven bill outside of the promised comprehensive scheme due from the Premier, and we confess we could not find any justification. On the contrary, there continually loomed before us the cryptic utterance General Hertzog made recently at Malmesbury, that "The white man *must govern* this country."

We were made to realise that the white man of this country, in so far as he was led by General Hertzog backed by the Labour Party and the Dutch, Reformed Church, was determined to use ruthlessly all the Governmental power in his hand not only to smother the black man in political voicelessness but to repress him in economic opportunity to earn an honest civilised living.

We are thankful to know that this is not an agreed policy by the entire white population. The South African Party which is composed of Englishmen and the best element of the Dutch is on our side. All the Churches except the Dutch Reformed Church are ranged on the side of injustice.

General Hertzog has won the day by virtue of a steam-roller majority and by sheer brute force against voiceless Natives. It is a Pyrrhic victory; for he has gained the victory but lost much in Parliamentary etiquette, moral vindication in his cause, and international steem in the eyes of all civilisation.

As a Minister for Native Affairs he has touched the nadir of unwisdom in applying to the whole Union the discredited policy of repression that led to the disruption of the old Boer Republics.

"I do not like the expression "that the Government is "out to repress the Natives" said he in Pretoria last December before the annual Native Conference, and yet all his Native legislation proves the very opposite of that pious exhortation.

The Transvaal regime has been definitely adopted as their policy in regard to the Natives by the present Pact Government of Nationalists and Labour—a Labour Party woefully untrue to British principles of justice.

Whatever be its triumph at present we are convinced by past history that the days of such a policy are numbered, and that its nemesis is as inevitable as day follows night.

General Hertzog has deliberately sown the seeds of mutual hatred between all classes and races in South Africa, between the English and Dutch Churches, between black and white and as between the ruled and rulers. The mischief has been light-heartedly committed for immediate material gain and political position, but its reparation may take generations of racial antagonism, political strife and economic retrogression.

Professor Kerr's Report on Fort Hare.

[continued]

PREPARATORY SCHOOLS.—In 1916 there was only one high school outside of the College preparing pupils for entrance to Fort Hare. Now eleven institutions have organized junior high school departments and in a year or two we may look for a notable increase in the numbers of those entering at Junior Certificate stage. This development of a Native and Coloured High School system in the Union is very gratifying. In some quarters however, there is a disposition to force the pace and to hurry the development of the schools forward to matriculation at once. In my opinion, this would be a mistake at the present juncture, as the rate of absorption of these comparatively highly qualified students is bound to be slow, and the College will have sufficient accommodation for some years to come to meet all probable demands for them. We shall be glad to give up all sub-matriculation non-technical classes when the number of post-matriculation students is sufficiently large to occupy the hostels and other College buildings that have been provided, and when the fees of the real College students can maintain the level of our grants on a plane adequate to provide for our staff, but in my opinion this will not be accomplished before the end of the second decade of our existence. Whether the abandonment of matriculation classes is to be accomplished gradually or at a stroke is a matter for discussion and arrangement with the Provincial Education Departments. Meanwhile a glance at the graph of our post-matriculation enrolment will suggest that the premature disbandment of our senior high school department will leave us with an expensive plant not utilised to anything like its capacity. On the other hand, if we have to maintain a senior high school in competition with others throughout the Union, there is bound to be a waste of public funds available for Native education.

UGANDA COTTON INDUSTRY.

The growth of the industry has been so rapid that some errors have naturally been made. Chiefs in some parts have become too avaricious, and their relations with the peasants in regard to cotton-growing form a very serious problem which is now being considered by the Governor. This Mr. Himbury in his report on the cotton industry of Uganda to the British Empire Cotton Growing Association.

To my mind, he adds, the outlook for the future is good. We shall have fluctuations in crops and in prices, and although the climatic conditions this season have not been good—and the possibilities are that the crop will not equal that of 1925—a steady increase in the future may be expected. The policy to-day should be one of increasing the production per acre without increasing the acreage. I do not think it unreasonable to suggest that it is quite possible to increase the yield by 30 to 50 per cent. in most places without planting a single additional acre. When this is done, further knowledge will be available, and the grower can then extend his area. Additional transport should also be available, and the industry can go ahead until it arrives at the half million bale mark—which will be its goal for some time.

There is undoubtedly a scarcity of labour in Uganda, which is rather to be expected where an industry, such as cotton, has become so popular, because of the amount of money made by its cultivation and sale.

African World 6-19-26

OUR UGANDA NEWS LETTER.

A CRISP COMMENTARY ON CURRENT EVENTS.

(*"African World" Resident Correspondent.*)

KAMPALA, May 27.

By the time these lines reach home there is the possibility that the strike will have taken second place to something more new, if nothing more serious has happened. Whilst the general public of Uganda followed with interest the cables which arrived, cables which held no other news save that immediately connected with the stirring events at home, we were not likely to be greatly effected here, no matter how serious it became for some little time anyway.

So far as food and such like things are concerned, the natural resources of Uganda are self-sufficient for the day. No doubt the native, ever watchful for a chance to increase his revenue by whatever means, would soon have attempted to double prices, even though it is well known that there could not be any justification for it. But with the return of normal conditions at home all chance of his doing this now with impunity are lost.

In many ways, of course, the continuation of the strike would have meant disturbance of the even tenour of our ways here, the principal one at the moment being the fact that the cotton mills of Lancashire might not want any cotton for a while, and though a fair share of our lint finds its way to India, for all that, old England counts now and again. Nevertheless, we are all anxious that a satisfactory and lasting settlement will result, and that something less drastic than a general strike will serve in the future to settle industrial disputes.

Cotton Position.

Nothing very heartening can be said of cotton. We are having a bad time as times go, and its influence has been felt. Mostly used to good seasons, besides good prices, we are having a taste of the reverse in both instances now.

In the first place, the weather conditions have been bad. One can say that it has rained here almost continuously since December last. It has rained so incessantly that our roads, otherwise of the best, have suffered so that we have not known them to be in such a condition for years. But that is remediable. What concerns us most is that the cotton crop, which is our very life-blood, as it were, has suffered exceedingly, and this, coupled with the falling price of the market at home, not necessarily because of the strike, has hit us harder than we care to admit.

We are all delighted to welcome back Mr. Hattersley, the guide, philosopher, and friend of the natives. When Mr. Hattersley ceased to be manager of the firm with which he was connected, he left Uganda, and most people thought he had gone for good. Mr. Hattersley, however, has returned as the Mengo Planters, Ltd., which has been taken over by the firm for which Mr. Hattersley worked at home after he left Uganda. With his advent many changes have been made in the firm, and one of the principal ones is that in future, so far as is possible, nothing is to be stocked that is not British or of British origin. Many, many folk are pleased to see Mr. Hattersley once more in harness, and, as I have said, he is almost as a god to the natives.

We are not to have as good a cotton season this year as that of last year. In the first place, the weather conditions have been much against us, in that rain has been continuous during the whole of the ripening stages, and the price of the raw material has been such that the native is dissatisfied. Naturally, trade is dull, and the native does not seem inclined to spend whatever money he has made on his depleted cotton. What next season will be like as regards planting, no one knows, but we do know that we will not have 75 per cent. of the crop of last year, which was almost 200,000 bales.

Many New Businesses.

Many new businesses have been started within recent times in Uganda. Kampala and Jinja townships have practically doubled in size, and building has been going on with such feverish haste that bricks are at a premium, and corrugated iron sheets and cement could not be had. Timber, also, has gone up in value, and so great is the demand for this that we have had to import it from Kenya. Despite the slump in trade, consequent on the decrease in the quantity of cotton and the fall in price, there is money to be made here for the persons who are willing to take off their coats and get into work.

The prices charged by the natives for locally grown and locally produced material of whatever kind which is for consumption in the country are still soaring. Why this should be so, when everything else almost has a tendency to fall, would puzzle the wit of man to explain. Of course, the native takes no cognisance of anything or anyone. He goes blissfully on demanding, demanding, and is surprised when he finds that the market price of cotton is decreasing. The only thing which seems to soar outside what the natives has to sell is rent; and this has gone up as high as 100 per cent. in many instances.

Cost of Living.

But rents have nothing to do with the natives. He still lives in a hut, except the better class; but the better class not being gardeners or fruiterers, they cannot be accused of putting up prices. The cost of living here has gone up at least 100 per cent., and that there is no justification for it most consumers admit.

Labour throughout the country is considerably better owing to the concerted action taken by the Government and the public to import labour to the busy centres from the borders. Some of the labour is quite good, but a lot of it is almost worthless. We have got to make the best of it, however, and that ends it. There is now plenty for the plantations, but the town labour is not too satisfactory.

WEST AFRICAN ECHOES.

The Chief Abolitionist.

The name of William Wilberforce lives in history as the leader of the greatest philanthropic movement the world has ever seen. For years he and his band of fellow-lovers worked and struggled for the liberation of a race with which they had no tie save their common humanity, in a cause which could bring them neither wealth nor worldly honours, while it drew upon them the enmity and hatred of a powerful party interested in maintaining the evil which they combated. The only rewards they could expect were the consciousness of having purged the world of a cruel wrong, and the fervent, though unheard, blessings of the poor slaves whom they had released from chains and rods and the hopelessness of an irremediable captivity. To his contemporaries Wilberforce was much more than the chief opponent of the slave trade. His fame did not come to him because he was the leader of that powerful and energetic party in the State; its leadership came to him because of the position he held in public life and in the estimation of public men. It was because, by his character and abilities, he already held a high position in society and in Parliament that he was invited to lead the fight, and he commanded attention because he was not a narrow fanatic, with his mind absorbed by one idea, but a many-sided man of the world taking an active part in many phases of the national life, holding his own among the most gifted, and outshining all by the sweetness and purity of his private life.

African World 6-19-26

His Youth.

Inheriting at nine years of age a fortune from his father, a leading citizen of Hull, and another a few years later from an uncle, Wilberforce was exposed in his youth to all the temptations which assail young people of wealth. The sweetness and strength of his character defeated the efforts of those who should have been his mentors to induce him to surrender himself to the idleness and profligacy of the gilded youth of the time. When, at the age of seventeen, he was sent to St. John's College, Cambridge, he records: "If ever . . . ppened to be studious they (the Fellows of the College) would say to me, 'Why in the world should a man of your fortune trouble himself with fagging?'" He was quick enough to do well in classical examinations, and his hospitality—there was always a great Yorkshire pie to which all friends were welcome in his rooms—and social charm made him popular among his fellow students. On attaining his majority he decided to give up business and to take up a parliamentary career, and was elected member for his native city at a cost of over £8,000. On going up to London his wealth and wit at once gained him favour in the highest society of the day. He became a member of five clubs, in one of which he met Pitt, and their college intimacy ripened into a firm and lifelong friendship. Pitt had rooms in Wilberforce's house at Wimbledon, the two were on the most confidential terms, and Wilberforce supported his friend faithfully during his struggles until he became Prime Minister in 1784. On the dissolution which followed, Wilberforce was chosen as member by both Hull and Yorkshire, and elected to sit for the latter, where his success was the result of a revolt against the great county families whose two nominees polled fewer votes between them than were cast for him.

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In Parliament.

Ever since his first election he had been active in Parliament, supporting Pitt in most of his measures, including the impeachment of Warren Hastings, in which the sufferings of the Indian people made a strong appeal to his humanity. In the session of 1786 he carried through the House of Commons a bill to provide that the bodies of all felons, as well as those of murderers, should be given for dissection and that women convicted of certain crimes should be hanged instead of being burned, but it was rejected by the House of Lords. The ferocious sentence remained part of the law of England for another twelve years, but public sentiment had moved so far by 1798 that the last woman who was sentenced to burning was strangled and only her corpse was committed to the flames. (The law was repealed in the next year.) At this time he was not the leader of a group which had under consideration changes in the criminal law, which was at that time included over two hundred capital offences, and he might have anticipated Romilly's and Mackintosh's reforms by some years if his attention had not been diverted to other subjects. He obtained a "Royal Proclamation Against Vice" in June, 1787, work of others, who saw in him an ideal leader of a cause which appealed to men's better instincts and needed a champion in without fear and beyond reproach. His

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Thomas Sharp, Granville Sharp, Clarkson and other opponents of the slave trade which had already attracted his attention. In 1787 a Committee was formed to carry on the work, and Wilberforce agreed to take up the cause in Parliament, but did not become a member of the Committee till 1794.

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African World 6-19-26

Race Problem – 1926 II.

Africa

wealth raised him above the imputation of sordid motives; his high principles were known and respected by all. In public life his singular charm made him popular with political opponents, and gained for the supporter of Pitt the friendship of Pitt's great opposite, Charles James Fox. In social life the same qualities enabled him to take the part of moral censor without moroseness, and to show that religious earnestness was compatible with gaiety and sociability. He stands out in the memoirs of the coarse and licentious society of his day like The Lady among Comus's ribald crew—pure, serene, gracious and unstained. In Parliament his abilities were recognised. He had the ear of the House and was listened to with attention and pleasure in an assembly notoriously intolerant of dullness, and nurtured in the great tradition of the eloquence of Chatham and Burke. Among the orators of his time, Pitt, Fox, Sheridan, Wyndham and their like, he held his own by his graceful figure, musical voice, and the wit which made Madame de Stael pronounce him to be the wittiest as well as the most religious man in England. He exercised still greater influence through the esteem in which he was held by all the leading personages of his time, for, as he wrote to Mrs. Hannah More, "You know enough of life to be aware that in parliamentary measures of importance more is to be done out of the West Coast just at present, but, on the other hand, imports were heavy during the past month, exceeding 10,000 tons. Consignments come in fully, but were well received by buyers, and could all be sold on c.i.f. or ex-lighter terms. Stocks show a further reduction: total sales, 5,000 tons.

Ebony.—Bata: Stocks have suffered no alteration, and comprise some 115 tons, but out of the 50 tons arrived recently per s.s. "Sultan" none has gone to yard, all lots having been sold ex quay and at full prices.

African World 1-9-26

SOCIETY TO STUDY AFRICAN LANGUAGE

An Association for the Study of African Languages is projected, according to J. Withers Gill, writing in the British empire supplement of The Outlook of London of Sept. 4, and the work of such an association he holds could not fail to throw light upon African psychology.

"The conditions under which the mind of a typical African Negro works appear to us in a topsy-turvy light," writes Mr. Gill. "In material matters he is shrewd, sullen and childish; in spiritual matters he dwells in a state of panic. But sit down in a native court of jurisdiction, where the procedure is in the hands of a tribal chief and his counsellors, and where the 'case law' is represented by some oral tradition or more often by a familiar folk tale. You will marvel at the simple, practical justice of the verdict which may frequently be according to what the lion said or the elephant did in some worn-out fable culled from the lore of the folk. How much more genuine and effective is the equity of these judgments than those given under the elaborate procedure of alien courts adapted to a different stage of civilization where a high standard of evidence is imposed! Evidence of this latter character is readily obtained by cajolery or purchase at so much a head. With ease it deceives the European, but not the native judge who knows the mentality of his fellow men. Talk to natives in their own tongue, free from the restraints of official etiquette, and the shrewdness of their arguments and the keenness of their insight into the mental processes of their fellows will astonish you. * * * If the superior person would descend from his pedestal he would learn a lot about African mentality which would profoundly modify plans designed for his moral betterment."

African World 1-9-26

Again, Pot Shots at Africa

WE HAVE already called attention to the vocal reverberations of W. G. Landes, Secretary of the World Sunday School Alliance, who openly chided native South Africans for their "inferiority" complex, decried the idea of amalgamation with other races, and argued that a "working agreement beneficial to both races was the only solution of the 'problem' of the dark continent." It was admitted by Dr. Landes that of the seven million population of South Africa, nearly six million are Africans.

Cape Times 10-2-26

To be accurate, the latest census of South Africa's population shows that it consists of 1,519,488 whites, 165,731 Asiatics, 4,697,813 native blacks and (prepare to weep) 545,548 HALF-CASTES. In other words, native South African blacks have been polluted by a self-admitted "superior" race to the extent that the ravages have left in their wake more than HALF A MILLION HALF BREEDS, the progeny of an avaricious and unconsicionable exploitation, purported to represent the missionary spirit.

Cape Times 9-15-26

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Cape Times 10-21-26

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African World 10-2-26

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Race Problem – 1926 II.

Africa

wealth raised him above the imputation of sordid motives; his high principles were known and respected by all. In public life his singular charm made him popular with political opponents, and gained for the supporter of Pitt the friendship of Pitt's great opposite, Charles James Fox. In social life the same qualities enabled him to take the part of moral censor without moroseness, and to show that religious earnestness was compatible with gaiety and sociability. He stands out in the memoirs of the coarse and licentious society of his day like The Lady among Comus's ribald crew—pure, serene, gracious and unstained. In Parliament his abilities were recognised. He had the ear of the House and was listened to with attention and pleasure in an assembly notoriously intolerant of dullness, and nurtured in the great tradition of the eloquence of Chatham and Burke. Among the orators of his time, Pitt, Fox, Sheridan, Wyndham and their like, he held his own by his graceful figure, musical voice, and the wit which made Madame de Stael pronounce him to be the wittiest as well as the most religious man in England. He exercised still greater influence through the esteem in which he was held by all the leading personages of his time, for, as he wrote to Mrs. Hannah More, "You know enough of life to be aware that in parliamentary measures of importance more is to be done out of the West Coast just at present, but, on the other hand, imports were heavy during the past month, exceeding 10,000 tons. Consignments come in fully, but were well received by buyers, and could all be sold on c.i.f. or ex-lighter terms. Stocks show a further reduction; total sales, 5,000 tons.

Ebony.—Bata: Stocks have suffered no alteration, and comprise some 115 tons, but out of the 50 tons arrived recently per s.s. "Sultan" none has gone to yard, all lots having been sold ex quay and at full prices.

African World 6-19-26

SOCIETY TO STUDY AFRICAN LANGUAGE

An Association for the Study of African Languages is projected, according to J. Withers Gill, writing in the British empire supplement of The Outlook of London of Sept. 4, and the work of such an association he holds could not fail to throw light upon African psychology.

"The conditions under which the mind of a typical African Negro works appear to us in a topsy-turvy light," writes Mr. Gill. "In material matters he is shrewd, sullen and childish; in spiritual matters he dwells in a state of panic. Put sit down in a native court of jurisdiction, where the procedure is in the hands of a tribal chief and his counsellors, and where the 'case law' is represented by some old tradition or more often by a familiar folk tale. You will marvel at the simple, practical justice of the verdict which may frequently be according to what the lion said or the elephant did in some worn-out fable culled from the lore of the folk. How much more genuine and effective is the equity of these judgments than those given under the elaborate procedure of alien courts adapted to a different stage of civilization where a high standard of evidence is imposed! Evidence of this latter character is readily obtained by cajolery or purchase at so much a head. With ease it deceives the European, but not the native judge who knows the mentality of his fellow men. Talk to natives in their own tongue, free from the restraints of official etiquette, and the shrewdness of their arguments and the keenness of their insight into the mental processes of their fellows will astonish you. * * * If the superior person would descend from his pedestal he would learn a lot about African mentality which would profoundly modify plans designed for his moral betterment."

Native Mirror 10-2-26

Again, Pot Shots at Africa

WE HAVE already called attention to the vocal reverberations of W. G. Landes, Secretary of the World Sunday School Alliance, who openly chided native South Africans for their "inferiority" complex, decried the idea of amalgamation with other races, and argued that a "working agreement beneficial to both races was the only solution of the 'problem' of the dark continent." It was admitted by Dr. Landes that of the seven million population of South Africa, nearly six million are Africans.

Amsterdam Courier 9-15-26

To be accurate, the latest census of South Africa's population shows that it consists of 1,519,488 whites, 165,731 Asiastics, 4,602,813 native blacks and (prepare to weep) 545,548 HALF-CASTES. In other words, native South African blacks have been polluted by a self-admitted "superior" race to the extent that the ravages have left in their wake more than HALF A MILLION HALF BREEDS, the progeny of an avaricious and unconsicionable exploitation, purported to represent the missionary spirit.

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Star of Basutoland 8-27-26

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[illegible] pierin[illegible] his hands and feet, rails at us, saying, "If you are sober save yourselves and me against the army of debauchers."

"Essemp" need only be told to have courage and fear the law of his country and teach others to do likewise. He should know that the two malefactors received the due rewards of their deeds justly.

We have already mentioned that "Essemp" belong to the old school

which hinges about him, all the voices of the multitudes that are raised against him and his compatriots are not accepted as forming public opinion.

Again in political affairs of our country we should not borrow much lest we become indebted and bankrupt. We must try and make the ends meet with the means in our hands. The laws applicable in Basutoland are the laws of equity and the principle of determining public opinion is correspondingly so, and it is the correct journalistic view that base its solutions on this principle. It is folly to worry peoples' heads with solutions that are founded on wrong principles. Let United States of America alone and cast down your bucket where you are.

NATIVE AGRICULTURE.

Some time ago, at the suggestion of Mr. E. Proctor, the Chamber of Commerce inaugurated a ploughing competition for natives in the magisterial district of King William's Town. The idea was enthusiastically taken up, especially by those whom it was intended to benefit—the natives. For the purpose of the competition the district was divided up into eight areas, a prize (an agricultural implement) being awarded in each. The competition has taken place and has been a great success. The prizes have been awarded and the names of the winners will be announced and the prizes presented at the monthly meeting of headmen to be held at the Native Courtroom on September 1st. The interest and appreciation of the natives is shown in the fact that 133 entries were received; 28 were received too late to be admitted, while scores of plots were ploughed but not entered for competition, evidently due to some misunderstanding, which will probably be obviated in future similar competitions if such are promoted, as we devoutly hope will be the case. The reception given to this first effort by the natives themselves and the support and co-operation it has attracted from the officials and others deeply concerned in the welfare of the natives should be sufficient encouragement to the Chamber of Commerce to hold further competitions, as well as an incentive to other bodies to "go and do likewise." The essential purpose of these contests is to encourage the natives to adopt better methods in the tilling of their land. To this end the agricultural demonstrators appointed by the Government are doing an invaluable work, and the offering of prizes for competition will serve to dot the "i's" and cross the "t's" of their work. This first competition has had the effect of much more ground being ploughed, and better ploughed, than would otherwise have been the case, and, given a favourable season, the district should return better crops than for many years past. It is disheartening in the extreme to see the paucity and the quality of cultivation in native areas. In their own interest the natives must improve their methods so far as circumstances will allow. In many parts artificial irrigation is out of the question—though this should be undertaken were possible—and the only alternative is better cultivation or working of the soil. This should be encouraged by every possible means and there can be no better incentive than competitions such as that which has been conducted under the aegis of the Chamber of Commerce. In due course the natives themselves will reap the fruit of their labour in connection with the competition, and thus will have tangible proof of the value of better work. We would heartly join the Chamber in congratulating Mr. Proctor and all the gentlemen who have assisted in the project on the gratifying success of their labours, and we should like to see a large and representative attendance when the prizes are formally presented, in order to show the natives that the Europeans have their welfare genuinely at heart.—"Cape Mercury."

International Conference in Belgium.

[*continued*]

The resolution on labour stated that the demands of industrial enterprises may prejudice the healthy growth of Native communities and lead to a disintegration of Native society. Economic as well as christian and humanitarian considerations led to the necessity for a careful enquiry by competent authorities into this question. Forced labour for private purposes was regarded as altogether inadmissible. The Conference was also resolutely opposed to compulsion for public purposes, the only exceptions being when it was required to deal with epidemics, floods, and similar national emergencies, and such reasonable communal labour as was in accord with Native law and custom.

The educational resolution stated that while the formulation and general direction of this matter is a work for Government, the establishment of educational advisory boards is desirable, on which Government, missions, natives, and commercial interests should be represented. Higher education can ordinarily be best undertaken by the Government, whereas the special responsibilities of missions seemed to lie in the sphere of elementary and secondary education, and particularly in the training of teachers. The curriculum should show a complete awareness of the life of the community, and a religious spirit should colour every educational activity. Primary education should be in the vernacular and European languages only be introduced in higher grades.

It was recommended that more attention be paid to the education of women, and the International Missionary Council was asked to appoint a special commission to consider the subject of religious education. In the resolution on Languages, it was stated that there are only 17 African languages in which the books number 25 or over, while over half the African languages only possess five books each. African authorship should therefore be encouraged and more literature in general.

A special committee which has been considering the subject of American negroes and Africa reported that provided such negro missionaries and teachers meet the same test as Europeans, their help should be encouraged, but due regard should be paid to the many delicate situations that might be created in certain areas in Africa.

International Conference in Belgium.

[*continued*]

In all the spheres the best principles of adaptation had to be studied, including the legislative and economic. Sir Frederick also pressed the missionary forces to see how far it was possible to graft their better fruit on the wild fruit of African religious life and custom. He would not exclude a further consideration of the problems of polygamy from this.

The special conditions now obtaining in South Africa continually emerged in the course of the discussions. The statement of a French woman missionary and Professor in Bantu at Paris that the words "colour bar" were untranslatable into the French tongue, and that there was no colour difficulty in French possessions, led to the prompt reply of a Transvaal pastor that he did not believe God had sent Europeans to Africa to marry the native people there, but to raise them to a higher standard of living.

According to Professor Macmillan of Johannesburg University, South Africa was a warning of what the rest of Africa might become. He said that the danger of black swamping white was greatly exaggerated. The solution of the present difficulties was the raising of the standards of living of the Bantu so that he did not compete unfairly with the poor white worker. Dr. Loram said that just as Professor Macmillan was unable to give the whole story in a few minutes, so he, too, could not get present a perfect picture of affairs. The Colour Bar problem, however, is not one that South Africa can solve by himself and without the help of the rest of the world.

By hard work in sectional groups the Conference arrived at a number of resolutions, which were the subjects for discussion on the final day. These dealt with such matters, among others, as labour, land, which was recognised as the crux of the inter-racial problem, the development of home life and work for women, evangelism and the Church, and literature and language.

It was stated that a tenure of land which was absolutely safe was essential to secure peace and good-will among the native communities. It was urged that lands regarding which the rights were clearly delimited should be protected by title deeds and that the areas should be sufficient for cultivation or stock-breeding.

Race Problem – 1926.

Africa.

Lynching in the United States is slowly disappearing under the cleansing power of public opinion. According to statistics issued by the Tuskegee Institute, there were nine lynchings or mob-murders during the first six months of this year, which is exactly the number during the same period last year, four more than in the first six months of 1924, but six less than the number for the first six months of 1923. It is 21 less than the lynchings during the first six months of 1922, and 27 less than the lynchings during the first six months of 1921. Of those lynched during the first six months this year, six were coloured, two white, and one Indian.

West Africa 9-4-26

NIGERIAN AGRICULTURE.

ALTHOUGH residents and travellers in Nigeria know that the Agricultural Department is actively interested in the immediate welfare of the people, the annual report on the Department by Mr. O. T. Faulkner, the Director, says practically nothing of the steps taken to increase and improve the food-crops, of the education of agricultural instructors, or of vacation courses for teachers in rural districts. Lack of *personnel*, of course, has hampered the giving of instruction, but it is satisfactory to note that proposals have been put forward for a proper school, with a European principal, although no result has been reported so far.

West Africa 8-5-26

Dealing, as it does, chiefly with the economic crops, the report describes work which will be of great future benefit to Nigeria. Cotton-growing is a case in point. The introduction and extension of American cotton in Northern Nigeria has resulted in ten years in an increase in export from 5,500 bales to an estimated 37,500 bales, which would probably have been 40,000 bales, but for the low prices offered. However, the farmers have benefitted to the extent of the latter figure, for, of course, the remaining cotton is sold for local use. The grading of cotton in markets, and the compulsory sealing of the first-quality product, was introduced during the year, and has proved very satisfactory, but the need for more motor transport is urgent. In the Southern Provinces, the report tacitly admits the failure of the department to introduce American cotton, and attention is being focussed on a very hopeful effort to produce an improved strain of Ishan cotton, and to grow it, as the Yoruba farmer does very successfully, between yams. In the Middle belt, rain seriously damaged the crop, and in the Ilorin Province the demands of the local weaving industry further reduced exports. A potential cotton district has been opened by the penetration of the Eastern Railway into the Munshi Province, where, it has been found, cotton of exportable quality is already being produced. The opening in Sokoto Province of the first canal irrigation farm by Mr. Ormsby-Gore, and the help afforded by the Empire Cotton Growing Corporation, in the establishment of a seed farm, and in experiments with caterpillar tractors, also mark the way to future progress.

The system of co-operative fermentaries for cocoa, and of grading, worked well during the year, and 933½ tons were exported. Thanks largely to a few trading firms continuing to offer premiums for graded produce, the general level was raised to "good" and "fair fermented," the best of the usual west African standards. This improvement, and the patient work carried out locally, probably accounts for the revival of cocoa-planting in the Benin area, where the Agricultural Department had lost prestige, and influenced the extension of the industry in the Eastern Province.

With regard to palm-products, the position is much as it was last year, progress being chiefly marked, in a negative fashion, by the definite renunciation of some of the earlier hopes of the Department. With regard to small-scale oil extraction, for instance, it has been proved that the benefits of the proposed improved African process (a greater yield of oil, and a lower free fatty acid content) are not sufficiently large to make the extra work acceptable to the people. Efforts are therefore being made to introduce a cooker and press, which may be used independently of each other, but while women appreciate the former, they consider that the press entails too much labour, and the cost of the plant, £40, although low, is hardly likely to make it popular. In the recovery of kernels, the use of a mud bath, as used in some Cross River districts, instead of brine, for separating nuts from shells, has been found quite practicable, but the value of hand-cracking machinery has proved small, so that improvement in this direction is more likely to be attained by Africans able to afford to buy a cracker and a small oil-engine, starting private nut-buying businesses.

Sir Hugh Clifford's plea for the formation of a palm-products association on the lines of the British Cotton-Growing Association, to establish oil-mills, is no doubt being carefully considered. The remaining method of defence against outside competition—the improvement of the existing palmeries—has received close attention, and since it has been found that when trees are tall the condition of the bush at their base does not affect them, the problem is resolved into one of planting good varieties, and persuading African farmers to clear the ground regularly round the young trees. Steady progress in the isolation of good strains is being made, but since self-fertilisation for at least three generations forms part of the system, it will be thirty years at least before the work becomes of economic value. By that time, probably, Africans themselves will have evolved improvements in the communal system of exploiting these palmeries, and the existing difficulties of introducing improvements will be simplified.

Ground-nuts do not receive much attention in the report, although improved methods of decortication are being sought, and an inquiry was made at the instigation of the traders into the consequences of early harvesting. It was found that no harm resulted, and that the fixing of an official date for the opening of the ground-nut season would not be advisable. It may be recalled that the fixation of such a date, formerly practised in French West Africa, was stopped there on the ground that it was illegal.

Of African foodstuffs, the only two to receive mention are rice and guinea corn, the former as affording an opportunity in Sokoto for the establishment of a hulling factory, and the latter merely as being the crop grown in very interesting manurial experiments in the north. These last, by the way, may prove to be of the utmost importance to Northern Nigeria, for when an extremely light dressing of manure, such as one ton to the acre, can turn otherwise barren land into farmland of practically average productivity, it is evident that under mixed farming many depopulated or hungry areas might be made fruitful in course of time. This, however, entails close co-operation between the Agricultural and Veterinary Departments, for progress in that direction depends entirely on the control of live-stock diseases.

GOLD COAST LETTER.

Explaining Achimota.

If the staff of Achimota continues to tour the Gold Coast and to explain the intention of the institution with the clarity shown by the Rev. A. G. Fraser on his visit to Cape Coast, much of the distrust of Government intentions in the matter will disappear, although the attitude of mind regarding complete Government control of schools, shown by "Vox Populi" when it said it could understand no circumstances in which education could become a wrong, instead of a duty, is one which can only be met by exercising that control with the greatest possible discretion and sympathy, and by removing no means of education, however humble, unless a better is available. Cape Coast is a centre of the dread that modern educational changes in Africa are intended to limit racial progress, and many such doubts were expressed by those who met Mr. Fraser. The frank avowal of the last named that he himself had not been in sympathy with one or two clauses of the new education Ordinance, notably the one which provided a possible weapon against private schools, established an unexpected bond of sympathy between him and his less approving hearers, which was increased by his complete approval of the existence of institutions competing with Achimota. Probably the point on which he made least impression was in explaining the relative values of English and the vernacular as vehicles of education, for even though he could draw illustrations of his opinions from the experience of India, the wish of his audience was all for more English.

West Africa 7-24-26

III.—PRINCESS MARIE LOUISE'S BOOK

"Letters from the Gold Coast." By H.H. Princess Marie Louise. With 75 illustrations and a map. (Methuen and Co., 36, Essex Street, W.C.2. 16s. net.)

This, the latest book written about the Gold Coast, will prove a valuable addition to the library of West Africa. It comes from the pen of H.H. Princess Marie Louise after a visit to Sir Gordon Guggisberg, the Governor of the Gold Coast, in the Spring of 1925. Her Highness has long been known as an experienced traveller in many parts of the Empire, and as an indefatigable worker in many philanthropic causes in the British Isles. The "Letters from the Gold Coast" to her sister, Princess Helena Victoria, now reveal her as an accomplished and sympathetic writer.

Her experiences are naturally written more from the human than from any other point of view. But at the same time she appears to have lost no opportunity of gathering information about the customs and the development of an interesting and comparatively little-known part of the British Empire. From the beginning of the book, with its admirably-designed cover and its excellent and artistic map of the Gold Coast, to the last page, the ordinary reader will be absorbed in the Princess's interesting experiences, and by the good illustrations, which, we understand, come practically entirely from Her Highness's own camera.

Perhaps, however, the most notable point about the book is that it contains nothing that would lead a person who knows the country to remark: "Here is another book by a writer who has only spent a few weeks in the country and claims to know all about it." That remark cannot be made about "Letters from the Gold Coast." What the Princess Marie Louise has written rings true, and shows the real, sympathetic interest which she took in the country and everything in it.

When Her Highness arrived she found that Accra was suffering from reaction after the departure of the Prince of Wales, who had only sailed away in the "Repulse" on the preceding day. This does not appear to have interfered with the enthusiasm with which the Princess was welcomed.

Her first 10 or 12 days were spent in Christianborg Castle, which, as the Princess writes, "is the old fort built by the Danes during the reign of Christian VII while in occupation of this part of the Coast; the actual date is 1790, and the Royal cipher of C.R. VII, surmounted by the crown with the date, is still over the gateway. It is strange to think that a hundred and thirty-five years later, I, Christian VII's great-great-granddaughter and the great-great-greatniece of his wife, Caroline Matilda, sister of George III, should be staying in Christianborg, now the official residence of the English Governor. It was rather overwhelming to realise that I was the link with the history of those far-off days." The Castle was actually begun in 1623 by the Swedes before the Danes took possession of it, so it passed its third centenary three years ago.

While in Accra Her Highness visited the hospitals and schools, and appears to have been much impressed by the work being done in both directions. Her interest in the European nursing sisters is revealed by her remarks on their conditions of service, and nothing but good can come of what she says with regard to them. It is obviously impossible to expect any European woman, as the Princess says, to work at such high pressure and at such an exacting profession for 18 months on end in this climate.

On April 27 Her Highness left Accra on a prolonged tour through Ashanti and the Northern Territories, a tour which lasted until June 14, and covered about 2,500 miles by road and 350 by railway.

The first halting place was Kumasi, which raised sad memories, for it was to this ancient capital of Ashanti that the late Prince Christian Victor, Her Highness's brother, came in the 1895 Ashanti War. The Princess writes :—

"I woke very early, and went out on to the little platform at the end of my coach and there I sat watching the dawn break over the forest. How can my poor pen ever do justice to the indescribable beauty of that dawn, or give you even the faintest idea of the strange mixture of memories and emotions that crowded in upon me! Consider my feelings.

"It was just thirty years ago that Christle was passing through this same scene, gazing, as I am, on this strange, mysterious forest, but, oh! how utterly different our two journeys. He came on duty as a soldier, and one of an armed force penetrating into a hostile land, for there was then war between England and Ashanti; I, his sister, come to the same country thirty years later, welcomed as an honoured guest with every token of loyalty and friendship by the Chiefs and their people. He wearily, and often sick with fever, marched on foot from Cape Coast, cutting his way through the impenetrable depths of the Ashanti forest, held up almost at every step by a tangle of century-old undergrowth. I also travel through the forest, but in a saloon carriage attached to the Governor's train, in perfect comfort. My journey of 192 miles from Accra takes twelve hours; Christle could make only forced marches of six miles a day, and it was twenty days before he reached Kumasi."

On the last day of April the Princess left Kumasi by motor-car for a 240-mile run to Tamale, the headquarters of the Chief Commissioner of the Northern Territories. The first day's run was 145 miles, and in spite of the heat of the journey the Princess found herself able to absorb the interesting scenes through which she passed. Indeed, her interest in the people and in her surroundings never seems to have lapsed for a moment during the whole of what must have been a very long and tiring journey through the Northern Territories, into the French Province of the Haute Volta, where a visit was paid to the French Lieutenant-Governor, and then down through Lawra and Bole to Kintampo. The tribute which the Princess pays to the energy and keenness of all whom she met in the Northern Territories, and to the enthusiasm with which she was greeted by the Chiefs and the people, is evidence of her own keenness and enthusiasm.

Eventually returning to Kumasi, the Princess travelled down to Sekondi by rail, visiting the new Central Province Railway under construction, the Ashanti Gold Fields and the Tarquah Gold Fields, and the great manganese mine, on the way.

While at Sekondi she saw the new deep-sea harbour being built at Takoradi a few miles away, and finally returned to Accra through Cape Coast, where she unveiled a bust erected by the local Africans to the memory of her grandmother, Queen Victoria.

From first to last the reader cannot help being impressed by the sympathy and understanding revealed in every line by the Royal visitor. Those whose lives are spent in that far Dependency of the British Crown will read the book with gratitude that their efforts to entertain the Princess were appreciated, while to those who propose to go there, either in the Government or civil employ—and to those whom they leave behind in the Old Country—the book will surely bring great comfort and will dispel many of the illusions created by the yarns of the "Old Coasters" and such thoroughly out-of-date plays as "White Cargo." Her Highness does not attempt to minimise the inconveniences and troubles involved by the climate, and by conditions of living, but she truly points out that the climate is being dealt with by the efforts of medical science, and the conditions of living are improving every year.

She evidently realises that Britain owes a duty to her Dependencies, and that long absences from Home and all that it means, occasional ill-health, and certain risks, are part of the price we have to pay in carrying out that duty and maintaining and consolidating our Empire.

The Royal writer cannot be too highly congratulated on her human, interesting book, and she has been ably supported by Messrs. Methuen, the publishers, whose production is in every way worthy of the great reputation of the firm.

[The editor will send to any reader any book mentioned in these articles on receipt of the published price, plus sixpence for postage. If the book is to be sent by *registered post* this fact must be stated and an extra registration fee, twopence, sent, making eightpence in all. If the cost of postage exceeds sixpence or eightpence (as the case may be) we will pay the difference. Letters must state clearly the title of the book and the publisher, and the money sent us must be the published price, plus sixpence (or eightpence if the book is to be sent per registered post).]

ABYSSINIAN NOTE.

Text of British Reply.

On Monday Sir Austen Chamberlain read in Parliament the text of the letter which is being sent to the Secretary of the League of Nations in reply to the Abyssinian protest quoted on another page of this issue. The reply is as follows :—

"There is nothing in the Anglo-Italian Notes to suggest coercion or the exercise of pressure on the Abyssinian Government. Sir Austen Chamberlain stated in Parliament that the agreement was certainly not to be used and could not be used for the purpose of coercing the Abyssinian Government. He believed the agreement to be in the interests of all three parties, but added that, of course, the Abyssinian Government had a perfect right to judge of what was in the interests of Abyssinia. His Majesty's Chargé d'Affaires was instructed by telegram on July 14 to bring this statement to the knowledge of Ras Tafari. As to the suggestion that the British and Italian Governments are trying to force the Abyssinian Government to yield to their requests in a hurry and without being afforded time for reflection and study of the requirements of the Abyssinian people, I am to point out that in Notes exchanged between the British Minister at Addis Ababa and the Abyssinian Government on March 18, 1902, the Emperor Menelik confirmed an oral undertaking given some days previously.

"Since the date of this undertaking, which shows that twenty-four years ago the Emperor Menelik contemplated the construction by the British Government of a barrage at Tsana, his Majesty's Government on several occasions made specific proposals in regard to this work, the full effect of which it is now possible to foretell as the result of detailed observations which have been carried out by scientific missions dispatched to the lake with the consent and assistance of the Abyssinian Government.

"In these circumstances his Majesty's Government feel that they cannot fairly be charged with proceeding, in regard to Lake Tsana, with undue precipitancy. In the concluding paragraph of their protest the Abyssinian Government inquire whether the Anglo-Italian Notes can be regarded as compatible with the independence of Abyssinia, especially when these Notes state that a portion of Abyssinia will be reserved to the economic influence of a particular power. Sir Austen Chamberlain desires to emphasise that the Anglo-Italian Notes do not reserve any part of Abyssinia to Italian economic influence. His Britannic Majesty's Government, so far as they are concerned and under certain conditions, recognise an exclusive Italian economic influence in the west of Abyssinia and in the whole territory to be crossed by the above-mentioned railway joining Eritrea and Italian Somaliland. This recognition cannot affect the rights of third parties or bind the Government of Abyssinia. It imposes no obligation on anyone except the British Government, who in return for the Italian undertaking in regard to Lake Tsana engage not to compete or to support competition with Italian enterprise in the regions specified. Sir Austen Chamberlain will be happy to repeat these explanations and assurances to Abyssinia in the presence of the Council at its meeting when it takes into consideration the Note addressed to you by the Government of Abyssinia."

1,500,000 BAGS OF MAIZE.

Estimated Yield Above the Average.

We have received from the Office of the High Commissioner the following interesting review of agricultural conditions, written by Mr. W. F. Meade.

The final maize yield for the whole of the Colony is now estimated at 1,550,000 bags, or 6.1 bags to the acre. The yield is estimated at slightly less than the preliminary figures owing to frost having affected the late planted crop. In certain districts there was a fairly heavy frost on the 24th and 25th April which did some damage, but this was fortunately not experienced in the main maize belt. In the Victoria district the maize is particularly late, but on the whole a fair yield is now expected. Low lying land in Mazoe and Lomagundi districts suffered from excessive rain in January and February, as did also the districts of Makoni and Umtali. The yield, however, for the whole of the Colony is estimated at rather above the average. Export to overseas markets will probably commence early in August.

The tobacco crop is expected to be a record one, while the value of the leaf on the whole is likely to be very satisfactory. A great deal of interest is being taken in tobacco growing, in fact more so than at any time in the history of the country. Many new propositions will be opened up this season and if the season is a satisfactory one there will be a large quantity of Rhodesian leaf exported to the United Kingdom.

The export of citrus fruit is proceeding apace and some 9,000 odd cases have been despatched up to the present. Included in this total is a fair proportion of grape fruit which seems to be in demand in England. A consignment of 1,154 cases of oranges and grape fruit was loaded at Beira on June 5 per S.S. Umvoti for the United Kingdom via the Western route. There was no delay in shipping the consignment at the port and it will be interesting to hear how the fruit opens up. The long rail journey to Cape Town is a severe trial for fruit despatched from Rhodesia, and if this shipment arrives in good condition, further consignments will probably be despatched by this route. A shipment of 106 cases of citrus fruits left Beira on June 26 for India, and on the same date 10 cases were despatched to Egypt for the purpose of testing the market.

Cattle Exports.

Up to the end of May, 24,204 head of cattle had been exported from the Colony this year as compared with 15,597 for the corresponding period of last year. Of the total 16,174 head were for the order of the Imperial Cold Storage Company for export overseas, while 3,528 head of slaughter stock were sent to the Congo. At a stock sale in Gwelo on June 22, prices were firmer for every class of stock.

There were not many heavy oxen on the sale, and any animals in good condition fetched statisfactory prices. Trek oxen realised from £3 15s. to £4 10s., slaughter oxen £4 to £6 15s., cows £1 10s. to £3 17s. 6d., young heifers 20s. to 36s., slaughter bulls £3 to £3 10s., calves 10s. to 12s. 6d., tollies 25s. to 32s. 6d., The feature of the sale was a consignment of 20 Friesslands sent from the Cape, which realised the following prices: £40, £39, £38, £37 10s., £36, £33, £32, £30 (four), £28, £27 10s. two), £24 (two), £20, £14, and £10.

Race Problem – 1926

Africa

Native Education In Basutoland In 1925-1926.

Report.

(Continued)

BUILDING AND EQUIPMENT.

46. "Our histories give you no real picture of the ill-equipped and understaffed school houses, and of the work of the men and women who did the first rough popular teaching. They had to handle enormous classes, and they did most of their teaching by voice and gesture and chalk upon a board. Their equipment was miserable; the only materials of which there was enough to go round were a stock of dirty reading books and a lot of slabs of slate, on which we wrote to economise paper. We learnt the elements of mathematics by recitation. We used to stand in rows, chanting a wonderful chant called Tables.'

Twi swun two
Twi stewer four
Twi sfreer six
Twi sfour rate

And naturally we children learnt litt'e, and we learnt it very badly."

Quid rides? 'Mutato nomino de te fabula narratur.' The extract given above from "The Dream," by Mr. H. G. Wells, almost exactly describes the state of affairs in nearly all the day schools which I visited. I say "almost"; Mr. Wells' children had an advantage over the Basuto' children, in that there were enough reading books and slates to go round. "The number of school desks is quite insufficient, even if the wants of the children in the standards be alone considered. There is a deficiency in most other articles of furniture, including maps, blackboards and easeles, cupboards and hat pegs....The slates in use are often in bad condition; some of the younger children have triangular fragments resembling an ancient stone implement. The school books are not infrequently in tatters, and there is scarcely a class that has its proper complement of readers. Teachers sometimes complain that parents will not buy any Sesuto books for their children, but in such cases it is usually found that the teachers themselves are anxious to press forward their scholars in English, and do not make the fathers and mothers understand the importance to their children of first learning to read and write their own language." (Sargant. pp. 25 and 26). No better a state of affairs is to be found in 1926. Indeed, many children lack even the miserable "triangular fragments" of slate on which, with an inch of pencil, their fellows somehow manage to learn to write their figures and letters. Enquiry as to what these children do while their fellows are at work invariably elicited the reply, "nothing.' It would be interesting to know what these youngsters and their parents think of this form of education. As did Mr. Sargant twenty years ago, I believe to-day that teachers do not consider the parents sufficiently, or inform them of the inadequacy of their children's equipment, and, unfortunately, it seems that seldom if ever do parents visit the schools while the classes are at work, or are invited to do so by the teachers. Of course their own daily occupations would prevent them from paying such visits with any frequency, but it seems desirable that they should be encouraged to do so occasionally, and be reminded or informed that parental interest is of value as a stimulant to managers, teachers and pupils of a school.

47. "The floor space is blocked up with rows of clay banks, which are singularly ill-adapted to the uses of a school." (Sargant p. 25). This is still the case in many schools, and almost every-where there is a lack of desks or forms at which the children can write. Bad handwriting is an inevitable result; no child can be the left shoulder, or on a bit of slate held in the hollow of the hand, whether he be seated on a clay bank or on the floor. There is also to be feared the danger of damage to the eyesight.

48. To leave the subject of writing accommodation. In few schools is any teaching apparatus to be found except blackboards, and generally there is a shortage of these. One board would be found presenting work for three or four different classes, aving at one corner a few words, Perhaps for writers to copy; at anothr two or three questions in arithmetic; at the third, a calumn of Sesuto words with their English equivalents; while at the fourth the teacher might be drawing a map. From such a "thohu va bohu" systematic work is with difficulty to be evolved.

49. "Arithmetic should be taught experimentally from the very beginning, with the aid of cubes, toy money and other concrete means of illustration. Great attention should be paid to mental arithmetic of such kind as would prove useful in the affairs of life." (Sargant p 50). The attention of teachers should be continually drawn to this piece of advice, which has apparently been neglected or allowed to pass into oblivion. Even if there be no cubes or what not, much can be done with sticks pebbles, grains of corn, etc., as aids to experimental work.

50. The reply to these criticisms is "We are quite conscious of the inadequacy of our buildings and the insufficiency of our equipment, but we have no money." Where then does such money, as is available' go? Four-fifths or more to teachers' salaries. But what would be said of a business firm which opened a large number of shops in different places, paid four-fifhs of its ncome in its assistants' salaries and isupplied nothing but indifferent wares for sale in univiting and unsuitable shops? Surely a Deparment of Education, like any other business, must cut its coat according to its cloth. While recognising all that Basutoland owes to the efforts of the missionary bodies; while granting that there is a very great demand for education by the people—though I have heard an opposite opinion expressed by European missionaries themselves and by natives of the country on this point: while conceding gladly that more wide spread education is wanted, yet it cannot be denied that a greater amount of work, on a very diffuse scale, is being undertaken than the financial position permits to be undertaken properly. Based on misunderstanding of my own position in the Territory, requests have frequently been made to me "Give us another building"; "Get us another teacher or two" When I have replied "Why have you received in your school more pupils than you can manage?" The answer has been, that it would be wrong to withhold from those seeking it any kind of education that can be give, and that if it were withheld there would be an outcry among a section of the people that they were being kept back from the light by the white man for his own satanic purpos

ORMSBY-GORE'S REPORT SHOWS RACE PROBLEMS

National Negro Voice

11-6-26

Recommendations Disappoint 23,000,000 Natives of West Africa

What will Mr. Amery do with the report upon the West African journey of his junior colleague? This is the question which natives, merchants, and others will ask with some persistency. The huge territory covered by the report is nearly half the size of British India, and is occupied by 23,000,000 of people. The

natives will be profoundly disappointed with the recommendations of the under-secretary for the Colonies. So much is certain, because there are no proposals for redress of alleged grievances. The merchants will wait and see what Mr. Amery does about the many issues raised by the under-secretary. The report, taken as a whole, sets an emphatic seal of official approval upon all that the subordinatet local administrators have done. At the same time, the attitude adopted by Mr. Ormsby-Gore on most subjects will command the support of all reasonable men.

The Wealth of West Africa

Mr. Ormsby-Gore starts from the sound West African basis that the wealth of these vast regions is almost entirely agricultural, and he sets himself the task of examining how best to increase the flow of this raw produce to the factories of Europe and America. The magnitude of the flow "may" be illustrated by the single but prodigious fact—not disclosed in the report, by the way—that the total annual flow of palm products alone from these British territories is in round figures of the value of over £11,000,000. To this must be added cocoa, rubber, ground nuts, cotton, beans, fibres, and spices West Africa today knows little about minerals, but clearly there are vast stores of base metals yet to be discovered. It is but five years ago that the export of manganese ore was infinitesimal; today the Gold Coast is exporting nearly 350,000 tons. Mr. Ormsby-Gore tells his chief that the tin of Northern Nigeria is "singularly pure", and that the export in 1925 was valued at £1,737,579. Today this tin is obtained with the aid of fuel oil at a cost of £30 per ton, but soon the railway will reach the tin mines, and then coal can be delivered at £2. It would therefore seem no exaggeration to estimate a tin output from Northern Nigeria of something approaching £2,000,000 to £3,000,000 sterling.

But with vegetable produce dominating the whole economic life, land is the first vital factor, and upon this Mr. Ormsby-Gore is thoroughly sound, for in his opinion the freehold should only be alienated, if at all, in the very exceptional circumstances. The vigour of the reply to Lord Leverhulme's proposals, however, is difficult to comprehend, and there are certain to be some warm comments in Belgium upon Mr. Ormsby-Gore's statement that in the Congo compulsory labour is being exacted for private profit. There may be indignant denials, but there is very solid ground for the statement which, it is asserted, will be demonstrated during the next few months. Anyhow, the firm stand adopted in the report against any such practice in British territory will be warmly welcomed. Native-owned land and native production of raw material, which the Kenya settlers call "the West African heresy", is clearly shown to be the only sound policy for British West Africa.

The report is so sound in essentials that one almost hesitates to criticise it, but the natives will be profoundly disappointed upon several issues—especially if this is the last word on the judicial systems of West Africa. Again and again the "assessors' system" in Sierra Leone has resulted in verdicts entirely in conflict with what appeared to be the weight of evidence, and, in many cases, wholly opposed to the unanimous opinions of white and native assessors. Mr. Ormsby-Gore proposes no change in the system, in spite of repeated appeals for reform. The Nigerian system, which precludes the employment of native legal advisers even when capital charges are made, is also apparently to remain without modification. One of the greatest blessings which Britain has given to native territories is the system of justice, and the fact that there is so much widespread dissatisfaction, however misplaced it may prove to be, coupled with the serious admissions made in the report, will, it is hoped, lead Mr. Amery to appoint some committee to examine the situation, with a view to meeting any well-founded criticism.—Manchester Guardian.

NATIVES AND LAND.

It was Chief Gaika who once objected to being called chief by his people, and wisely said "the chief was mother earth as it gave food in abundance to both man and beast." A truer statement was never uttered, and yet how many of our European friends who do not seem to realize this fact—and would have natives live on air. It is a strange coincidence that the Private Locations Act and the Lands Act of 1913 were introduced into Parliament by the staunchest friends of the natives the late J. X Merriman and the late Mr. Sauer. Natives at present are groaning under those Acts A few weeks back ninety families were ejected from the East London district, and as the native reserves have their full complement and are so crowded that they could support neither man nor beast. These people appealed to the Government, and were ordered to proceed to the Government farm at Peddie, and that between the ninety families they must only have one hundred head of cattle. It was said forty-four families would have lots and fifty would only get building sites and no gardens; and on enquiring as to their other stock and garden lots—were abruptly told that the Government is not concerned about their cattle but that they get a place. This is exactly what was foretold by the late Jonas Ntsiko when the 1913 Lands Bill was introduced He said in the forcible vernacular; "Lomteto umntu ontsundu umfaka esiseleni ukuba abe sisangcozi ade abe lihasa" And when natives try to have a place in the land of their birth—as they cannot live on air we have men like Mr. Watson Goulden mentioning :—

"The fact that there was a proposal on foot to sell the farm Alton to a native, or natives, and expressed the hope that the District Union would voice its protest in no uncertain manner. On a previous occasion when a similar proposal had been put forward in respect to another property the Farmers' Association had had large influence in preventing the sale of a farm in a white district to a native, and he felt sure their protest against the present proposed sale would be listened to by the Department If they as farmers were going to stand by and say nothing while natives bought up white people's farms the whole of East London area would soon become a native area."

Now in the name of common sense, justice and fairplay to say nothing of humanity, what does Mr. Goulden and the East London District farmers propose to do with these landless natives? How are people, who are pastoral and agriculturists, going to make a living without land? Is there not enough land in South Africa for whites and blacks to occupy in comfort? There is more than enough. But as things are with this segregation policy—and the enforcement of the Private Locations Act, the land question with the natives has become very acute—and the situation could only be saved by natives bringing this difficulty home to the various Farmers' Associations by recognised leaders of our people, and that very soon.

NATIVE ATTACK ON WHITE AUTOCRACY.

The Premier's native policy is being roundly condemned by Keable Mote, divisional secretary of the Industrial and Commercial Workers' Union, who has been addressing native meetings in various parts of the country.

The Prime Minister, he declared at Ladybrand, wanted to take away the substance and give them the shadow. The only solution he saw—the solution General Hertzog would adopt if he were sincere—would be to give the natives either direct representation in Parliament (allowing them to elect black men as their representatives) or complete segregation, which they would accept. By this he meant that South Africa should be divided between blacks and whites, and as the natives were by far in the majority they should have better land than whites, otherwise they must with one voice tell the Prime Minister that they would have no segregation in the land of their fathers, for the partial segregation proposed would merely create a huge reservoir of cheap black labour for the farming community, the Chamber of Mines, and others engaged in high finance.

The meeting carried with acclamation a resolution on similar lines to Mote's remarks, condemning partial segregation and imploring the Government, "in the best interests of European civilisation and the future of the country, to embark on a policy of Christian democracy."

In one of the two local locations the natives refused Mote a hearing, saying he was stirring up trouble for which they would have to suffer.

Race Problem – 1926

Africa

THE RED KAFIR PERIL

According to the "Natal Witness" to hand by last mail the existence of a gigantic Trade Union amongst the native workers in the Union has now been clearly revealed. To Europeans it is known as the I.C.U., otherwise the "Industrial and Commercial Union." Although nothing has as yet transpired as to its scope and resources, but it has been ascertained authoritatively that the membership is nearly 50,000 and increasing daily. The President is the notorious Clements Kadale, a Nyasaland-born educated Bantu, who, when recently at a Cape Town meeting, referring to the flag question, said there was only one flag for them, and that was the Red Flag, under which no discrimination was made between Europeans and non-Europeans. The flag was merely a side issue. It did not affect the workers of the country. It was not the Black people who should be segregated, exclaimed the speaker, but the capitalists, the "human vampires," and men like Mr. Tielman Roos. As Mr. Kadale has already boasted that the subscription receipts of this new native union exceed £50,000 yearly—and as no balance-sheet is published—it seems fair to assume Kadale has no objection to being some kind of a capitalist himself. The aims of the new organisation—which should be closely watched by the Government—are to work for the uplifting of the working native, and to see he gets fair wages and fair treatment. Meanwhile it is known that the leaders of the I.C.U. are in closest touch with the white Communist agitators at the Rand, which explains a good deal.

African World 10-16-26

THE LABOUR PARTY AND AFRICA.

Few people will quarrel with the Labour Movement's official policy with regard to the native races of Africa and the territories inhabited by them, as outlined in the statement which has just been issued. The policy, as a matter of fact, is substantially that of the present Government as expressed more than once by Mr. L. S. Amery, the Secretary of State for the Dominions, and others of his colleagues in the Cabinet. Mr. J. H. Thomas, who is well qualified to speak on the subject of Africa and its problems, emphasises, inter alia, that the native must, as a worker, be a free man, and hence there must be no slavery, no forced labour, and no pressure put upon him to work for settlers. The stipulation is an admirable one, but the Labour Party need have no qualms on this score, for anything in the nature of slavery, in the form of forced labour or under any other guise, is abhorrent to the spirit of the British people, and any attempt to introduce it would not be tolerated for a single moment. Mr. Thomas also insists that the Administration must make itself responsible for educating the native to take his place, both economically and politically, as a free man in the condition which Western civilisation has imposed on him. Again the sentiment is an admirable one, but Mr. Thomas must be aware from the knowledge of Africa which he gleaned from his tour there, that those in authority are fully alive and deeply sympathetic to the needs of the native peoples. The natives of Africa are in no danger of being maltreated in our territories in any way, but there is no harm in the Labour Party holding a watching brief on their behalf.

African World 10-16-26

THE PLACE OF THE NEGRO IN THE WORLD'S EVOLUTION.

On Friday last the 22nd inst., at 7 p.m., a lecture on the above subject was delivered by Professor J. Abayomi Cole, Ph.D., at the Wilberforce Memorial Hall under the auspices of the "Historical Research Association" to an intelligent and appreciative audience.

For fully one hour the Professor was on his legs and the Hall was still and quiet as night.

He opened the lecture by saying that the subject was of such weighty importance, and one which for a clear understanding demanded the aid of Cosmology, Geology, Paleontology and Ethnology.

That it was a subject on which volumes may be written, and therefore it will be impossible to do justice to it in a single address at the limited time to which he must confine himself; so that all he could venture to do would be only suggestive and not exhaustive. 10-30-26

He pointed out the difficulty of tracing the antiquity of a people that possess no written language, but maintained that there are sources other than ancient documents from which the past history of Africans can be traced, and they are from Natural Historical Evidences, Languages, Legends, Manners, Customs and Traditions; and also from certain Records retained by the great African Kings as national historians whose offices were hereditary. These handed down ancient histories of their nations in songs and traditions.

As to the origin of Man, he explained the difference between the materialistic theory of Darwin, and the esoteric teaching of the Kahala. The former is soulless and imperfect, the latter is spiritual and intelligible.

Dawinianism, he said, traces life from cell, infusoria reptiles, animals, apes upward to man—but no notice is taken of "the Individuality," "the Ego," "the Soul." It has not yet been able to discover its missing link in a world where it can never find them now, for they are no longer required in the present evolution.

Man, he said, was once an ape, but the ape known to us now will never become a man in this Evolution, nor will minerals become vegetables or the cells and protoplasm of plants be transformed to animals.

Matter is spirit solidified. Man started is pilgrimage as spirit. Ruha, the Breath of God, and descended and evolving through myriads of years until at a stage in evolution he became materialised, and that was in the fourth period of the evolution of our Planetary Chain.

The first human form was gelatinous, and was known as the Root Race. From this, seven sub-races came into existence, and continued to evolve under various aspects of the One Eternal Ray, and this determined their differentiations. It is like the different rays emitted by the spectrum but all from one uncoloured light.

The first Continent that came into existence was Lemuria, the inhabitants were black; then came the Atlantian Continent, both attained a high civilization; they reached the highest point of their cycle, and have been submerged under the Ocean.

The Aryan family evolved from the Atlantian they are white and came millions of years after the black Race. It is unscientific to call the Negro "a child race." He may be called a "backward race."

When a race has reached its zenith of physical intellectuality and developed its highest civilization and can go no more in its own cycle, there is a tendency for it to progress to absolute evil. This has been the case with the Black Race who inhabited hath ancient Continents—and no other race will escape it. But the race which is backward to-day can be drawn by a new current of evolution and come again to prominence, when those in advance are descending.

He dealt with several names of emigration and dispersions that took place from the wilderness of Gobi over 500,000 years ago, when Negroes occupied a portion of North Africa between Egypt and Abysinia, That monuments have been discovered there older than the most ancient monuments of Egypt. It was from here that the Negro dispersed to all parts of Africa, West, Central and South at different periods.

The Yoruba nation of Nigeria still hold the tradition that they came from the East and were offsprings of Lamurudu.

The Vais have the same tradition that their ancestors migrated from the East to places now occupied by them in Sierra Leone and Liberia as hunters.

He referred to the discovery of Dr. Hans Reck in German East Africa—of a Negro human remains the age of which was estimated at 150,000 years. Also to the sculpture found at Ile Ife in Nigeria of an Eastern origin—and the Obelisk on which were found written two Hebrew letters *Resh* and *Yod*. He gave a lengthy explanation of them, also of the semi-circle with a cross in the centre, found at the entrance of Purroh groves. The ancient philosophy underlying those symbols were expounded.

He said that the Bible was not a scientific manual nor a chronological record. The original had no date. "In the beginning" does not even mean "beginning." the Hebrew word used *Rashith* means source; or head the root of that word is used to-day in the cognate language—Arabic, for head. Some Rabbi have rendered it—"from the ever-existing source (in space) God created the heaven and earth." I may tell you that this refers to a point in space—called Alaya—from which fresh evolution starts after each cataclysm—or Night of Nature.

It was learned men like Bishop Usler and Petavins that calculated the age of the world—from the ages of the Patriach before the flood, taking into account some data of profane chronology and made it 4,004 B.C., all of which now in the light of science are false and absolutely worthless. How can prophecy be based on such foundation?

He said many of us seriously believe that we are cursed; because Theologians either to justify the burden of oppression placed on us by the advanced race or from ignorance, fastened the curse of Noah on his grandson Canaan on us—"Cursed be Canaan a servant of servants shall he be unto his brethren." Men like Dr. Crummel. Dr. Blyden and Bishop Turner have written volumes to defend the race. But the Negro needs no defence because ethnologically he had no connection whatever with Noah or Canaan.

Noah with his wife—both of them Shemitic (white) went into the Ark with their family—including their three sons, Shem, Ham and Japheth. If the couple Noah and his wife are the parents of the three sons, by no process of the law of biology or freak of nature would two of them be white and one black. The Negro was here millions of years before Noah was intoxicated with wine. He further dealt with the subject biologically and historically

He argued that every race is under special guiding Angel—having special work and gifted with special and distinctive talents. Jacob called that of the Jews "the Angel which redeemed me from all evil."

"Michael the great Prince which standeth for the children of thy people."

The place of the Negro in the world's evolution is definite. God made of one essence all the nations of the earth and fixed the bounds of their habitation that each may feel after him. All efforts of man is feeling after God. An idle race is an infidel.

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The African is emotional, patient under sufferings and spiritual. "The gods do come to Ethiopia." If these faculties are developed on right and indigenous lines, the Negro will yet teach the world what Religion is.

The brotherhood of man will not be achieved by the triumph of only one race—whatever those achievements may be, but by twisting of all the strands contributed by each race into one mighty rope which will bind Humanity for ever to the Divine. Before concluding the Lecturer gave a brief history of the African slave trade.

He said. "The modern history of the Negro is written in blood. For 400 years our ancestors were familiar articles of traffic; forced away from home to dig gold, and to sweat in the cotton and cane fields of America and the West Indies; chained away below decks, the dead often with the living. Two hundred and fifty thousand, out of three and a half quarter millions were thrown into the sea. In the name of the Most Holy Trinity the Spanish Government concluded more than ten treaties authorizing the sale of 500,000 Negroes. Sir John Hawkins an Englishman in 1562 came to the West Coast and bought slaves taken to the West Indies, in a ship called 'Jesus.' Well might some of them now reproach or pity us knowing what we were, but better still might we pray for, and pity such heartless ones, that may now reproach us for the iniquities of their ancestors, for national sins demand national punishment.

We can only give this imperfect report of the lecture; but as the audience passed a resolution that it be printed in a pamphlet form the reading public here and abroad will be delighted to read it in full.

After the lecture a vote of thanks was passed and given to the Lecturer, also praying that his life may be long spared for him to continue his useful work for his race and humanity at large.

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A correspondent writes from Lagos :—

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BOOK REVIEWS,

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The Department of Education has now published the *Report of the Superintendent-General of Education* for the year 1925 (5/- at the Government Printers, Cape Town). Dr. Viljoen lays welcome stress upon Agricultural Education (pages 16–20) and has done more than any previous Superintendent to advance this cause. Under Native Education, pages 28-31, he shows how much has been done under the serious handicap of the lack of additional funds. This is indeed making bricks without straw, and it is regrettable that at a time when we have an ideal couple of men as Superintendent and Chief Inspector for Native Education, officials absolutely sympathetic with Native aspirations, the Union Government should tighten its hands and throttle the Native cause. The worst sufferers are the teachers, for, after being urged to acquire higher qualifications the Superintendent himself says, "it must be confessed that the teaching profession offers little monetary inducement to young Natives." In confirmation of this we may here add that two promising teachers of Matriculation standard have recently found they could earn better money, one as a butcher and the other as a trader, and are thus lost to teaching. The Chief Inspector's Report on pages 51–61, is very informative. On the vexed question of teachers' salaries he says :—

> "It is to be deplored that additional funds were not provided during the year for the improvement of Native teachers' salaries. For five years the Department has urged the need of new scales, providing for the remuneration of teachers on reasonably adequate lines. The position that trained teachers should be worse paid than many a Native domestic in Cape Town cannot be defended; but the Department is powerless to remedy the evil until additional funds for the purpose are provided by the Union Government. In any new allocation the claims of Native teachers should have first consideration."

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Race Problem – 1926

Africa

UGANDA'S FINANCES.

Acting-Governor Sounds Note of Caution.

In a recent issue we published a cable dealing with Uganda finances as revealed by the statement of the Acting-Governor's in the Uganda Legislative Assembly at Entebbe. It is now [illegible]

African World 11-6-26

The last published balance-sheet, dated May 31 last, reflected an excess of assets over liabilities amounting to £1,357,055, representing an increase of £225,208 during the first five months of this year. Satisfactorily as this might appear there were, however, said Mr. E. B. Jarvis, indications that the 1925 revenue total would not be reached this year, though there was every indication that the receipts for 1926 would reach the estimates for this year, as they were prudently framed on a conservative basis. Nearly four-fifths of the revenues were derived from three sources, viz., Customs, poll tax and cotton tax. The Commissioner of Customs estimated that the receipts from Customs for 1926 would amount to £456,500, and although this was £56,500 in excess of the amount included in the 1926 estimates it was nevertheless £77,119 less than the actual receipts for 1925. This shrinkage was mainly attributable to the decrease in cotton prices, in consequence of which trade requirements had fallen off, due to the smaller purchasing power of the native. Moreover, merchants held heavy stocks at the commencement of the year.

The poll-tax collections up to the end of last month amounted approximately to £387,150, as against £376,960 at the same date last year, and it was, therefore, safe to assume that the estimate of £401,500 for 1926, would be more than realised, as the actual collections for 1925 amounted to £419,008.

The Cotton Tax.

In the case of the cotton tax it was now estimated that the receipts from this source would fall short of the estimate of £216,000 by £12,000. This decrease was due to the cotton crop being smaller than anticipated.

With these principal sources of revenue assured, it was not too optimistic to assume that the remaining one-fifth would be realised, and the total estimate of £1,305,761 for 1926 attained.

It was not possible, at this date, to forecast with any degree of accuracy what the total expenditure for this year would be, but there was little doubt it would exceed that of 1925. This was due to the general increase in the sanctioned expenditure for 1926, and the Public Works Department being able to execute a larger volume of work this year than last. While it was safe to assume that the revenue for 1926 would exceed the expenditure, they cannot hope to reach the excess of £370,000 attained last year.

The financial position, however, called for considerable caution, and the falling off in the receipts from Customs indicated the need for framing the 1927 Estimates on careful lines.

The most important business before the Council at the present meeting was the Bill to amend the Cotton (Tax) Ordinance in respect of the basis of taxation, whereby the tax would be calculated on a sliding scale according to the closing price on the Liverpool Cotton Exchange, on the last business day in December, of the previous year, in respect of June—American "Middling" futures.

He would remind hon. members that each reduction of one cent per pound in the tax on dirt cotton represented a loss of £50,000 revenue on a 150,000 bale crop. The sliding scale had been introduced with the approval of the Secretary of State in accordance with the undertaking given by Government at the Cotton Conference held in the year 1925.

A Bill regulating and controlling the cotton industry would also be laid before the Assembly.

International Conference in Belgium,

A new world attitude towards Africa has been shown by the holding at Le Zoute in Belgium, last September, of the International Conference on the Christian Mission in Africa. The word "Mission" is to be interpreted in its widest as well as in its more restricted sense, for not only missionaries and African leaders concluded a week of discussions, but they have had the important and invaluable aid of educational experts and experienced government officials. 10-26-26

Among those present at the Conference from the South African area were: Mrs. F B Bridgman of Johannesburg, A E Le Roy, Principal of Amanzimtoti Institute, Natal, Rev. F T Meacham, Rhodesia, and Rev. J D Taylor, D D, of Johannesburg; representing the Y.M.C.A. Mr. Max Yergan; representing the American Methodist Episcopal Church, Board of Foreign Missions, Miss M L Fuller of S Rhodesia, and Bishop S S Johnson of Cape Town; representing the Paris Evangelical Missionary Society, Mlle R Briod of Barotseland, and Mlle. R Dogimont, also of Barotseland; representing the German Rhenish Missionary Society, Rev. F Meisenholl and Rev. J Weber, both of South Africa; representing the British and Foreign Bible Society, the Rev. E W Smith; representing the Community of the Resurrection, Rev. R H Baker of S. Rhodesia, and Rev. G Evans of South Africa; representing the London Missionary Society, Mr. H E Wareham, M B, of North Rhodesia, and Rev. W C Wiloughby, Professor Hartford Theological Seminary, and former missionary in South Africa; representing the Society for the Propagation of the Gospel in Foreign Parts, the Rev. G Callaway of South Africa, Rev. J Cardross Grant, Warden of St. Matthew's College and Church, South Africa, Archdeacon F H Hulme of Bloemfontein, and Archdeacon J K Mather of Cape Province; representing the Wesleyan Methodist Missionary Society, Rev. W Meara of the Transvaal, and Rev. Holman Brown of S Rhodesia; representing the Dutch Reformed Church in South Africa, Rev. J W L Hofmeyr, Mrs. Hofmeyr, Rev. W A Krige of N. Rhodesia, and Rev. D Theron of the Transvaal; representing the Church of Sweden Mission, Rev. K A Hallendorff of Natal; representing the Swedish Holiness Union, Rev. Gerhard Manson of South Africa; there were also present as Consultative Members, Dr. C T Loram, Professor W M Macmillan, Mr. W T Welsh, Chief Magistrate, Transkei, Bishop Gregg of South Africa, Rev. John Dube of Ohlange Institution Natal, and the Rev. Z R Mahabane of the Africa National Congress.

This notable company has had as its Chairman Dr. Donald Fraser, for over thirty years the leading missionary, in Livingstonia, and now Missions Secretary of the United Free Church of Scotland, while Mr. J H Oldham, Secretary of the International Missionary Council has been the inspiring genius of the whole gathering.

Both the King and Queen of the Belgians sent a welcome to the Conference.

Dr Donald Fraser, in his Chairman's address, reviewed the history of Christian Missions in Africa.

The keynote of the proceedings of the Conference was 'co-operative service for Africa.' This did not by any means exclude a great emphasis on the need for a consideration of the white section of the community and that co-operation meant a real working together of governments, missionaries, the white population and trading interests, and the Africans themselves.

"Not so much for Africans, but with Africans, must be the principle upon which we must work," said Mr. Thomas Jesse Jones, Chairman of the Phelps-Stokes Educational Commission to Africa.

Willowvale Teachers' Association,

The quarterly meeting o the above meets at Ngwane Wes. School, on the 30th October 1926 at 10 a.m.

All members are kindly requested to bring in their subscriptions. No money, no meeting.

S. P. NGCULU, Sec.

10-12-26

The memorandum recently drawn up by the ex-Premier on the four bills of General Hertzog dealing with Native policy, reveals a breadth of view which was only to be expected from a statesman. General Smuts has never been guilty of being a negrophilist, and therefore his criticism is not biassed towards the Natives, but rather indicates the best policy for both white and black in South Africa. The first general principle he has laid down is that if these bills are to be discussed impartially and without the jangle of party politics, they must be taken piecemeal, each on its merits, and not as one indivisible whole. This is a reasonable preliminary, because the present Government has already singled out the Colour Bar Bill and forced it into the Statute Book by a bare majority despite the stoutest opposition by the South African Party and the Natives. It is manifestly the right course to take these bills one by one if the Opposition is expected to co-operate with the Government. The second principle established by General Smuts is that the Government should deal first with the Native Union Council Bill and the Land Act Amendment Bill, leaving the two bills on the alteration of the franchise for Natives and Coloureds for

nze umsebenzi wenu njengesiqêlo, into enayenzayo yenza uba abantu bezinye indawo basikangele betere kunento esiyiyo. Ubudala buka Lumka ubeyi minyaka emitandatu enenyanga ezintandatu. Umngcwabo wawonganyelwe ngu Rev. Mashiyane esifanele ukwenza iswi kuye ngendlela abonise ukuvelana nokuwunonelela umsebenzi wetu akalindanga kucalwa njengoba sasifanele uba simcele kuba tina silunge kummandla wase Springs, yafika incwadi ka Rev. Hlabangana sele zimisele ukulikokela i dlaka, umbulelo wetu ngongenambaliso kuwe Mfundisi. Uyakulela nge [illegible] **umz isituba sasekaseivu-**

Europeans of this country regardless of Party consideration. This is the only course which will ensure the co-operation or approval of the Natives. It is a valuable piece of constructive criticism notwithstanding what has been said to the contrary.

Otherwise the bills will be subjected to a fierce party contest in Parliament, and an equally adamant opposition by the Natives who will organise to do their utmost to protect their present political privileges under the Act of Union. If the Native Problem is to be saved from being reduced once again to a party bone of contention, then the two suggestions offered by General Smuts should be adopted without wrangling.

MOMBASA PORT PROBLEMS.

Imperial Shipping Committee Criticised.

A correspondence has passed between the Joint East African Board and the Colonial Office on the subject of the Report of the Imperial Shipping Committee on the Control and Working of Mombasa Harbour, as a result of which it is stated the Secretary of State has authorised the completion of two more deep-water berths in the harbour—making four in all—as recommended by the Port Commission.

This was one of the chief concessions asked for in a memorandum from the Joint East African Board to the Secretary of State for the Colonies pointing out certain blemishes in the findings of the Committee and the witnesses summoned.

The memorandum criticised the Committee in not inviting Mr. Felling, the General Manager of the Kenya-Uganda Railway, and others with local knowledge of the Port Commission's work to attend. Regret was also expressed that the consulting engineers, who were familiar with the whole history of deep-water wharves and of the working of the port, were unable to state their case.

The memorandum mentioned the question of lighterage companies, and added, "If the lighterage companies were completely independent of the shipping companies and of each other the Board would be inclined to agree with the remarks of the Committee, but everyone knows such is not the case, and that at present there is little, if any, free competition. There can be no question that in all matters of trade, private enterprise, so long as there is scope for free competition, serves the public interest best, but where it is to the interest of the shipowner to support a concern in which he is interested, or where a ring can be formed by lighterage companies, it is essential that the authority representing the country affected should have power to intervene."

Higher Tonnage.

The Board pointed out that it agreed, as a general principle, that it was reasonable that higher tonnage should be charged against a ship using the wharf than one lying at anchor, but it added that it was not in full accord with the principle that wharfage or passing-over charges should be higher at the deep-water wharves than at the lighterage wharves. They had grave doubts as to the possibility of fair and effective competition, but they were of opinion that when lighterage was clearly to the advantage of the port some consideration in the charge should be granted.

The memorandum concluded :—

"While the Imperial Shipping Committee does not appear to have taken into sufficient consideration local circumstances and some of the needs of the community served by shipping, it is, in the opinion of the Board, also possible that the Port Commission had not fully appreciated the difficulties of the shipping interests serving the port."

Sir Halford Mackinder's reply was that the Committee had the advantage of the presence of Mr. Denham, the chairman of the Port Commission, on whose report they were asked to comment at most of its sittings which it held in regard to this inquiry. At the invitation of the Committee Mr. Denham cross-examined the witnesses and himself gave evidence. If he had asked for the calling of any further witnesses they should undoubtedly have called them. But they regarded Mr. Denham as specially qualified to give such local information as was required, not only because he was a high official on the spot, but also because he had heard all the evidence given locally.

Sir Halford said he asked that Mr. Felling should be invited to give evidence to it, but was informed that he had already left the country. In regard to the Board, they were informed that it was presenting a memorandum to the Secretary of State for the Colonies. A copy of this memorandum was received and considered before the report was finally settled.

KENYA TRANSPORT PROJECTS.

Proposed £4,000,000 Loan.

(From Our Correspondent.)

NAIROBI, November 9.

The legislature has adopted the Government's motion for the allocation of further loans for the railway and port. The schedule shows that £1,700,000 are provided to equip four new deep-water berths at Kilindini, as well as coal and oil piers, and £300,000 additional for houses, offices, and the equipment of the existing wharves.

The railway portion of the loan is £600,000, as part of the cost of relaying the main line from Mombasa and improving the stations; £850,000 for locomotives and rolling stock; and £850,000 for new branch lines in Kenya. The total amount of the loan is £4,300,000, which sum is to be raised as required. Immediate requirements are £600,000 for two deep-water wharves, £50,000 for the equipment of the present wharves, and £300,000 for locomotives and rolling stock.

The schedule really represents Kenya's portion for inclusion in the £10,000,000 Imperial Guarantee Loan, Eastern Africa. The Government's motion was so worded that the Government will be able to make any arrangements necessary for raising funds.

Lord Delamere's View.

Lord Delamere, expressing the opinion of the elected members, urged that the loan be raised as a Kenya Transport Loan on the sole credit of the Colony without an Imperial guarantee, and to allow the country to work out its future untrammelled by Treasury control, leaving the £10,000,000 loan free for the development of other parts of Eastern Africa unable to raise money in the ordinary way. Lord Delamere considered of particular importance the proposed Dodoma-Fife Railway, which would unite Tanganyika, Nyasaland, and Northern Rhodesia, and make it most difficult for a "Defeatist Government" in Great Britain to return Tanganyika to its former owners, thereby isolating Kenya from South Africa.

The Governor pointed out that Kenya was not committed to participate in the £10,000,000 loan, and said that nothing definite would be decided upon without the Legislative Council's approval. Thereupon, Lord Delamere withdrew the amendment he had moved, and the official motion was passed.—"The Times."

THE COLOUR BAR THROUGH BANTU EYES.

On Monday afternoon, at the Friends' House in the Euston Road, the Rev. Z. R. Mahabane, President of the African National Congress, delivered an address on "The Colour Bar in South Africa as it appears to a Bantu." The proceedings were under the auspices of the Society of Friends, and Mr. Carl Heath, secretary of the Committee for International Service, was in the chair.

After the customary pause for silent prayer, the Chairman said they were grateful to Mr. Mahabane for having found time to come and speak to them. It was a great thing to them to come into touch with people who were in close contact with the great problems of the world, and who could speak with expert knowledge of them. He felt the necessity of real knowledge in their international work, and they asked people to come and speak to them in order that they might gain this knowledge. They did not necessarily agree with the speakers, but they desired to learn from them.

Mr. Mahabane, disclaiming any title to expert knowledge, observed that South Africa had been described as a land of problems and also as a land of milk and honey. It might also be described as a land of colour bars. The climate was one of the most congenial and healthy in the world, the country was rich in mineral resources and in agricultural and pastoral resources; great cities had arisen through the mineral resources; since the Boar War the country had made big strides in prosperity and development; and now it was nearly as highly developed and organised as any of the great states of Europe. But the systems of colour bar were the one black blot on a fine record. Their source was in colour prejudice, which developed into race hatred and caused fear on the part of the white men, forcing them to draw a rigid line between white and black.

Although sexual intercourse between white and black had been common in the first century of white occupation, it was now forbidden by public opinion, and probably intermarriage would soon be forbidden by law. The Bantu people would welcome such a law, because they believed the maintenance of the purity of both races was in accordance with Divine law. But if the bar is extended to political and industrial life, they find cause to quarrel, because they feel that is an interference with Divine arrangements. Certain clauses of the South Africa Act constituted a formal and deliberate exclusion from citizenship of the Bantu peoples. Bantu were forbidden to sit in the Senate or the House of Assembly, and this was a political blunder of the worst kind.

The Colour Bar.

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Whatever the international aspect may be now or in a few years' time, there is only one effective way of holding any given part, namely, "filling up." Though the tobacco industry is very hopeful to-day, it is only one item, and it is perfectly clear that the planter system can never fill up the colony with a white population that will really tell on numbers. The indications are that for our own sakes, and in order to strengthen the structure to which we belong, our first duty lies in the direction of substantially increasing our white strength.

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MOMBASA PORT PROBLEMS.

Imperial Shipping Committee Criticised.

A correspondence has passed between the Joint East African Board and the Colonial Office on the subject of the Report of the Imperial Shipping Committee on the Control and Working of Mombasa Harbour, as a result of which it is stated the Secretary of State has authorised the completion of two more deep-water berths in the harbour—making four in all—as recommended by the Port Commission.

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This was one of the chief concessions asked for in a memorandum from the Joint East African Board to the Secretary of State for the Colonies pointing out certain blemishes in the findings of the Committee and the witnesses summoned.

The memorandum criticised the Committee in not inviting Mr. Felling, the General Manager of the Kenya-Uganda Railway, and others with local knowledge of the Port Commission's work to attend. Regret was also expressed that the consulting engineers, who were familiar with the whole history of deep-water wharves and of the working of the port, were unable to state their case.

The memorandum mentioned the question of lighterage companies, and added, "If the lighterage companies were completely independent of the shipping companies and of each other the Board would be inclined to agree with the remarks of the Committee, but everyone knows such is not the case, and that at present there is little, if any, free competition. There can be no question that in all matters of trade private enterprise, so long as there is scope for free competition, serves the public interest best, but where it is to the interest of the shipowner to support a concern in which he is interested, or where a ring can be formed by lighterage companies, it is essential that the authority representing the country affected should have power to intervene."

Higher Tonnage.

The Board pointed out that it agreed, as a general principle, that it was reasonable that higher tonnage should be charged against a ship using the wharf than one lying at anchor, but it added that it was not in full accord with the principle that wharfage or passing-over charges should be higher at the deep-water wharves than at the lighterage wharves. They had grave doubts as to the possibility of fair and effective competition, but they were of opinion that when lighterage was clearly to the advantage of the port some consideration in the charge should be granted.

The memorandum concluded :—

"While the Imperial Shipping Committee does not appear to have taken into sufficient consideration local circumstances and some of the needs of the community served by shipping, it is, in the opinion of the Board, also possible that the Port Commission had not fully appreciated the difficulties of the shipping interests serving the port."

Sir Halford Mackinder's reply was that the Committee had the advantage of the presence of Mr. Denham, the chairman of the Port Commission, on whose report they were asked to comment at most of its sittings which it held in regard to this inquiry. At the invitation of the Committee Mr. Denham cross-examined the witnesses and himself gave evidence. If he had asked for the calling of any further witnesses they should undoubtedly have called them. But they regarded Mr. Denham as specially qualified to give such local information as was required, not only because he was a high official on the spot, but also because he had heard all the evidence given locally.

Sir Halford said he asked that Mr. Felling should be invited to give evidence to it, but was informed that he had already left the country. In regard to the Board, they were informed that it was presenting a memorandum to the Secretary of State for the Colonies. A copy of this memorandum was received and considered before the report was finally settled.

KENYA TRANSPORT PROJECTS.

Proposed £4,000,000 Loan.

(From Our Correspondent.)

NAIROBI, November 9.

The legislature has adopted the Government's motion for the allocation of further loans for the railway and port. The schedule shows that £1,700,000 are provided to equip four new deep-water berths at Kilindini, as well as coal and oil piers, and £300,000 additional for houses, offices, and the equipment of the existing wharves.

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The Railway portion of the loan is £600,000, as part of the £4,300,000 for relaying the main line from Mombasa and improving the stations; £850,000 for locomotives and rolling stock; and £850,000 for new branch lines in Kenya. The total amount of the loan is £4,300,000, which sum is to be raised as required. Immediate requirements are £600,000 for two deep-water wharves, £50,000 for the equipment of the present wharves, and £300,000 for locomotives and rolling stock.

The schedule really represents Kenya's portion for inclusion in the £10,000,000 Imperial Guarantee Loan, Eastern Africa. The Government's motion was so worded that the Government will be able to make any arrangements necessary for raising funds.

Lord Delamere's View.

Lord Delamere, expressing the opinion of the elected members, urged that the loan be raised as a Kenya Transport Loan on the sole credit of the Colony without an Imperial guarantee, and to allow the country to work out its future untrammelled by Treasury control, leaving the £10,000,000 loan free for the development of other parts of Eastern Africa unable to raise money in the ordinary way. Lord Delamere considered of particular importance the proposed Dodoma-Fife Railway, which would unite Tanganyika, Nyasaland, and Northern Rhodesia, and make it most difficult for a "Defeatist Government" in Great Britain to return Tanganyika to its former owners, thereby isolating Kenya from South Africa.

The Governor pointed out that Kenya was not committed to participate in the £10,000,000 loan, and said that nothing definite would be decided upon without the Legislative Council's approval. Thereupon, Lord Delamere withdrew the amendment he had moved, and the official motion was passed.—"The Times."

THE COLOUR BAR THROUGH BANTU EYES.

On Monday afternoon, at the Friends' House in the Euston Road, the Rev. Z. R. Mahabane, President of the African National Congress, delivered an address on "The Colour Bar in South Africa as it appears to a Bantu." The proceedings were under the auspices of the Society of Friends, and Mr. Carl Heath, secretary of the Committee for International Service, was in the chair.

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After the customary pause for silent prayer, the Chairman said they were grateful to Mr. Mahabane for having found time to come and speak to them. It was a great thing to them to come into touch with people who were in close contact with the great problems of the world, and who could speak with expert knowledge of them. He felt the necessity of real knowledge in their international work, and they asked people to come and speak to them in order that they might gain this knowledge. They did not necessarily agree with the speakers, but they desired to learn from them.

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Mr. Mahabane, disclaiming any title to expert knowledge, observed that South Africa had been described as a land of problems and also as a land of milk and honey. It might also be described as a land of colour bars. The climate was one of the most congenial and healthy in the world, the country was rich in mineral resources and in agricultural and pastoral resources; great cities had arisen through the mineral resources; since the Boar War the country had made big strides in prosperity and development; and now it was nearly as highly developed and organised as any of the great states of Europe. But the systems of colour bar were the one black blot on a fine record. Their source was in colour prejudice, which developed into race hatred and caused fear on the part of the white men, forcing them to draw a rigid line between white and black.

Although sexual intercourse between white and black had been common in the first century of white occupation, it was now forbidden by public opinion, and probably intermarriage would soon be forbidden by law. The Bantu people would welcome such a law, because they believed the maintenance of the parity of both races was in accordance with Divine law. But if the bar is extended to political and industrial life, they find cause to quarrel, because they feel that is an interference with Divine arrangements. Certain clauses of the South Africa Act constituted a formal and deliberate exclusion from citizenship of the Bantu peoples. Bantu were forbidden to sit in the Senate or the House of Assembly, and this was a political blunder of the worst kind.

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11-3-26

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Race Problem - 1926
Africa

Negro Workers Protest Race Discrimination

Chicago, Ill. Jan 14—(PNS)—Race discrimination and oppression of the Negroes in the United States as well as elsewhere will be discussed at a mass meeting to be held Monday evening January 25 at Unity hall. At this meeting a formal protest will be made against the Liberia scheme.

In commenting on the proposed meeting Walter Anderson, secretary said: "The Harvey Firestone scheme appears as a simple business proposition for growing rubber, but actually it marks the definite participation of American imperialism in the partition of Africa. How long will it be ere Liberia will be groaning under an American military dictatorship, similar to that which is already being exercised in Haiti? Meanwhile, the imperialist crimes against the Negro population of Haiti are becoming bolder and bolder. Military Governor John H. Russell, who is engaged in crushing the few remaining liberties of the Haitian people by means of American marines, has just declared that he will permit no presidential election in the republic this year. Instead of allowing the people an opportunity to vote, the present servile Borno administration is to be continued in office indefinitely, which means as long as it does the bidding of the United States marines.

"Imperialism is the universal exploiter of the Negro people in this country and abroad, just as it is the exploiter of all other oppressed races and nationalities. All the oppressed peoples must unite against this monster."

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ACROSS AFRICA BY CAR.

Mr. Frank Gray's Challenge to Motor Makers.

Mr. Frank Gray, ex-M.P. for Oxford and a former Liberal Whip, is sailing for West Africa on February 24, in an attempt to cross the Continent by motor-car. He will be accompanied by Mr. John Sawyer, a young Oxfordshire landowner.

Mr. Gray and his companion will land at Lagos, Nigeria, and will attempt to reach British Sudan, on the East Coast, as quickly as possible.

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This attempt is the outcome of a wager following his return from West Africa last autumn, and his articles in the Press, in which he accused British motor-car manufacturers of failing to design a car suitable for the British tropical possessions.

A number of manufacturers took up the challenge, and Mr. Gray suggested to the manufacturers that he would buy two of their cars and would try to cross Africa with them, regarding the attempt as a commercial proposition. If he succeeded the manufacturers were to refund the price of the cars. The challenge has now been definitely accepted by the Jowett Car Company.

Mrs. Gray has christened the cars, "Wait" and "See," and these names have been painted on them.

The "Sunlight Magazine."

By the last mail I received a copy of the third issue of the "Sunlight Magazine," published at Aburi, Gold Coast Colony, and devoted to the study of the languages, history, institutions and customs of the Gold Coast. The editor, Mr. Obeneba S. Sakyi Djang, is to be congratulated on his enterprise and on the interesting nature of the articles in the issue. The number before me deals with a variety of subjects. "The Districts and States of the Gold Coast Colony," and "Gold Coast Drums and Their Uses" are full of interesting information. The lists of Amanhene of the various States given in the former are of historical value, which would be increased by adding the dates of the accessions of the rulers included in them. Every one with any knowledge of West Africa has heard of the Drums, and the skill with which the drummers disseminate news, greetings or commands by the notes of their instruments, but few of the Europeans appreciate that the drummer is in high estimation among his people, and that he has to serve a long apprenticeship to qualify for his office. Besides being skilled in the manipulation of his drumsticks he must be well informed on the customary laws, the history of his own and neighbouring States, the rules of procedure and precedence, and apt and ready in the use and application of the proverbs which play so large a part in the public eloquence of the West African peoples. Study and research in their languages and history by the educated young men is especially desirable when the transition from illiteracy to literacy is going on among all the races. In a few generations whatever is not committed to writing will perish, and with it much that is valuable to race-consciousness and national character.

W. F. H.

African World
2-20-26

NIGERIAN ARCHÆOLOGY.*

It is unlikely that this pamphlet will attract much attention from the general public, but as a matter of fact it is of considerable importance to all who are interested in the early history of man in Africa.

As is well known, a great variety of stone implements have been discovered in various parts of Africa. At the Cape a great wealth of specimens have come to light, and many types were admirably described some years ago by the late Curator of the Cape Town Museum, Dr. Peringuey, in a beautifully illustrated Memoir which formed Vol. VIII. of the Annals of the South African Museum. The great difficulty which has been experienced with the relics of early man's handicraft in Africa has been to correlate them with the various ages which have been so carefully recorded in Europe, for so many of the African specimens occur on the surface, and unless they are found *in situ*, embedded in beds of known age, it is impossible to be dogmatic as to their antiquity. Evidence is, however, steadily accumulating, and the investigations of Mr. Wayland in Uganda and Mr. Nevill Jones and Dr. Arnold in Southern Rhodesia are of great value.

It is therefore important to obtain a record of a series of artefacts from Nigeria and occurring in old gravels. This occurrence is ably described by Mr. Braunholtz in the paper now before us. It is hoped that the publicity afforded to this discovery will stimulate research and lead to the unearthing of the skeletal remains of the people who fashioned them.

We venture to prophesy that in a few years' time the piecing together of all the evidence which is now rapidly accumulating will result in a re-orientation of many of the theories regarding the areas in which the early cultures developed.

C. W. H.

African World
2-20-26

Crossing Africa.

In all parts of Africa the motor-car is is becoming the favourite instrument of exploration. It is just fifty years since Cameron completed his journey, spending eighteen weary months trudging "Across Africa." The explorer of to-day chooses his car and performs the feat in as many weeks. The wheel tracks of cars are being made through the length and breadth of the continent in all directions. The Court-Treatt party has just ridden from the southern Cape to the Mediterranean shore. At the beginning of last year two French officers, MM. Tranin and Duvergne, started from Konakry with three cars, one of which they succeeded in piloting over a distance of 3,750 miles to Massawa on the east coast. Perhaps the most interesting feature of their journey is that the fuel used was a preparation of palm-oil, a fact which should open up prospects for the product of the West African oil-palm forests. And now Mr. Frank Gray, ex-M.P. for Oxford City, is proposing to cross Africa by car. The genesis of the undertaking is interesting. Last year Mr. Gray made a tour on foot through West Africa, making observations and notes on openings and possibilities for British manufacturers. On his return he described his tour in the Press, and expressed his opinions that British manufacturers had failed to design and construct a car suitable for those countries, and that they were being supplanted by foreign car builders. On this being tested by British manufacturers, Mr. Gray offered to buy two cars and to do his best to cross Africa with them, without special preparation, on the condition that the makers should refund the cost of the cars if he succeeded. One company, having accepted the challenge, has provided the two cars which Mrs. Gray has christened "Wait" and "See." "Wait" will be driven by Mr. Gray and "See" by Mr. John Sawyer, a young Oxfordshire landowner. They will start for Lagos next week and make the quickest journey they can via the British Sudan to the East Coast. On his return Mr. Gray will certainly have much useful information for builders of cars for Tropical Africa.

2-20-26

SOUTH AFRICA'S ASIATIC PROBLEM.

The problem of the Indian in South Africa requires handling no less tactfully and carefully than that of the native question, and for that reason we are pleased that the Union Government has decided, even though at the eleventh hour, to refer the Asiatic Bill to a Select Committee. Thus a crisis—it would be useless to deny that one was pending—has been averted, and proper consideration of all the circumstances surrounding the position, rights and wrongs and alleged grievances of the Asiatic may provide if not a solution to the thorny problem, at least the basis of one. All along it has been clear that the matter was one for compromise, if not arbitration. Unfortunately, it has not been approached in certain influential quarters in a spirit calculated to effect good results, and the utterances of the Viceroy of India, the Aga Khan, and other leaders of Indian opinion, far from having the effect aimed at, merely accentuated irritation on the part of the Union Government and jeopardised the hope of setting up something in the nature of a round table conference. Wiser counsels have prevailed, fortunately, and the decision to refer the whole issue to a Select Committee cannot be interpreted as other than a friendly gesture by the Government. This development is particularly welcome and opportune in view of the Government's refusal to accede to two important requests by the Government of India, namely for a round-table conference or a Royal Commission. It cannot now be asserted that the Government is forcing through anti-Asiatic legislation without giving the Indian community an opportunity of laying their case before the country and the Legislature. In appointing the Committee we trust the Prime Minister will seriously consider the advisability and wisdom of including in it General Smuts, who has made an exhaustive study of the Indian problem in all its aspects, and who can be relied on to seek a solution from an angle that will not discredit South Africa and give to the Indian his due measure of justice.

West Africa
2-20-26

P

Achimota College, Gold Coast.

On Monday,—

Mr. Hayes asked the Secretary of State for the Colonies (1) the number of the staff appointed to the prospective college in the Gold Coast Colony, what are the emoluments of the members of the staff, and at what periods are furloughs provided; and whether his approval was obtained for the engaging of a staff so many years before their services were likely to be required;

Whether the contract for the building of Achimota College, in the Gold Coast Colony, will be carried out by the original firm upon the terms of the contract, and when it is anticipated the college will be opened; and whether, seeing that staff was appointed before the college was erected or pupils obtained, at a heavy charge on the revenues of the Colony, and that there is no prospect of employing this staff until, at the earliest, 1927, he will consider the advisability of suggesting that the teachers should undertake some work in the existing educational institutions of the Colony?

The Secretary of State for the Colonies (Mr. Amery): With the hon. member's permission, I will answer his two questions together. The contract for the construction of Achimota College has been terminated and the work will be carried on by the Public Works Department of the Colony. It is hoped that a substantial portion of the work, enabling some 200 pupils to be accommodated, will be finished by November, 1927. The staff already engaged number 24 and their salaries for the

first year total some £15,000. They will be given leave after 18 or 24 months, according to circumstances. As was explained by my hon. friend the member for Salford, in his reply to the hon. member on December 7 last, the staff were engaged with my approval and on the advice of my Advisory Committee, so that they might have a year or so to acquaint themselves with the language, customs and institutions of the people before they had to teach them. In view of the unfortunate delay in completing the college buildings, it has been found advisable to employ a number of the staff as teachers at the existing training college at Accra.

Mr. Dennis Herbert: Is it not the case that the whole of the staff at present engaged in this college are working very hard, not only in training themselves, but in educational work on the spot?

Mr. Amery: I think that is the case.

Mr. Herbert: Is it not the rule of this House that hon. members should make themselves responsible for the facts which are alleged in questions asked by them, and is it not especially desirable that this should be done in cases where ignorance of the facts leads to a slur upon a peculiarly devoted and hard-working public body of workers.

Mr. Speaker: I do not read this question as containing any slur. As a matter of fact it has brought out a useful statement from the Minister.

Mr. Herbert: Thank you, Mr. Speaker. I am much obliged to the Minister for what he has said. What I was afraid of was that the suggestion in the question was that they were being paid when they had no work to do.

Mr. Speaker: The suggestion in the question is one which the Government have carried out already. The work they are doing has been stated.

Native Teachers at Conference.

(By J. P. Hermanus.)

A Conference of Native teachers representing the Cape and Transkei Native Teachers' Associations was held at Lamplough, Butterworth on the 22nd December 1925 It will be recalled that for some time past there had been a growing spirit amongst teachers to have these two bodies united together; and, indeed, steps had been taken towards that end, but for some reason or other these were nullified.

It was therefore with some reluctance that the above conference was arranged for for further diplomatic overtures Some there were who had lost faith and therefore did not think it worth while attending; but neither difficulties, insurmountable though they appeared to be, nor previous failures daunted a goodly number of teachers who attended the conference. Some of them had travelled long distances and had made great personal sacrifices in order to be present Mr Jabavu of the S.A. Native College, Fort Hare, presided over the meeting and briefly addressed the teachers He reminded them that they were met together to find ways and means by which they could come to a common understanding; and that in doing so they must forget all the past. They were there for an open and frank talk and should endeavour to arrive at some unanimity without wounding one another's feelings "You should not," said he, "strive to beat each other in oratorical discussion or indulge in vain rhetoric expressions, but rather cultivate a spirit of mutual forbearance and toleration" as there was no agenda to guide him he would put it to the meeting to propose something to guide them After the usual vote of thanks to the chairman, a committee consisting of Messrs Jabavu, Masiza, Zwide, Sopete, Matodlana, Mnyani, Nyombolo and Hermanus was appointed to draw up an agenda.

At this stage the meeting adjourned to allow the committee to proceed with its business.

On resumption the committee submitted its report and the meeting at once got to work. It resolved that the two associations should unite under the "Cape and Transkei Teachers' Union." This resolution was received with loud acclamations followed by the singing of "Nkosi Sikelela i-Afrika," which was rendered very feelingly and interpreted the true tone of the meeting.

Once the principle of union was agreed upon, the rest was "plain sailing over smooth waters and in ideal weather."

The above committee with Messrs. Mbuli, Mkosana and Qangule as additional members was also harnessed to draft a constitution—this we shall send later on for publication.

On the evening of the same day a reception was held in honour of the visitors. Although previous arrangements had failed almost at the last moment, a mixed choir under the baton of Mr L. D Ngcebetsha treated the audience to some delightful music which was supplemented by a few solos. Messrs Bikitsha and Siyongwane who acted as accompanists acquitted themselves well.

The ladies of Butterworth also deserve special mention for their kind hospitality in the form of tea and cakes. It was late in the night when this pleasant little function was brought to a close to the regret of all present.

The following morning was spent in discussing the constitution which was finally agreed to after some slight amendments had been made.

The election of office-bearers for the ensuing year resulted as follows:—President: Prof. D. D. T. Jabavu, B.A. Vice-Presidents: Messrs. L W. Masiza and F. M. H. Zwide, General Secretary: Mr J. P. Hermanus, Assist. General Secretary: Mr. A W. Mbuli, Treasurer: Mr C. R. Moikangoa. Committee:—Messrs L. Dambuza, J. Mnyani, D. P. Mkosana, C Xabanisa, M. S Mvinjelwa, B B. Mdledle, T. Matodlana, A. J Ayliff, H. Nguza and L. D. Ngcebetsha

The next conference will meet in East London next December.

[No doubt the above report will be "ancient history" to many and the writer of these notes begs to apologise for delay in publishing them. As it was, family affairs called him away from home; and unfortunately his papers were left behind, thus rendering it impossible for him to do anything during his period of absence]

BRITISH WEST AFRICA

WEST AFRICAN ECHOES.

The Conquest of the Sahara.

In the "Echoes" of a fortnight ago I wrote of the annual caravan which for centuries has made the journey from Tripoli to Lake Chad and Bornu, and of the skeletons lining its route, telling of the hardships of the way. The same sights are to be seen further west along the caravan road between Morocco and the Western Sudan which traverses the Tanesruft—the Land of Thirst. Until four or five years ago the Sea of Sand seemed to defy conquest even by the all-conquering railway which has made so many of the earth's waste places accessible, but it has been subdued by the locomotive's young brother, the motor-car. Two years ago more than one expedition crossed the Sahara from the French Colonies in North Africa to the great bend of the Niger, and a military railway was projected by France. M. Citroën, after making the journey himself, started to organise a tourist traffic with a regular service of luxurious hotels, shooting trips, and everything calculated to transform the Sahara from a howling wilderness—the abomination of desolation—into a health resort, a rival to the Côte d'Azur and Egypt. These projects were interrupted by the rising of the Riffs. That they have not been abandoned is shown by the news just received from Paris that Lieut. Estienne had reached Bourem on the Niger; it is even said that the journey was made in comfort. Comfort and a desert journey have always seemed to be hopelessly incompatible. But the reconciliation of the incompatibles becomes credible on perusal of the description of the vehicles used on the journey—styled a Renault-Pullman car. During the day the passengers occupy eight Pullman seats, which are replaced at night by eight couchettes, on which they can sleep. "At the back of the car are all modern toilet facilities, with running water." Imagine it, running water in the heart of the desert! That is the final blow to the horrors of the desert journey. Instead of the discomfort of riding a swaying, slow-paced camel under the unmitigated rays of the burning sun, to sit in a luxuriously upholstered Pullman car in the shelter of the interior of your smoothly-gliding vehicle. Instead of gasping through the apparently interminable hours of the hot day and having your thirst mocked and aggravated at the end of it by a cupful of warm and turbid liquor called "water," to have running water at command at all times while passing through the Tanesruft, where thirst has slain more victims than the sands! The desert would seem to have become the "Garden of Allah" in very sooth, but there is an ominous addendum to the description of the car. "So that the safety of the passengers may not be neglected a machine-gun is placed on the roof." The physical enemies of the traveller have been overcome, but the human enemies still remain. The Tuareg—the Scourge of the Desert—still prowls over the waste, seeking to slay and rob, and doubling the dangers of the way. If the French are determined to open the desert-route to travel and commerce, they will soon effect the taming of the Tuaregs who have maintained the nomadic, predatory life of the Bedawin till now because their subjection was not worth the trouble of bringing them under rule. Now that the development of the Central and Western Sudan has become of economic and military importance to France she will not long suffer these scanty tribes of robbers to interrupt communication between her Northern and Central African possessions.

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SOUTH AFRICAN NOTES AND NEWS.

NATIVE INTELLIGENCE—A PROFESSOR'S TESTS —PARLIAMENT — MISCEGENATION — M.L.A.'s PAY— FAMOUS ACTOR'S COMPLAINT.

(*"African World" Special Correspondent.*)

CAPE TOWN, February 12.

The interesting task of making investigations with a view to comparing the intelligence of Europeans with that of natives has been undertaken by Professor Reyham, Professor of Psychology at the Cape Town University, and some of the results are worthy of note even though they really prove nothing. The Professor comes to the conclusion that, *prima facie*, the native ranks lower in intelligence than the European of the same age. This however, was only an average result, and meant that the average native was below the average European. The natives, however, differed widely individually, and many of the natives at the higher end of the scale were superior to Europeans at the lower end of the European scale.

Native Reasoning Powers.

Another point which interested the investigator was the length of the natives' mental development, and he discovered that the commonly held view that the native stopped developing earlier than the European is fallacious. The native goes on developing for as long a time as the European, though throughout at a lower average level. The particular tests applied were reasoning tests and not the ordinary group intelligence tests, the object of choosing the former being that they are less dependent on accidents of schooling than the ordinary type of test.

In none of the forty questions put was the natives' average score higher than the Europeans' average score. At the same time, there was no problem at all in the whole examination which could not be done by some native or other; also there were some natives capable of doing all the problems set, some of the natives being highly gifted. It should be borne in mind that only one type of native was dealt with, the Xosa kafir, including various tribes, such as Fingoes, Xosa, and Pondos.

Apathetic Opposition.

Parliament has provided nothing very startling during the week, and the debates, more often than not, have been very monotonous. There have been one or two sharp passages, but, for the most part, the Opposition has been apathetic. The South African Party, as a matter of solid fact, would be all the better for a little "ginger-ing." It cannot be said that it is making full use of its undoubted strength, for, after all, it still remains the strongest *individual* party in the House. Sometimes this is difficult to realise, especially when we see Friend Tielman having things all his own way, and showing himself almost openly impatient of any sort of opposition.

Talking of Mr. Roos, he certainly has all right-minded people with him in his efforts to stamp out miscegenation, and his Bill "to prohibit illict intercourse between European males and native females, and other acts in relation thereto" is assured of an easy passage. It consists of six short clauses, plus a preamble and title, and lays down that penalties of six years and fifteen lashes for European males convicted under the Act and five years without lashes for any native female who "voluntarily permits or who entices, solicits, or importunes any European male" to commit an offence.

Stamping Out an Evil.

A similar penalty is provided for any European male who "entices, solicits, or importunes" any native woman. Five years' imprisonment with fifteen lashes are also provided for in the case of males, and imprisonment without lashes in the case of females, black or white, who are convicted of procuring or are the owners or occupiers of any premises, or even knowingly permit the use of such premises for the purpose of any offence against any provision of the Act. The expression "native female" means any female, both of whose parents were or are members of an aboriginal race or tribe of Africa. The Act, therefore, does not apply to coloured women. Legislation of this sort has long been required, and is approved not only by the white races but also by the better type of natives, who are as anxious as the white man to preserve the purity of their blood.

£700 for M.L.A's.

One other happening connected with the House is worthy of record—namely, the decision of the members of that august assembly to raise their salaries! Poor, underpaid politicians! The experience of having to make ends meet on a beggarly £500 a year (exclusive, of course, of what they can earn in other directions) was more than flesh and blood could stand, and so now they are to have an additional £200 a year. True, all the members of the House do not consider themselves so badly treated. Some forty-six of them (all members of the South African Party) voted against Mr. Sampson's motion to raise the pay of M.L.A's., and it will rest with them whether or no they take advantage of the new scale, as it will be granted only to those who apply for it in writing.

Rather an undignified procedure, perhaps, but still an extra couple of hundred pounds in the pocket should be ample compensation for any little loss of pride! To Mr. Sampson fell the task of making out a case to justify the increased payment, and with much eloquence he depicted for us the hard lot of the M.L.A. on £500 a year. The cost of living and, in fact, the cost of everything required by the M.L.A. had soared, and members "surely could not be expected to go snivelling round from place to place looking for things in the cheapest market."

Time Put In.

Mr. Sampson, however, forgot to mention that the Assembly sits on an average only 100 days a year, but Mr. Papenfus reminded him of it, and made the ingenious suggestion that a solution of the difficulty would be provided by reducing the membership of the House by 50 per cent. A certain allowance should be made daily for attendance for a fixed number of days, and the work should be done within that time, thereafter the allowance should cease.

General Smuts also strenuously opposed the motion, emphasising the invidious position in which it placed the Opposition. He agreed that £500 was in many cases an inadequate allowance, but "that was a different question and no reason why they should help themselves and adopt a procedure which would make the country suspicious of its members." The motion, however, was carried, together with an amendment that only those members who applied for th increased allowance should receive it.

Does South Africa appreciate high-class drama or does its taste run in the directio of the class of play that demands the exercise of very little intelligence on the part o the theatre-goer? The question, so often debated in the past, has been revived by the failure of Mr. Franklin Dyall, the brilliant London actor, to make a financial success of his six months' tour of this country, during which he has given us some very polished productions. And yet his argument is contradictory. Packed houses have, he says, been the order of the day (perhaps I should say night), but with such a small population financial success could not be expected.

Wrong Type of Play.

Assuming that to be correct (which it is *not*), how can it be said that South Africa suffers from the lack of intellectual appreciation of the theatre? The argument will not bear analysis. The real trouble is that too often companies from Home produce plays with an essentially English appeal, that is to say an appeal that would be lost on other than an English audience. Such, for instance, was the case with "At Mrs. Beams," which to understand *and appreciate* requires the possession of first-hand knowledge of boarding-house life round Bloomsbury way. Now, the appeal of a play like "Sacred and Profane Love" is universal, while that of "At Mrs. Beams" is confined to a comparative few. And may I remind Mr. Dyall and Miss Merrall, his charming leading lady, that high-class drama *has* been made to pay in South Africa, and pay handsomely too. Mr. Matheson Lang, for example, took a small fortune out of South Africa. The late Lewis Waller also enjoyed a financial success there, while Mr. Percy Hutchinson (though, admittedly, "Bulldog Drummond," one of his biggest successes could not exactly be described as high-class drama) also took a lot of money out of the country. And I could name many others.

Jewish War Memorial Hall.

The Jewish Guild War Memorial Hall—a structure that will always be a standing monument to the heroic achievements of the Jewish sons of South Africa—was officially opened at Johannesburg on February 24 by Mr. I. Heymann. Founded in 1897, the Jewish Guild has had a remarkably varied and interesting career, and until a few years ago it never had a home of its own. Apart from the Rand Club, the new Memorial Hall stands out prominently as one of the finest social centres architecturally in Johannesburg.

Old Kimberley Days Recalled.

One of the first diggers on the Kimberley fields, Mr. J. Crampton, has died at Durban in his seventy-ninth year. An Irishman, he emigrated when a young man and shared in many of the adventures and hardships of the pioneer days at Kimberley and in the Rand.

New Paper for Women.

The "South African Women's Magazine," a new paper for women, has made its debut in Cape Town. It is to be published monthly. Mrs. Sarah Gertrude Millin is among the list of well-known writers who have contributed to the first number.

Government's Native Policy.

[By a Native Correspondent].

We wonder what the Prime Minister's conlusions are on his projected native policy, after he has heard the natives of this country declaring emphatically and unwaveringly against his proposals. His speeches, during the recent tour through the Territories, did not favourably impress the intelligent class of natives. The Native Question is now-a-days the most important topic in the political arena. What eloquent speeches are being delivered as a contribution towards the solution of this *the* present day question! What deductions does one draw from these speeches? The only conclusion you arrive at is that there is no native question, just as there is no white question, in spite of all this humdrum, for we hear of no white question. The real underlying principle, which is the cause of all this bickering, is embodied in the sentence: "who is going to be the top dog."

We hear a lot of the stuff: "it baffles even the keenest students of the native question," "it must not be a party question if justice is to be done." If our leaders are sincere in all what they say why do they evade the advice given by the missionaries, and also the well-known dictum of the late Cecil Rhodes. All these say: "equal rights for all civilised men."

Instead of following such sound advice we hear them telling the world that the natives of this country are a menace to white civilisation advancing

that as their reason for curtailing the rights of the majority of the people of this land, people who are loyal and law-abiding. But then is this white civilisation built on sand? If it is built on sand it surely deserves to be pulled down. South African Governments have not done so much for the natives as our Missionaries have done The constructive criticisms by these self-denied men should therefore not be lightly passed over by the Government, if it is sincere at all in what it says

"THE INTELLECTUALS."

The Prime Minister speaks of the intelligent natives as mere agitators if we understand him well. But he seems to lose sight of the fact that the intelligent class always leads the masses in all the nations of the world, and the same thing applies in South Africa with the white and the black sections of the population.

The country owes the educated class of natives much. In troublous times they have been the pacifying influence among the people, and have done the country great service. As responsible men they have played their part in these times when circumstances demanded it, and have been followed by their people. In times of misunderstandings the Government appeals to the "intellectuals" and other men of influence They always respond, but to-day they are spoken of as sowers of seeds of restlessness—a good reward for their services to the country! They are the leaders of their people and as such it is one of their sacred duties to fight, constitutionally, for the right of their people. The Government should take them into confidence just as it does in times of trouble.

"THE INDUSTRIAL QUESTION."

Our Governments complicate things and then say there is a "question" which must be solved. The Prime Minister defends the Government's policy of replacing native labourers with coloureds and poor whites by saying that the coloureds have their homes in towns and that their living depends on wages, whereas the natives live on the land as farmers, and that they should therefore give way for coloureds. But there are thousands of coloureds who live on the land just as there are thousands of natives who have adopted town life, who were born, and died, in towns, whose existence depends entirely on wages. What becomes of these natives when they are thrown into the street by the Government? They are forced by fate to become beggars and criminals, and they go to swell the number in goals. After all that, the country will be told that the moral standard of the native is very low; some humiliating measure will then be enacted to counteract that downward tendency. The country will then clearly see that the Government has embarked on a criminal-manufacturing policy, which is to cost the Union of South Africa considerably, and even affect its prestige. The Government may not be aware of it, but that is the position the present state of things is driving to. The Prime Minister frequently told the natives in the Territories that they had enough land for their needs and that there was no reason why they should flock to towns. The white people of this country share the same opinion. We do not know what the position is in the Transkei with regard to land ownership, but in the Ciskei a man is allowed from 4 to 5 morgen of dry agricultural land with which to maintain his family. What is that in this country of great droughts? General Hertzog compares the holder of that allotment with a white neighbour who owns thousands of morgen, and does not see why the allotment holder should not be as happy as the white neighbour who owns a farm!! He expects the native peasant with a family of ten or twelve to get food, clothing, education, medicines—for the whole family—furniture, rates, etc. out of that small allotment!

These long eloquent speeches are in themselves useless, we must come to hard facts. Is it possible to get all these necessaries out of that allotment? I leave that to your readers to answer.

The Government drives these people out of work and tells them to go to their allotments and get all they need out of them, to say nothing of the natives who have made their homes in towns. Of course a piece of 5 morgen in Europe where the climate is favourable to agriculture means a lot, but not in this country. It is therefore absurd to compare—with all our intensive ploughing—our 5 morgen piece with a European 5-morgen piece, as the white people of this country always do. The climates of these two places are each in an opposite extremity to the other and make comparisons of the kind unjustifiable.

SEGREGATION AND COLOUR BAR.

Segregation as foreshadowed by the Prime Minister will not be, we are afraid, in the interest of the country. The natives must be in intimate touch with the Europeans of this country if good relations between these races are to exist. Some of the greatest friends of the natives of this country happened to be men who sat side by side, in the same schoolroom, with natives during their school days. They are so well known that we need not mention them here. They were men who figured very brightly in the political firmament It was through their influence the Cape Province had such a liberal Native Policy before the consummation of Union. It was by close contact with natives in the schoolroom and on the play ground that they were able to understand these people thoroughly. That knowledge helped them in after years when they were called upon to legislate for the subject races.

To strictly confine the natives within certain territorial limits, and also bar them from skilled occupations would be delaying their civilisation by centuries. "The natives must develop on their own lines" is the motto of the Department of Native Affairs. What "lines" are those? One would ask. The natives have no "lines" or course yet on which to develop. They will strike "lines" by coming in contact with the English, Germans, Dutch, French, etc., and choose the best out of these civilised nations, and adapt that to themselves, *then* will they be able to strike "lines" on which to develop themselves. To debar the natives from skilled labour is to fight against nature. Who can ever hope to be successful at that? He might as well stop the waters of the Zambesi River from flowing into the sea. This reminds us of the story of the bear that hurt itself while trying to bite a kettle that was full of boiling water. Open the door to these people. Give them equal opportunities and you will thank yourselves in after years for having done so. The more civilised and skilled artisans the natives become, the more will they be useful to the State.

THE FRANCHISE.

The Franchise is the bed rock of all our liberties and privileges, and the hall mark of all British citizens. Its curtailment will result in something unpleasant in this country, for the natives will never feel to be British subjects without the Franchise rights as enjoyed by the white citizens of of this Union which is part of the glorious British Empire. In the interest of the country we sincerely advise the Government to leave the Cape Franchise as it is, since the changes contemplated single out natives as a class. We live in the days of democratic government, our governments should therefore respect the will of the people. The natives have expressed their views through their recognised organisations and we hope the government will respect these views. We think that the time has arrived for the people of this country to discuss the possibility and advisability of extending the franchise to the Northern Provinces.

CONCLUSION.

The Maoris of Australia are members of the Parliament of their Dominion and the relations between the races there are good—to wit, the "All Blacks" Rugby team that toured Great Britain last season had Nepia, a Maori, for its full back. The men who are entrusted with the reins of government should not be influenced by sentiment, nor should they have selfish outlooks. They should be broadminded, sincere, of liberal views if they want to command the confidence of the people. Give equal rights to all civilised men irrespective of race, colour or creed and do away with colour bars of any kind.

I thank you, Mr. Editor, for your valuable space.

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Africa

EDUCATION IN THE OLD DAYS AND NOW.

The educational vote of the colony to-day exceeds £250,000. When Sir Charles Coghlan first came to the country it was a paltry £13,000, 50 per cent. of which went in overhead charges!

That epitomises the educational progress of Southern Rhodesia, a subject upon which the Premier enlarged at the opening ceremony in connection with the recently-completed Allan Welsh Hall at the Eveline High School. Sir Charles Coghlan recalled that the school was, after the pioneers of modern Rhodesia; its history was contemporaneous with half the history of the country, and contemporaneous with the period when they got beyond the pioneering stage. The hall should have been put up before, but it was a question of finance, and he was not responsible for the Government in those days.

"I hope," Sir Charles added, "this is by no means the end of the educational assistance the Government will give out in this part of the country. After this there is that university I spoke of, the first university of Southern Rhodesia."

Sixteen Years Ago.

The Premier recalled the opening of the Eveline School sixteen years ago by Sir William Milton, when there were only 220 pupils. To-day that number was more than doubled. When he came to the country there were only three schools in Bulawayo—St. George's School, the Convent School, and St. John's School. They were the work of volunteers; there were no Government schools in this part of the country, and he doubted whether there was one in Salisbury. He joined the Legislative Council with the assistance of Mr. Welsh. At that time the total educational vote for the whole of Southern Rhodesia was £13,000. That was the vote put on the Estimates by the Treasurer. Very little of the £13,000 was spent on the schools, more than 50 per cent. went in overhead charges—the salary of the Director of Education, and of the staffs, and so on.

The educational vote to-day will total over a quarter of a million, and yet they had people in their midst who said the country was not progressing.

"Rhodesia for the Rhodesians. Rhodesia for the boys and girls to come after us. It is here that character is formed, here amongst you is the future of our nation in this part of the world, and moulded in a way that will be worthy of the British heritage. This has not been done without endeavour, without sacrifice, without hard work on the part of those who have had something to do with what we see about us here."

Sir Charles, paying a tribute to Mr. Welsh, said there was no man in Bulawayo who had had more to do with the establishment of Government schools there.

There was a distinguished gathering at the ceremony, those present including the Acting-Governor (Mr. Murray Bisset, K.C.), Mrs. Murray Bisset, members of the Rhodesian Cabinet, and leading Bulawayo citizens.

Fine Shooting.

Sergeant Tom Forbes put up a magnificent shooting performance at Bulawayo recently, scoring 103 out of 105 at the long ranges and securing a possible at 800 yards.

NORTHERN RHODESIA WANTS A NEW NAME.

Something of a sensation has been caused by the request of the Legislative Council of Northern Rhodesia that the Government should consider the advisability of renaming the territory to distinguish it from Southern Rhodesia. Members have drawn attention to confusion arising and the disadvantage—political and commercial—to Northern Rhodesia in consequence of the "misappropriation" by Southern Rhodesia of the comprehensive name "Rhodesia."

In a leading article on the proposal the "Bulawayo Chronicle," *inter alia*, observes:—

After all, whether we live north or south of the Zambesi, we can all with proper pride claim to be Rhodesians. A man may hail from north of the Tweed or south of it, but to call him British is perfectly accurate in either case. Frankly, this matter is not one which need cause any Rhodesian more worry than that which arises in friendly armchair discussion about the time the sun goes down. If the unofficial members of the Legislative Council speak for a majority in the North, and it is desired to change the name lest confusion should occur—or even "disadvantage both political and commercial"—our fellow-British neighbours beyond the Falls have every right to please themselves. We in the South could then drop the "Southern" and become quite simply "Rhodesia." The arrangement might prove convenient to both parties.

Close Comradeship.

But whatever happens there is no question of anything other than close comradeship existing between us, certainly not of "a policy of hostility and jealousy" rather plainly hinted southwards in a recent newspaper article on the very same question published at Livingstone. Why should there be? Largely the interests of both North and South march hand in hand. We have so many things in common: nationality, industries, the Victoria Falls—even the railway question. Some may suggest that amalgamation, in one word, would solve this little problem, but if the time is judged not ripe for such a solution, there are names any one of which Rhodesians in the North could adopt, if they so desire, having very excellent and pleasing associations with the history of the territory. In the meantime and afterwards, Southern Rhodesia will certainly continue its present attitude towards Northern Rhodesia, that of regarding with pride and affection a slightly younger brother who looks like doing rather well in the world.

Mrs. Selous' Visit.

Mrs. F. C. Selous, widow of the famous hunter and pioneer, has been revisiting Bulawayo after an absence of thirty years. "Bulawayo and Salisbury came as an absolute revelation to me," she declared in an interview, "and fine buildings, modern shops and railway stations make them very different from the pioneer towns which I knew." Mrs. Selous made a trip to World's View for the first time. Like all visitors, she was greatly impressed by the grandeur of the scenery.

BRITISH WEST AFRICA.

WEST AFRICAN ECHOES.

The Oil-Palm Industry.

Last week two important meetings of representatives of large British commercial interests in West Africa were marked by weighty pronouncements which will exercise a momentous influence on the economic future of the British West African Colonies. On March 29 the West African Trade Section of the Liverpool Chamber of Commerce held its annual meeting under the presidency of its chairman, Mr. Robert L. Holt. Both the place and the man have a long and intimate connection with the West Coast. For more than a century Liverpool has been the chief port and emporium of the trade, a position built up by Liverpool traders of the eighteenth century, at the end of which they turned their attention to the new trade in West African produce with the courage and energy which they had previously devoted to the slave trade. They were the first to perceive that the West Coast, in spite of the evil reputation of its climate and the sinister memories of the slave trade, was worth keeping, and had possibilities in the future. They clung to the West African Settlements which the British Government would gladly have abandoned, refused the Government's invitation to withdraw, and, finally, almost compelled a reluctant Ministry to resume the administration which they had temporarily carried on. Among the protagonists on the commercial side in this long struggle the name of Holt was prominent. The firm of John Holt and Co. has become a household word in West Africa, and its head speaks with a recognised authority which reinforces the respect due to the official utterances of the Chairman of the West African Trade Section of the Liverpool Chamber of Commerce.

In consideration of its honourable record as a pioneer of the development of the Niger Valley, its widespread interests extending beyond Nigeria and British territory, and its vast capital, the annual meeting of the shareholders of the Niger Company is an event of public interest. On March 31 its chairman, Mr. Hyslop Bell, in his address to the shareholders, confirmed Mr. Holt's important declaration as to the attitude of British commercial interests towards native land rights in West Africa, and the part which the African should be, not merely allowed, but encouraged to take in the development of the oil-palm industry.

Native Land Rights.

It is well known to those in intimate touch with them that the West African peoples have had misgivings as to the intentions of European capitalists with regard to their most valued possession, their land. The alarm raised by the late Lord Leverhulme's vigorous and insistent assertion of the necessity for the grant of large concessions of land in freehold to induce investment of European capital in the erection of mills for treating palm-fruit was only partially allayed by Sir Hugh Clifford's bold maintenance of the duty of the British, as trustees for the peoples of the colonies, to guard the native tenures and to uphold the native ownership of the soil. It was known that Sir Hugh's period of office was drawing to a close, and that after his departure the Niger Company would still remain to press the views of its late chairman. Would a new Governor continue Sir Hugh's policy? Would the Colonial Office be able to resist these demands if they were supported by the general body of West African traders? Mr. Holt has made it clear that this support will not be given by the Liverpool section, whose influence may be counted on to carry the other sections along with it. On behalf of that section he has pronounced definitely in favour of the African being allowed to keep his land, encouraged to improve his methods, and "educated as to how to grow his palms to give the maximum result in fruit, and to employ a better method in extracting the oil from the fruit." The section is altogether against what is called the plantation system, and in favour of protecting the native landowner from "European exploitation in the name of economic expediency, (which) would be to undermine the edifice of native prosperity which its inhabitants have built by their own efforts." Free production by free workers is their ideal.

"The granting of leases of large tracts of land, on which palm trees exist, to European managed mills, would be relegating the inhabitants to the position of wage-earners. I much prefer to see a nation of smallholders than a nation of wage-earners, and no sounder policy could be pursued than that applied to the cocoa industry on the Gold Coast."

Mr. Hyslop Bell uttered a warning as to the imminence of the danger from competition with the special competence to speak on the subject which his company's "exceptional position in British, Belgian, and French territory, and its marketing organisation in Europe and America" gives him. The West African monopoly of oil-palm products has been broken by the competitors whom the increasing consumption thereof has attracted, and who are producing the higher quality for which the demand is growing most steadily, by better and more economical methods.

"Native methods . . . . not only waste half the oil, but what they do recover is of inferior quality. It is just because of this inferior quality that Nigerian oil is gradually being put at a disadvantage in the world's markets as compared with plantation grades, which are only now coming forward in appreciable quantities. We are beginning to find that when there is a lull on the market it is the demand for Nigerian oils which slackens first, while the demand for plantation oil is maintained."

As the pioneer and principal producer by scientific methods in the Belgian Congo is a subsidiary of the Niger Company—the "Huileries du Congo Belge"—Mr. Hyslop Bell speaks with fullest knowledge. Having seen both methods in operation he warns British West Africans that "there is no comparison between the natural palmeries of West Africa and areas which have been scientifically planted . . . . it is evident that, as surely as wild rubber ceased to count in the commercial life of the world through competition from plantation rubber, so will oil produced by present methods from natural palmeries be superseded by palm plantations and oil produced by scientific methods, if not in West Africa then elsewhere." He reminds them that just as they "insist on having the quality and pattern (of cotton goods) which they prefer, and if one trading company will not supply what is required they will go to another that will," so the world "will not continue to buy their low-quality palm-oil, but will turn to the superior and more cheaply produced plantation oil, which is now being supplied from elsewhere in ever-increasing quantities."

Mr. Holt would encourage the Government to give every help in the introduction of machinery; he is even prepared to support the export duties for this purpose:—

"If the Government should decide to continue the export duties on palm produce for the express purpose of using the revenue derived therefrom to improve the industry, I think the most extreme opponents of this form of taxation would feel that the Government would have some justification for its continuance."

The native landowners may now have the fullest confidence that their land rights are supported by the local Governments, the Colonial Office, and the leading mercantile interests, and that they will receive every encouragement and support from all these quarters in putting themselves in a position to face the coming competition with their oil-palm produce in the world's markets.

W. F. H.

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Africa

BRITISH WEST AFRICA.

EDUCATION IN THE OLD DAYS AND NOW.

The educational vote of the colony to-day exceeds £250,000. When Sir Charles Coghlan first came to the country it was a paltry £13,000, 50 per cent. of which went in overhead charges!

That epitomises the educational progress of Southern Rhodesia, a subject upon which the Premier enlarged at the opening ceremony in connection with the recently-completed Allan Welsh Hall at the Eveline High School. Sir Charles Coghlan recalled that the school was, after the birth of modern Rhodesia; its history was contemporaneous with half the history of the country, and contemporaneous with the period when they got beyond the pioneer stage. The hall should have been put up before, but it was a question of finance, and he was not responsible for the Government in those days.

"I hope," Sir Charles added, "this is by no means the end of the educational assistance the Government will give out in this part of the country. After this there is that university I spoke of, the first university of Southern Rhodesia."

Sixteen Years Ago.

The Premier recalled the opening of the Eveline School sixteen years ago by Sir William Milton, when there were only 220 pupils. To-day that number was more than doubled. When he came to the country there were only three schools in Bulawayo—St. George's School, the Convent School, and St. John's School. They were the work of volunteers; there were no Government schools in this part of the country, and he doubted whether there was one in Salisbury. He joined the Legislative Council with the assistance of Mr. Welsh. At that time the total educational vote for the whole of Southern Rhodesia was £13,000. That was the vote put on the Estimates by the Treasurer. Very little of the £13,000 was spent on the schools, more than 50 per cent. went in overhead charges—the salary of the Director of Education, and of the staffs, and so on.

The educational vote to-day will total over a quarter of a million, and yet they had people in their midst who said the country was not progressing.

"Rhodesia for the Rhodesians. Rhodesia for the boys and girls to come after us. It is here that character is formed, here amongst you is the future of our nation in this part of the world, and moulded in a way that will be worthy of the British heritage. This has not been done without endeavour, without sacrifice, without hard work on the part of those who have had something to do with what we see about us here."

Sir Charles, paying a tribute to Mr. Welsh, said there was no man in Bulawayo who had had more to do with the establishment of Government schools there.

There was a distinguished gathering at the ceremony, those present including the Acting-Governor (Mr. Murray Bisset, K.C.), Mrs. Murray Bisset, members of the Rhodesian Cabinet, and leading Bulawayo citizens.

Fine Shooting.

Sergeant Tom Forbes put up a magnificent shooting performance at Bulawayo recently, scoring 103 out of 105 at the long [illegible]

NORTHERN RHODESIA WANTS A NEW NAME.

Something of a sensation has been caused by the request of the Legislative Council of Northern Rhodesia that the Government should consider the advisability of renaming the territory to distinguish it from Southern Rhodesia. Members have drawn attention to confusion arising and the disadvantage—political and commercial—to Northern Rhodesia in consequence of the "misappropriation" by Southern Rhodesia of the comprehensive name "Rhodesia."

In a leading article on the proposal the "Bulawayo Chronicle," *inter alia*, observes:—

After all, whether we live north or south of the Zambesi, we can all with proper pride claim to be Rhodesians. A man may hail from north of the Tweed or south of it, but to call him British is perfectly accurate in either case. Frankly, this matter is not one which need cause any Rhodesian more worry than that which arises in friendly armchair discussion about the time the sun goes down. If the unofficial members of the Legislative Council speak for a majority in the North, and it is desired to change the name lest confusion should occur—or even "disadvantage both political and commercial"—our fellow-British neighbours beyond the Falls have every right to please themselves. We in the South could then drop the "Southern" and become quite simply "Rhodesia." The arrangement might prove convenient to both parties.

Close Comradeship.

But whatever happens there is no question of anything other than close comradeship existing between us, certainly not of "a policy of hostility and jealousy" rather plainly hinted southwards in a recent newspaper article on the very same question published at Livingstone. Why should there be? Largely the interests of both North and South march hand in hand. We have so many things in common: nationality, industries, the Victoria Falls—even the railway question. Some may suggest that amalgamation, in one word, would solve this little problem, but if the time is judged not ripe for such a solution, there are names any one of which Rhodesians in the North could adopt, if they so desire, having very excellent and pleasing associations with the history of the territory. In the meantime and afterwards, Southern Rhodesia will certainly continue its present attitude towards Northern Rhodesia, that of regarding with pride and affection a slightly younger brother who looks like doing rather well in the world.

Mrs. Selous' Visit.

Mrs. F. C. Selous, widow of the famous hunter and pioneer, has been revisiting Bulawayo after an absence of thirty years. "Bulawayo and Salisbury came as an absolute revelation to me," she declared in an interview, "and fine buildings, modern shops and railway stations make them very different from the pioneer towns which I knew." Mrs. Selous made a trip to World's View for the first time. Like all visitors, she was greatly impressed by the grandeur of the scenery.

WEST AFRICAN ECHOES.

The Oil-Palm Industry.

Last week two important meetings of representatives of large British commercial interests in West Africa were marked by weighty pronouncements which will exercise a momentous influence on the economic future of the British West African Colonies. On March 29 the West African Trade Section of the Liverpool Chamber of Commerce held its annual meeting under the presidency of its chairman, Mr. Robert L. Holt. Both the place and the man have a long and intimate connection with the West Coast. For more than a century Liverpool has been the chief port and emporium of the trade, a position built up by Liverpool traders of the eighteenth century, at the end of which they [illegible] the new trade in West African produce with the courage and energy which they had previously devoted to the slave trade. They were the first to perceive that the West Coast, in spite of the evil reputation of its climate and the sinister memories of the slave trade, was worth keeping, and had possibilities in the future. They clung to the West African Settlements which the British Government would gladly have abandoned, refused the Government's invitation to withdraw, and, finally, almost compelled a reluctant Ministry to resume the administration which they had temporarily carried on. Among the protagonists on the commercial side in this long struggle the name of Holt was prominent. The firm of John Holt and Co. has become a household word in West Africa, and its head speaks with a recognised authority which reinforces the respect due to the official utterances of the Chairman of the West African Trade Section of the Liverpool Chamber of Commerce.

In consideration of its honourable record as a pioneer of the development of the Niger Valley, its widespread interests extending beyond Nigeria and British territory, and its vast capital, the annual meeting of the shareholders of the Niger Company is an event of public interest. On March 31 its chairman, Mr. Hyslop Bell, in his address to the shareholders, confirmed Mr. Holt's important declaration as to the attitude of British commercial interests towards native land rights in West Africa, and the part which the African should be, not merely allowed, but encouraged to take in the development of the oil-palm industry.

Native Land Rights.

It is well known to those in intimate touch with them that the West African peoples have had misgivings as to the intentions of European capitalists with regard to their most valued possession, their land. The alarm raised by the late Lord Leverhulme's vigorous and insistent assertion of the necessity for the grant of large concessions of land in freehold to induce investment of European capital in the erection of mills for treating palm-fruit was only partially allayed by Sir Hugh Clifford's bold maintenance of the duty of the British, as trustees for the peoples of the colonies, to guard the native tenures and to uphold the native ownership of the soil. It was known that Sir Hugh's period of office was drawing to a close, and that after his departure the Niger Company would still remain to press the views of its late chairman. Would a new Governor continue Sir Hugh's policy? Would the Colonial Office be able to resist these demands if they were supported by the general body of West African traders? Mr. Holt has made it clear that this support will not be given by the Liverpool section, whose influence may be counted on to carry the other sections along with it. On behalf of that section he has pronounced definitely in favour of the African being allowed to keep his land, encouraged to improve his methods, and "educated as to how to grow his palms to give the maximum result in fruit, and to employ a better method in extracting the oil from the fruit." The section is altogether against what is called the plantation system, and in favour of protecting the native landowner from "European exploitation in the name of economic expediency, (which) would be to undermine the edifice of native prosperity which its inhabitants have built by their own efforts." Free production by free workers is their ideal.

"The granting of leases of large tracts of land, on which palm trees exist, to European managed mills, would be relegating the inhabitants to the position of wage-earners. I much prefer to see a nation of smallholders than a nation of wage-earners, and no sounder policy could be pursued than that applied to the cocoa industry on the Gold Coast."

Mr. Hyslop Bell uttered a warning as to the imminence of the danger from competition with the special competence to speak on the subject which his company's "exceptional position in British, Belgian, and French territory, and its marketing organisation in Europe and America" gives him. The West African monopoly of oil-palm products has been broken by the competitors whom the increasing consumption thereof has attracted, and who are producing the higher quality for which the demand is growing most steadily, by better and more economical methods.

"Native methods . . . . not only waste half the oil, but what they do recover is of inferior quality. It is just because of this inferior quality that Nigerian oil is gradually being put at a disadvantage in the world's markets as compared with plantation grades, which are only now coming forward in appreciable quantities. We are beginning to find that when there is a lull on the market it is the demand for Nigerian oils which slackens first, while the demand for plantation oil is maintained."

As the pioneer and principal producer by scientific methods in the Belgian Congo is a subsidiary of the Niger Company—the "Huileries du Congo Belge"—Mr. Hyslop Bell speaks with fullest knowledge. Having seen both methods in operation he warns British West Africans that "there is no comparison between the natural palmeries of West Africa and areas which have been scientifically planted . . . . it is evident that, as surely as wild rubber ceased to count in the commercial life of the world through competition from plantation rubber, so will oil produced by present methods from natural palmeries be superseded by palm plantations and oil produced by scientific methods, if not in West Africa then elsewhere." He reminds them that just as they "insist on having the quality and pattern (of cotton goods) which they prefer, and if one trading company will not supply what is required they will go to another that will," so the world "will not continue to buy their low-quality palm-oil, but will turn to the superior and more cheaply produced plantation oil, which is now being supplied from elsewhere in ever-increasing quantities."

Mr. Holt would encourage the Government to give every help in the introduction of machinery; he is even prepared to support the export duties for this purpose:—

"If the Government should decide to continue the export duties on palm produce for the express purpose of using the revenue derived therefrom to improve the industry, I think the most extreme opponents of this form of taxation would feel that the Government would have some justification for its continuance."

The native landowners may now have the fullest confidence that their land rights are supported by the local Governments, the Colonial Office, and the leading mercantile interests, and that they will receive every encouragement and support from all these quarters in putting themselves in a position to face the coming competition with their oil-palm produce in the world's markets.

W. F. H.

Gold Coast.

MR. ORMSBY-GORE'S IMPRESSIONS.

Continuing his tour, Mr. Ormsby-Gore inspected the sisal plantation near Accra on March 31, and held conferences with the Governor and his advisers on trade and finance, and with the Chamber of Commerce.

In the afternoon Mr. Ormsby-Gore received a deputation from the National Congress of British West Africa. In his reply, he stated that he sympathised with racial aspirations, and was favourably impressed by their great loyalty to the British connection.

Mr. Ormsby-Gore is satisfied of the ultimate expediency of the extension of the railway into the Northern Territories, but considers it undesirable to begin work until Takoradi Harbour is open, when the best route must be selected. The railway he believes, will bring into the economic life of the Gold Coast not only the new cotton industry, now being encouraged with excellent prospects, but greatly increased trade in cattle, shea butter, and groundnuts.

In regard to Achimota College, Mr. Ormsby-Gore says that he is pleased that the staff is already here and has been able to go round the country and get in touch with the people, so that when the educational work is in full swing students from all parts will find among their teachers those acquainted with their language, customs, traditions, and ways of thought.

At Coomassie.

After driving northward to Mampong (on April 5) to visit the Omanhene (Chief) of that place and the trade school, and an official dinner at Coomassie Residency in the evening, Mr. Ormsby-Gore spent all the day in Coomassie.

He inspected the town with the Chief Commissioner of Ashanti, visited the Agricultural College, and met the Chief Commissioner of the Northern Territories, with whom he conferred on the affairs of the Protectorate generally, and livestock prospects in particular, the principal veterinary officer being present.

In the afternoon Mr. Ormsby-Gore met the Coomassie Chamber of Commerce and laid the foundation-stone of the Government Boys' School. He left by train at 7 p.m. on his way to the coast.—"The Times."

Reuter's Agency understands that Mr. W. G. A. Ormsby-Gore, Under-Secretary of State for the Colonies, will conclude his West African tour towards the end of this month, when he sails from Bathurst for England, being due back in London about the middle of May.—Reuter.

THE NATIONAL CONGRESS OF BRITISH WEST AFRICA.

ITS CLAIMS FOR THE SUPPORT OF THE PEOPLE.

We have not, in consequence of the exigencies of the period during which the strike of the Railwaymen has lasted, been able to give the attention which the claims of the National Congress have imposed on our columns to make broadcast the proceedings of the very successful Session which took place at Bathurst Gambia during the closing days of the last year. We are sincerely grateful to His Excellency the Governor Captain ARMITAGE, D.S.O., for the sane, sportsmanlike attitude which, consistent with his promise to the Sierra Leone Delegates in May last, he has taken when the Congress was duly convened last December. His Excellency has broken the record by the recognition he gave to the Delegates and we wish to emphasize a point to our Congress Section at the Gambia; and it is just this:—we have to recognize the difficulties attendant on those who hold the responsibilities of marking out the policy of Colonial Adminstration, so as to be able to be importunate without being insolent, to be manly without being rude. Some how or other those who at the Gambia had to mark out the attitude of the Congress relative to the unfavourable reception by the several West African Governments to the Movement, were not happy to have won the respect and sympathy of the Governor. In fact, it appeared that their plan of defence ran perilously on the border of insolence if not positive insult. which was at variance with the obligations due to the exalted position of His MAJESTY'S Representatives. We are fully conscious how difficult and trying the situation sometimes is; nevertheless, the situation admits of no parleying,—"honour to whom honour is due," will ever find justification though it may be necessary at the same time for a people or community to assert itself to prove its claims for something more than off-handed sneers and attitudes of patronage, if not contemptuous flattery. We hope that the local branch of the Congress at the Gambia would adopt such a course as to win the respect and sympathy of the Governor, who has given ample proof that he could be as friendly as possible with the aims of the Congress, if those who are responsible could use the tact and discretion necessary to the development we look for. We shall be glad if the local Branch could have learnt its lessons profitable to be able to manage its affairs towards that development and the conservation of all its forces by the exercise of wise discrimination and loyal and judicial conduct.

We are sorry that even at this juncture the Lagos Branch has not been able to pool its resources as to be represented at the Third Session of the Congress. It is distressingly humiliating that it should have been so.

To think of the number of worthy citizens of Nigeria who could answer most satisfactorily to the call of the Congress for service in the particular sphere it has marked out, and yet to appreciate that up to the present it has not been possible for such distinguished and worthy representatives of the race to answer the roll call in connection with the Congress Movement which has appealed to them equally, as it has been the case with the other Colonies is to come face to face with one of the stern realities, however our pretensions may be, that mark us Africans still at a frightful discount towards those essentials that make for true nationhood, the right of self-determination and the possession of those qualities entitling the African to take his place amongst the leaders of thought and progress. Our co-patriots of Nigeria have allowed themselves to be the victims of the force of disintegration, they have shown themselves great in many respects but, sad to tell, they have proved themselves easy dupes to false patronage and the offer of the invidious sop, responsible for the policy of easy domination, popularly known as "divide and rule."

We do not think that the seriousness of the situation would as it stands find time and scope for the appraisement of blame one way or the other. We can only devoutly hope that a new vision created by present day policy of West African Colonial Administration, will open out into a vivid realization of the distressing loss which such a display of weakness has produced and is still producing, that ere the date of the next Session of Congress, there would come a radical change in the attitude of the leading citizens of Nigeria towards this great African Movement, destined to effect great reforms and radical adjustments in the relation of the people of British West Africa and their Rulers.

If then we turn and pay sincere tribute of respect to the veterans at the Gold Coast, it is because we find in that progressive Colony such men, as the Honourable CASELY HAYFORD, now the indefatigable President, SAMUEL RICHARD WOODE, Esq., the ideal and self-sacrificing General Secretary and Mr. J. E KITSON MILLS, the Financial Secretary, men who have made the difference in the attitude hitherto taken by the Gold Coast and Nigeria towards the Congress. We appreciate the fact that these worthy leaders of West African thought would not have been able to carry out their purpose of loyalty to the Congress unless they had been put in the position to do so, by the rank and file of the various local sections of the Movement in that Colony. But there is no doubt but that they are imbued with a degree of public spiritedness which has made it possible for them to arrange, amidst the stress and strain of their private duties, to place their services now for the second time, as representatives of the Congress. The importance of the offices they hold has laid the whole of the West African Colonies under deep obligation to them; we can only hope that their noble examples will be emulated by others, on the next occasion when the call for service is sounded. Equally so do we think that the Hon. E. S. BEOKU BETTS has come in for high honour and consideration in that he was able to make the sacrifice of his time and resources to attend the Session even though he had, with the two other honourable members of the Legislative Council of this Dependency, returned from that Colony when the Session was fixed to have taken place in May last. We express our appreciation of the service Mr. Betts has thus rendered because we realize that nothing but a high sense of and respect for the call to service for his country could have turned him away from the many important demands on his time which might have afforded justifiable reasons if he had been unable to serve. That it has been possible for the Third Session of the Congress to have, inspite of the forebodings of failure, come right away is a cause for sincere gratulation and thankfulness and that the proceedings could have proved so successful, if in no other respects, but that the goodwill and courteous reception of that Government were distinct contributions toward that success, have proved stimulating assurances that the best is yet to be.

The recent strike incident in this city and the subsequent development by which a committee of citizens was mandated to function in the interest of the Workers' Union is an illustration of the part the Congress could play in the economical development of the Colony. Further, the course that the Committee felt itself justified to take in the matter of appealing to the other Colonies for financial help, appears to coincide with the principle of the Congress by which a local section may function by itself in matters distinctively parochial and at the same time the way is open for an appeal to the wider body for such help and co-operation as has been done in the matter of the financial appeal that Committee has made and the most generous, praiseworthy and timely response it evoked The question has been mooted out as to the need of the formation of a permanent body to deal with matters that would from time to time spring in the interest of the Community and the question has forced itself on us. We desire to invite the expression of views honestly and frankly from our readers at home and abroad. What would hinder the adoption of the Congress movement for such a purpose and the re-organization of the local branch with such modifications as may meet the susceptibilities and prejudices of many who hitherto have stood aside so as to allow them to throw their whole-hearted co-operation in support of the work the Congress has set itself to do, so as to make it the one indivisible movement toward the expression and consolidation of the rights and liberties of the people of British West Africa? We shall wait to receive voluntary contributions on this important matter; failing which we shall respectfully request several of our leaders of thought to contribute to a symposium on the subject.

Race Problem - 1926.

Africa.

COTTON GROWING IN FRENCH COLONIES.

The Paris correspondent of the "Manchester Guardian Commercial," in a review on cotton growing in the French Colonies, has the following :—

In French West Africa it is reckoned that two-thirds of the crop are consumed in the country for the making of fabrics, but exports of the 1924-25 crop are believed to be near 2,000 tons, of which 250 only came from irrigated land, as contrasted with 1,700 for the 1923-24 crop. It is in this Colony that French ambitions have mainly centred, particularly around the Bélime project for irrigating thousands of acres in the valley of the Niger. A beginning has been made with the building of canals, but progress will be slow owing to lack of funds. The programme adopted by the Government of the Colony extends over 10 years, and comprises a dam at Sotuba and a system of canals which will eventually enable 800,000 acres to be irrigated in the French Sudan. Active encouragement is being given to the independent Native grower by means of schools of instruction, establishment of ginning factories, and so forth, while there are continuous official experiments with various American seeds in order to determine which are the most suitable for the various regions of the vast Colony.

In the Upper Volta exports have increased from 60 tons in 1924 to 700 tons in 1925. There are four ginning stations and two schools here. In the Sudan there are eight of the former and three of the latter, and the Compagnie du Culture Cotonnière du Niger report an extension of the area under cultivation. In Senegal the first ginning factories have been built, and irrigation works are in progess which promise to render 500,000 acres fit for cotton-growing by 1928. Dahomey possesses six ginning stations, and schools are under construction. The crop last year was 650 tons, against 313 the year before. In the Ivory Coast, which possesses the same number of ginning stations, there are to be 22 cotton farms within three years for cultivation and distribution of seed Finally, in Togo production has increased from year to year, the last crop being estimated at 4,700 tons and exports in 1925 at 1,500. The Association Cotonnière Coloniale is building a ginning factory at Lomé. The area sown this year is estimated at over 150,000 acres.

West African Pilot 4-17-26

THE NATIONAL CONGRESS OF BRITISH WEST AFRICA (SIERRA LEONE SECTION).

ANNUAL CELEBRATION 1926.

On Saturday the 27th instant there will be the usual collection in the various offices and stores by the Ladies branch in aid of the Congress fund.

Sunday the 28th instant being Congress Day Sermons will be preached in all the Churches and the collection be devoted to Congress funds.

On the same day at 3 p.m. there will be a special service at Holy Trinity Church, Kissy Road when the Rev. P. Hycy Wilson, M.A., Tutor Fourah Bay College will preach the Annual Sermon. Collection will be taken in aid of the fund.

On Monday the 29th instant Great Public Meeting will be held at the Wilberforce Memorial Hall at 4 p.m. Chairman Hon. Dr. Bankole Bright Supported by the Members of Committee. Two speakers will address the meeting.

Congress flags should be worn on the occasion. All are cordially invited.

DAN J. EDWIN,
Assistant Secretary.

Weekly News 3-13-26

SOUTH AFRICAN ECONOMICS

Commission's Report.

(From a South African Correspondent)

Early last year the Hertzog Government decided that the time was ripe for a thorough examination and overhauling of the economic machinery of the Union. The work was entrusted to a Commission representative of all parties, with the Australian economist Mr. Stephen Mills in the chair. The addition of Professor Clay, of Manchester, to the Commission has of course added very greatly to its prestige, and its report must rank amongst the more important post-war economic documents. It is of course an open secret that the Native policy of the Cabinet is the bone of contention between the Conservatives, led by Mr. Havenga, and the extreme young Nationalists and Labour men who form the left wing of the Pact. This section was hoping that the Economic Commission's report would serve as the authoritative gospel in whose name all future Socialist legislation was to be introduced. The extensive Majority Report just issued is scarcely likely to foster this hope, and those who dislike its conclusions can hardly fail to note that it is obviously the work of far more profound economists than is the Minority Report.

Morning Chronicle 4-16-26

The report, signed by the Chairman, Professor Clay, and others, deals with surprising candour with three most important questions—the respective economic spheres of black and white labour, the Protection policy in which the Pact is so firm a believer, and the very delicate question of wage control.

Black and White Labour.

With the first of these the report deals most fully. It is a big problem, with which few politicians and economists have previously cared to come to grips, but the report grasps the nettle firmly. The whole imposing edifice of a "civilised labour policy," which has been so boomed by the Pact, is sent tumbling like a castle of cards. The railway service, a nationalised enterprise, has this year substituted white labour for native on a wholesale scale at a cost to the taxpayer of £156,000, and the country is assured that the additional efficiency is more than worth the money. Private employers, however, have stubbornly refused to follow suit, and are less likely to do so than ever after the publication of the Commission's report. To attempt to exclude the native from certain work by "colour bar" legislation is, the report holds, bad economics:

"Although it is technically quite practical to employ Europeans on unskilled work which has hitherto been done by natives, and in many cases to secure a larger output from them, the substitution will be attended by a considerable increase in cost, for which the added output will not nearly compensate." But a colour bar is not only bad economics; it is bad morals, as the report makes clear:

On general principles it appears to us to be an unsound policy to exclude by legislation a class which has no representative in the Legislature from economic opportunities at present open to them, for the benefit of the politically privileged class.

Protection.

The Government's Protection policy is also submitted to a merciless attack. The traditional Free Trade arguments are brought to bear on the case the Protectionists have put up, and the latter are left without a leg to stand on. Even the loophole which Adam Smith left—that temporary Protection may be justified in a new country to permit industries to establish themselves—is not allowed them. The Commissioners point out that this type of tariff will only serve to deflect labour and capital from industries in which South Africa may fairly hope to compete in world markets into those which can at the best hope for a limited home market under the cover of Protection. That in the near future there is to be a real fight on the Protection issue in South Africa is fairly clear, and so far the Protectionists have had it all their own way. The report, and in this part of it it is not difficult to trace the hand of Professor Clay, enormously strengthens the case which a small band of stalwart Free-traders are fighting out here.

Wage Control.

The terms of reference for the Commission expressly contained instructions to inquire into and report upon the whole problem of assessing wages and the machinery for fixing them. The Government meanwhile anticipated the report by passing their own Wage Act last session. This was perhaps fortunate, for the report regards as economic fictions considerations which the Wage Act treats as axioms, and in face of the report the bill could scarcely have been safely piloted through Parliament. The whole conception of a "just wage" is challenged, and it is argued that, even if such a thing exists outside the world of platonic ideas, it is manifestly impossible to assess it, still less to impose it by State control. The standard of living offers no basis of calculation; even the most rabid of enthusiasts for wage control would not argue that what serves to keep a man and his family alive and well affords him a just wage, and once you depart from that basis you are adrift on an uncharted sea of mere arbitrary opinion. In the meantime South Africa has saddled itself with a complicated piece of machinery which may easily put a fatal spoke in the wheels of industry, and the appointment of an ardent Pact barrister, with no experience of industry, at a high salary as chairman of the new Wage Board will not stop the mouths of those who are shouting "Jobs!" at every appointment made by the Hertzog Cabinet.

THE SIERRA LEONE
WEEKLY NEWS
Saturday, March 13, 1926.

THE STRIKE SITUATION AND ITS IMPLICATIONS.

No. IV.

THE most important object of the Railway Administration was to justify the commendations which the Colonial Office had given to Mr. WEBB in being able to effect such a satisfactory result in the matter of reduced expenditure after a year's working. The net receipts, after deducting ordinary and extraordinary expenditure from the total earnings were £20,738 9s. 8d., in the year 1924 as compared with £6,091 19s. 2d. in the year 1923. This result had been effected despite an extraordinary expenditure covering the sum of £41,736 15s. 0d., this out of a total net Rude from all sources of £212,045 16s. 7½d., would be better appreciated when two facts are brought to note:—

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(1) That the real increase in actual working expenses was only £1,796 1s. 0½d., and

(2) That the increase in salaries and wages were more than balanced by reductions in the establishment.

The developments therefore consequent on a growing public traffic were tending in the direction of more effective manipulation of the available machinery. To make the situation clear it may be of interest to note that out of a total staff in the year 1921 of seventy-two Europeans and 2,288 Africans, a reduction was effected in 1922, to fifty-nine Europeans and 2,255 Africans. This was further reduced in 1923 to fifty-two Europeans and 2,061 Africans. The Africans were further reduced to 2,014 in 1924.

The effect of this reduction is reflected in the following statement from Mr. WEBB.

"I think it may be said that generally speaking there was an improvement in the standard of work, but the manner in which many of the staff of the Traffic Branch—Traffic Manager's Office, station and train staff—performed their duties still, I regret to say, left very much to be desired. . . . . This state of affair, is not altogether the fault of the staff but is due to some extent, to lack of experience and opportunity of increasing their knowledge and out look."

The Chief Mechanical Engineer reported on the workshops as follows :—

> "The result of the year's working was satisfactory; The percentage of engines overdue for repair was still higher than could be wished, but in general there was an improvement in the work turned out as a result of the policy adopted of spending more time and trouble on engines undergoing general overhaul, rather than of concentrating on the numbers passed through the shops. In spite of this the output of locomotive from the shops, after both heavy and light repairs, was satisfactory."

It is therefore evident that some serious efforts had been put forth by the staff to bring about the result which has been described as above stated.

When therefore the Workers' Union sent in their petition dated March 9, 1925 expressing their dissatisfaction that men in the service upwards to fifteen years were performing special and responsible work and yet they were treated as daily waged men and prayed for an improvement in their status, that position claimed by the men appeared to have been supported by the reply of Mr. WEBB when he said "that it ought to be realised that whilst such a reply could not be beaten even in Eastern diplomatic circles, yet it left the men sadly dejected; for in plain words, an offer was made to them by one hand but immediately withdrawn by the other. This reply was dated on the 26th March, 1925 on the 27th April, 1925 Mr. WEBB again sent a further reply to the petition of 9th March. This time he pointed out the incorrectness of his giving a reply in the absence of the Chief Mechanical Engineer who had gone on furlough; nevertheless Mr. WEBB went on to make some general comment reflecting on the "lack of responsibility and disciplinary power displayed by many members of the staff." If this was so, what of the others against whom such complaints could not be made? How have they been dealt with, and how should a refusal to accede to their request to be graded help to encourage a development of increased sense of responsibility so as to bring for the men the relief they have been praying for? It seems very clear that the policy was one of constant fault-finding and no encouragement even though the result of the men's work had shown some improvements. But when Mr. MALTHUS returned from furlough, Mr. WEBB sent a further reply in which the situation was made to turn round a different groove altogether.

He now repudiated the reasonablenes of the men instituting a comparision between themselves and their craftsmen in the Public Works. He further cited a case of failure in which an African was made to fill a position of an European fitter with disappointing results; he did not mention any of the successful cases. Then again winding up with a reference to the need of the cultivation of "the sense of responsibility," the General Manager once more turned down the men's petition. And yet it was expected that these men should be satisfied and accept the situation which in plain words was absolutely trifling with their interests, or, more to the point to keep down the cost of the Railway at the expense of the men, particularly as it was felt that during the next year some more addition to the European staff would have to be made as the estimate of the Department for the current year has abundantly disclosed. It was therefore a settled decision that no consideration should be given to the reasonable requests of the men.

The position which brought the commendation of the Secretary of State was to be maintained at all cost; even though the African staff was seething with dissatisfaction. The highest emolument of £150 from a minimum of £96 by an annual incremental scale of £6 was deemed sufficient whilst in the Public Works the senior men are allowed to rise to £240 by an incremental scale of £10, whilst there are those whose maximum is fixed at £180. The wonder has been, why not have given the men a little encouragement—say, bring their maximum to £180 and so avert the trouble, inconvenience and loss of revenue, apart from the unnecessary extravagant expense the Colony has been put to by the "absolute firmness" policy of His Excellency the Governor, who has thereby made a deep furrow into the soul of the people? If such a policy has not won the description of **penny wise and pound foolish**, we have yet to know what else in a Crown Colony in British West Africa could do so.

OUR BRUSSELS LETTER.

("African World" Correspondent.)

BRUSSELS, March 23, 1926.

The Colony Shares.

The report having circulated that foreign banks had asked the Belgian Government to [illegible] Congo shares as a guarantee for the loan applied for, Mr. Carton, our Colonial Minister, has informed me this report was absolutely baseless.

The Prince Leopold Mine.

The Katanga Railway Company is now completing the branch line connecting Munama, 15 kilometres south of Elisabethville, with Kipushi, where lies the fabulously rich Prince Leopold copper mine, belonging to the Union Minière du Haut Katanga.

When this branch line will be open to traffic, say, in the course of next quarter, the Union Minière will start the preparing of the working of the mine.

This one shall be worked as a true mine, and not as a quarry. It is expected working may start in two years from now.

As previously reported, the copper ores of the Kipushi mine also contain 2 kilogrammes of silver per ton.

The Ruwe Gold Mine.

Last week I reported the gratifying results of the analyses of samples from the Ruwe gold mine (Union Minière da Haut Katanga).

From what I heard since, these samples originate from a reef, which also contains platinum and palladium.

Referring to that reef, the Union Minière du Haut Katanga stated in its first annual report, submitted to the shareholders on December 7, 1908 :—

"As to the gold and platinum reef of Ruwe, reef which has not yet been worked, further development settled that, on the length of the reef where cross-cuts and shafts have been bored, there are, per each meter of depth, 1,000 tons of ores, containing an average of 4 grammes, 68 of gold; 10 grammes, 29 of platinum; and 3 grammes, 72 of palladium."

From what I have just heard, the recent analyses of further samples of Ruwe ores confirm that this mine looks to be a rich property.

Palladium is a metal used as a substitute to platinum.

According to the Metal Markets report of the New York "Engineering and Mining Journal Press" of March 6 here are the palladium quotations on March 3 :—78 to 82 dollars per oz.; crude, 60 to 65 dollars per oz.; London, £17 (nominal).

Here are now the platinum quotations :—Refined, 112 dollars per oz, officially quoted. Sales also at 107-110 dollars, crude, 107-108 dollars.

The "Engineering and Mining Journal Press" added as to the platinum market in New York: "The market is rather demoralised on account of reports of new fields and large potential production. London, £23 to £23 10s. per oz. for refined and £21 to £22 for crude. Demand limited."

Kinshasa Light and Power.

Since a fortnight the Société Coloniale d'Electricité has started the supply of light and power at Leopoldville (Kinshasa).

At present there are 150 subscribers connected and a lot of others as yet unconnected. When linked up, the Coloniale d'Electricité will have a monthly sale of 100,000 k.w.

(At Elisabethville the monthly sales at present average 30,000 k.w.)

Bravo, Elisabethville!

According to the Elisabethville "Journal du Katanga" of February 25, 50,000 frs. were raised in a few days at Elisabethville for the victims of the Belgian floods.

Several great functions were being organised, both at Elisabethville and at Panda, with the same object.

A New Mission Station on the West Nile Border.

The White Fathers inform me that they have just created a mission station at Aru (their 41st one in the Belgian Congo).

Father Coninx, the former Superior of the Aba station, is in charge of it. He will be assisted there by Father Sweers and Brother Gérard.

Aru is the Belgian customs station on the motor car road, 250 kilometres long, connecting the Moto' goldfields with Rhino Camp, on the Nile. Aru is close to Arua, the Uganda customs station on the same route.

The French Congo Railway.

The Paris "Depeche Coloniale et Maritime" issued, on the 13th inst., the following particulars on the building of the Pointe Noire (Atlantic Ocean)-Brazzaville Railway. These particulars were given by Governor-General Antonetti in a speech he recently delivered at Brazzaville, after an inspection tour on the whole length of the route.

On the western division, 60 kilometers of platform are completed, such as a tunnel, and the construction work is being proceeded with on 38 further kilometers. The laying of the permanent way will be commenced this year, such as a 1,800 meters tunnel.

On the eastern division, 100 kilometers are ready for the laying of the rail and 40 further ones will be made ready this year.

The construction of the port works at Pointe Noire is in full swing. The great wharf in cement is now being built and it will be completed in 1927. One will then have 600 meters of quay with a 8 meters depth and 1,200 meters with a 12 meters 50 depth.

The construction of the terminal port at Brazzaville will soon be started.

Within a few weeks, the motor-car routes, parallel to the railway, will be open to traffic.

J. ROUSSEAUX.

Race Problem - 1926

Africa

Alleged King Of Gold Coast Exposed—Has Duped Many

Gold Coast Independent Declares Nana Amoah III Is Plain English Resident — Says America Has Been Venerating a Rascal

"KING OF GOLD COAST VISITS UNITED STATES."—Under the above arresting headline is described the arrival in New York of Mr. Kwamla Tandoh or, as he described himself, Nana Amoah, King of the Gold Coast. The audacity and the brazen effrontry of the man is amazing.

Mr. Kwamla Tandoh might have been a wee bit extra obliging to add that he received the Prince of Wales when that august personage visited the Gold Coast in April of this year. No doubt a credulous American public has received these bare faced lies with a coating of veneration, but the fact is, that much harm has been done which will take a great deal to neutralize. His dupes will soon learn that in honoring the supposed King of the Gold Coast they have been venerating a rascal. What is agitating our minds is how will the next party from the Gold Coast, with honest, bona-fides, fare at the hands of those who have been thus cruelly duped, who happen to make America their objective. We on the Gold Coast do not know what remote village owns him as overlord. We wonder what steps the chiefs of the Gold Coast will take in this matter?

The Alleged King Nana Amoah III of Africa, Who Has Just Been Exposed as a Designing Britisher

(From the Gold Coast Independent)

Mr. Kwamla Faux Tandoh has wantonly dragged in the dust and put to ridicule that sacred office of theirs, which has hitherto been upheld with veneration. What pains us is that he should thus callously trade on the heart yearnings of the descendents of a people who were taken from these parts centuries ago and to whom Africa and things African are sacred.

Chief Amoah Ill In England

Reuters reports that the "evening newspapers feature the arrival at Southampton of the Gold Coast Chief Amoah III with the object of making a three weeks' study of English university education with a view to its application at the college in Accra." Below, our readers will find an account of the activities of Mr. Kwamla Tandoh alias Nana Amoah III and what preposterous claims he made for himself in America two months ago. He seems to have climbed down one step from absolute Kingship of the Gold Coast to Chief Amoah the Third, Gold Coast. We must confess the grave misgivings respecting these activities of a man who, having for nearly 20 years been resident in England, as plain Mr. Kwamla Faux Tandoh suddenly begins to blare forth with the loud voice of the press of two hemispheres the, to us, absurd, but to them credulous claim of king of his native country. All the expenses made to get a correct get-up of a real live chief of the Gold Coast, the fare to America with what were described as five immediate servants, conclusively show that some queer storm is brewing. We shall not be surprised to hear of a repetition of Chief Sam's venture. With his many years' sojourn in England it is now that Mr. Kwamla Tandoh has found time to visit the English universities. He certainly has denied himself a great deal. One thing that is plain is the college in Accra can do eminently well without his attentions.

To do full justice to the "King" of the Gold Coast we cannot do better than give our readers an account of his claims in the words of a supposedly reliable American paper:—"Smartly attired in a well fitted grey English suit, soft grey hat, lavender shirt with collar to match, a silk cravat of a rich mixture of green and blue and stuck therein a two-carat diamond scarf pin, wearing black oxfords and carrying a gold headed cane, King Nana Amoah III King of the African Gold Coast and direct descendent of a great royal family dating back to the days of Jericho, arrived here Friday aboard the Aquitania for the purpose of touring America in quietude. Though some 2,000 or more prominent passengers were on the huge liner, few were aware that they had the honor of traveling aboard a vessel with such a distinguished royalty as that of a powerful king. With his five immediate servants the king made the journey without pomp and glory, so eagerly desired by persons of similar standing. He successfully kept his identity a secret until arriving in this country, where he was met at the dock by a delegation of high English officials.

"As soon as it was learned that the King of the African Gold Coast, proclaimed the richest territory per square foot of all the world, was amid the passengers great throngs crowded about his royal highness in eagerness to see the great ruler. To oblige the newspaper photographers King Amoah changed from his correct English togs and posed in native costume, worth more than $100,000. The native robe, a var-colored sheath of beautiful silk was strikingly attractive and took 50 expert silk weavers more than a year to make.

"In full regalia the king resembled a great Arabian knight. It took one of his servants almost an hour to affix his silken turban about his head. About the king's neck was a heavy gold chain on which were suspended large gold nuggets. He carried two state swords of heavy gold, one of which has been in his family for more than 50 centuries. The large knobs symbolize the king's authority. The other sword was presented to him after great ceremonies by the British Empire in recognition of the work the king had done toward furthering educational facilities within his kingdom.

"The king wore a gold bracelet handed down by his family since 1300. He also wore Venetian bead bracelets, some of which were more than 1,000 years old. On his fingers were large gold rings molded from raw gold and weighing more than a quarter of a pound each. The large sandals were a gift from his people. They are valued very highly as they are made from the hide of a sacred cow.

"King Amoah is well educated, speaks English fluently and nine other languages. He is a widower and father of four children, none of whom will follow him to the throne, it is said. The king explained that in the Gold Coast women are highly respected and the succession to his title goes through the maternal side rather than the paternal, and according to this custom the king's nephew will inherit the throne. The king succeeded his uncle. The king rules more than 500,000 inhabitants, most of whom are members of the Church of England. He is 49 years old. Due to his Christian faith the king stated that he had only one wife. His countrymen are rapidly adopting the latest modes of living and many of the young men annually attend college in England and other European countries, etc., etc., etc."

COLOUR BAR BILL AGAIN REJECTED.

The rejection for the second time of the Colour Bar Bill by the Senate is regarded by Natives of South Africa as partial, though temporary, deliverance from the yoke of Pharaohic oppression the government has systematically laid on their necks by way of continual hostile legislation since its assumption of power. Whatever eloquent arguments Col Creswell adduced, as one charged with the duty of seeing the bill through in the absence of the Minister of Mines, nothing can convince a fair-minded and unbiassed individual as to the necessity of such legislation being passed, aiming, as it is claimed, at preserving white civilisation. One would have expected that the Government had their eyes open in regard to the state of growing unrest among Natives and Asiatics in the Union, and at any rate for a time, released the pressure now being applied in the direction of class legislation, however well-meaning they were.

The Imperial authorities are at present in a state of anxiety as to the trend of dominion rule, and are asking themselves whether as a result of this, the feeling of non-Europeans in the colonies of the British Empire is such as to ensure contentment, confidence, and traditional loyalty to the throne, so essential if the empire is to remain solidly intact. The Union Government's contention of "South Africa first" seems a very narrow view in statesmanship, where imperial considerations have to be taken into account The natives maintain they possess rights of citizenship and freedom politically and economically in the country of their birth which, to all intents, the Imperial Government unreservedly granted them in the days of colonisation. The case of the Swazis now engaging the attention of the Privy Council is a claim for one out of many inalienable rights that have been sedulously taken away by dominion legislators; and its decision is looked forward to with keen interest by the aborigines.

Once again our people have cause to be abundantly grateful to the handful of European public men like Senator Roberts, Sir Walter. E. Stanford and others for the commendable zeal and attrition with which they threw out this iniquitous law. The rejection of the Colour Bar Bill at the second reading by 22 votes to 12, may be looked upon as a sign that there still exists a temperate white element whose convictions remain unchanged in meting out undiluted justice that has made British democracy a powerful factor among the nations of the earth.

The Prime Minister, in defiance of all admonition, has suggested his intention to demand a joint session of both Houses in order to marshal the bill through. Suffice it to say the

responsibility for such an enactment, if passed, will have been thrown entirely on the shoulders of the Hertzog Government, and history will credit no one else but the Premier with the infamous Act.

"EUROPEAN MEN AND AFRICAN WOMEN."

To the Editor of WEST AFRICA.

Sir,—A fortnight ago the mail arrived and we opened your paper and read the foolish and insulting letter of Sir William Neville Geary on the subject of the stupid White women he knew in West Africa, previous, be it noted, to 1914! Strange that though so few White women were out here in those days, he apparently had not the honour of knowing two charming gentlewomen of admittedly outstanding cleverness and cultivation, who were here then, and did so much for the country from a woman's point of view! 4-10-26

This mail, we White women among your readers are treated to "X.'s" abominable advice to our husbands and sons on how to avoid "a hypertrophied self-consciousness" and "escape from neurasthenia and strong drink" (!!!) when alone out here.

I have been on the Coast more years than "X." and wish to record, if you permit me to do so, three incidents bearing on the subject.

I had arrived in Nigeria barely a week on my first tour when, walking one day through part of the Native quarter in the station, I saw, in a particularly filthy compound, a group of children at play. They were ordinary specimens of poor Native children, naked, ill-nourished, dirty, and freely plastered with sores, scabs and craw-craw. Among them I was startled to see a White child of about three years old. This little fellow came towards me and took my hand, and I shall never forget his beautiful, wistful brown eyes, his brown silky hair and his smile, in those repulsive surroundings. He might have been from his appearance a lovely Italian child, but as a fact he was the bastard son of a local White trader.

A few years later I saw a little girl of about seven, dancing and playing by the roadside, and there was that in her gestures that instantly proclaimed her European blood. I asked her name and she gave the surname of a retired Government official. To do the latter justice, he has placed his child with a reputable Native family and still sends money for its support, but I wonder what his daughters at Home would think if they heard their black sister calling him by the same title as they, and to which she has the equal right?

An R.C. father came one day to my bungalow to ask for help in trying to get a pretty half-caste girl away from a drunken White man's house, where she was being ruined in more ways than one; the girl had been educated in a mission school. He had over 30 years' experience of the Coast and said these terrible words:—"It is impossible to influence for any length of time a half-caste child for good."

What a heritage! You yourself say "we regard the creation of the people neither European nor African as the supreme racial disloyalty." And yet you publish "X.'s" advice to "level-headed youngsters," knowing the probable result!

It is common talk at the moment among senior officials that the play, "White Cargo," is having a detrimental effect on the recruiting of the *best* class of young man for the West Coast Civil Service! After all, this fact perhaps is the best answer to "X." and your paper, as it comes from the young men themselves, and implies not only a "racial loyalty," but a decent sense of right-living and fatherhood undreamed of by your correspondent.

Yours sincerely,

Nigeria, February, 1926. A WHITE WOMAN.

[We published "X.'s" letter because of its general tenour, and because we know "X." and his principles. If our present correspondent read into the fact of such publication any suggestion by us (or by "X.", for that matter) of relationship outside one's own race, she read into it something which was not intended. There is surely a wide difference between suggesting a course and fearing to set oneself up in judgment.—ED., "W. A."]

By mixing freely with his subjects, the new Awujale of Ijebu Ode is attempting to break the ancient superstition that would keep the ruler in seclusion, out of direct touch with the affairs of his people.

At a public meeting at Abeokuta the Acting Resident announced an increase in tax of 1s. per male and 6d. per female to raise funds toward the improvement of the local works next year.

CARDS ON THE TABLE.

WE have just received from Lagos three of the most important public documents recently forthcoming in regard to British West Africa. These are the shorthand notes of the interview between the African leaders of Southern Nigeria and the Colonial Office mission headed by Mr. Ormsby-Gore; a statement by one of those leaders individually; and the considered memorandum of views on public policy put before the mission by the political organisation represented by the African elected members of the Legislative Council. To-day we have space only for the first and third. The last-named, as the expression of a party, is by a great deal the most important of the three. The memorandum demands the most careful consideration by all concerned for the future of what the "Spectator" has truly called (April 3) "one of the most prosperous parts of the British Empire." Whether that great country is to continue to deserve that description depends, we are convinced, upon the extent to which the Government, the African producers and the commercial houses get together and work out a programme based upon the spirit of this far-sighted, comprehensive, constructive manifesto. We use these words with full sincerity, although, as we shall show, we do not agree with every individual point of the memorandum.

Before dealing with the statement in detail, however, we must say a word on the circumstances which have evoked it. Anybody who reflects upon those circumstances in the light of a little sympathetic insight and historical knowledge will hail the document as an astonishing tribute to the progress of the Native races of Nigeria. Here are men, some, no doubt, first-generation users of English; consider their grasp of British political principles and the cogency and the ruthless if politely-expressed logic with which they expound those principles in the light of the Nigerian situation—consider these things without prejudice and one must admit that the African is an able politician. Also one must realise that the political life of Southern Nigeria, at all events, is and will continue to be based upon British principles and institutions, not the least binding of which is the English language. It is often said, and with truth, that one great difficulty of the European Administration in Africa arises from the fact that the African says, not what is in his mind, but what he thinks the European wishes him to say. So far as this is true it is so not because he is an African, but because he has not full political independence. Other races in like position act as he. Full independence may not, probably will not, come in the lifetime of any now living. It will come when the people are fit for it. They will then assume it, without struggle, because they are fit for it; the recent history of South Africa, of Ireland, of Egypt, of India, ought to show the people of West Africa that British Governments have learned something from "the processes of the suns." Meanwhile it is profoundly gratifying to those like ourselves, who believe in the people of West Africa, to see that that part of Africa where the people have the largest say in their own affairs is that part where their spokesmen speak plainest to Government. Needless to say that we applaud that attitude or that we wish to see it, convinced as we are that the greater the number of educated, self-respecting, independent Africans the securer is the basis of the Empire in the Last Continent and the more likely are Africans to regard the Empire as something of which they are proud to form part.

We divide the statements and criticisms of the memorandum into two categories—those relating to matters important within Nigeria alone and those of wider bearing. To the first belong such points as railway and Customs charges in the kola-nut trade, the claims of the lagoon-borne trade and the treatment of Native passengers on the long-distance trains. Some will be inclined to smile on seeing the last point brought before the Under-Secretary of State. We do not think Mr. Ormsby-Gore will smile, for he is an able student of Imperial problems, and he knows how much racial irritation has been caused in India by just such apparent details. If taxpayers with whose money railways are built and in whose country they run are told persistently that there is no room in the express trains for them and they are repeatedly given accommodation of a class below that for which they have paid their money, they are likely to grumble. What is said on the point impresses us by its moderation. Upon these relatively more local matters the good sense of the present Nigerian Government in arranging the meeting between the African leaders and the Under-Secretary, and its promptness and courtesy in supplying the Delegation with a copy of the shorthand notes of the interview encourage us in believing that grievances will be remedied. We are impressed by what is said upon the liquor question, and with due respect for Mr. Welsh and those who think with him, we fail to see what object the Delegation had to serve, except the public objects of the conservation of Nigeria's natural assets and the equal treatment of its people, in calling attention to the alleged serious injury to the palm trees by the present law. The references to the denial of appearance by counsel in courts under Native Administration raise an old question as to which the call for change will become stronger. Some readers may have noticed that there is in England now a movement for the appointment by Government of counsel to act for accused persons too poor to be able to brief counsel direct. Might not some such plan serve in Nigeria up-country as an interim measure? After what Sir Ameer Ali wrote in our columns a few weeks ago, that there is no area in British India, Muhammadan or other, where counsel cannot appear, it is a question of time as to when the same thing must hold good of British Africa, and it is not worth while to run the risk of lessening co-operation by needlessly delaying an inevitable accompaniment of progress. On the other hand, the very fact that the reform is certain, something in the nature of things, should lead those who press for it to exercise patience. Time is on their side. With all of what is said about racial segregation and the relative neglect of hygienic advance in the Native areas of the greater towns we agree. People should be allowed to live in model areas, or be barred from them, not because they are of any race, but because they are or are not cleanly citizens.

Race Problem - 1926
Africa.

Native Education In Basutoland In 1925-1926.

Report.

(Continued)

Personal energy and "push" are penalised; individual advancement and progress, better conditions of farming and living, are straightway chocked by the human parasites who cluster around any one more prosperous than his neighbours. Honesty and truthfulness are on the wane; theft, drunkenness and immorality are on the increase, especially in the camps. He would not for a moment impute these evils to education or the influence of the schools, but to the too obvious example set by the less reputable individuals of European society. He would like to see all the schools removed from the camps; indeed, his ideal would be one large Government school for the whole country, for attendance at which heavy fees should be paid.

(15). Another complained—but brought forward very flimsy pleas to support his contention—that Government has debased education for the last nineteen years. He too would give an English public school education to all children, scrap the native language altogether and encourage the youth to become as English as possible. Let there be a Fort Hare in each district. He further complained that Government spends money in many useless ways (which he was not willing to specify). He advised against the collection of any fees or taxes to meet the expenses of education, but advocated "sethabathaba," which is, I understand, a whip-round. He denied that progress step by step was desirable, or even possible, "for our legs are haltered by Government." An outspoken and amusing conversationalist.

(16). Other views expressed shew that there exists a quite appreciable amount of distrust concerning the expenditure of the Government grants. Whether it be a genuine belief or not it is hard to say; probably its baselessness can be verified by any who care to take the trouble, but the insinuation has been made that Government does not use for educational purposes all the money voted for those purposes. Further, it is believed or pretended to be believed, by some that when a few years ago tax was raised from 20s. to 25s. Government made the promise that the whole of the extra 5s. was to be devoted to education only, and the fact that all the extra revenue was not so used is counted as a grumble. Questions asked and remarks made about a possible further 2s. tax that Government may be considering shew that such an increase will not be received in some quarters with a hearty welcome.

If the Government is looked upon with suspicion in certain quarters, so no less are the missions. Questions asked were (a) on what principle is a grant allotted to the societies, if it is not known what amounts they receive from other sources? (b) why in such circumstances is a grant given at all? (c) what use do the missions make of their grants? (d) what right have the missions to collect school fees? (e) on what principle, if any, is the scale of fees based? (f) what happens to those fees? The answers to (a), (b), (c) can doubtless be obtained from the proper sources by all who are really interested, but in their own interests and in those of education in general therefore it would be as well if Government or the societies would make more easily available the information required, and so put an end to a distrust which doubtless has no grounds for existence but yet certainly does exist.

The questions (d), (e), (f) appear to be justified. I am informed by the Director that the collection of school fees is not authorised, and there is certainly no uniformity in the collection of them. In the same district some schools have been exempt, some not: where fees are asked some parents pay, some do not; the amounts demanded are not uniform. It is generally supposed that the money is intended for repairs to buildings and added equipment, but as repairs are seldom made and new material does not make its appearance the result is, to put it bluntly, a widespread impression that either the teacher or the society simple pockets the money. Clearly a system that lends itself to such misapprehension is in need of revision. The amount collected is too paltry to out-weigh the burden of suspicion.

It should be mentioned that the Advisory Board at its meeting in January this year decided that this system of fee-collecting should be discontinued.

It is interesting to read that Mr. E. B. Sargant anticipated these suspicions twenty years ago. "It would be better," he wrote in his report on Education in Basutoland, 1905 6, "to ask for full returns as to the income and expenditure of every school under other heads as well as salaries and so obtain precise knowledge as to the whole of the school expenditure." (Page 22 of the report.)

17. Among other complaints may be mentioned the following, by teachers: (a) Lowering of the class of school, e.g., the attendance of a Class 2 school falls, and the school therefore becomes a Class 3 school, and the teacher's salary is reduced accordingly But if the classification be reversed, the teacher's salary is not correspondingly raised. This was a general complaint only, and no definite example was quoted. (b) Teachers are often but poorly housed. This is certainly true, but no teacher would assure me that it was part of his contract with a society that his house should be kept by it in repair. (c) A teacher in a district whose inhabitants are unfriendly to him may appeal in vain to the Chief for protection from petty persecution—in one case a complaint was against a villager for wounding—and find no support from his society or from Government. It is possible, of course, that his unpopularity may be his own fault, but even so, it is hard to leave him unsupported

The Kaffir-Beer "Curse."

(By Essemp.)

To the Editor of "Naledi,"

Sir, I read with interest your very illuminating notes on the above subject and I must congratulate you for the explicit manner in which you have stated them. But my dear sir, allow me to state that you are a turn-coat. Your criticisms are new-fangled. (For goodness' sake I trust that your compositors will see to it that my article is properly set up in type!) It is only recently that you took up this attitude of your "little contemporary" as you are pleased to style "Mochochonono." which although of a recent birth than your organ, yet is the more popular than yours, for the simple reason which appears to be invisible to you, that it voices the public opinion. You, contemporary." "Tsoa lengopeng monna!

I know you know it has been advocated times out of numbers for the destruction of "canteens" and the free sale of beer by private house owners, and I know you know the reason why the chiefs were so much against the suggestion of doing away with these "roadside canteens." You know as well as I do that these 'road side canteens" belonged to the chiefs and that they were making huge

profits out of them either by the sale of their own produce or by hire of the premises. When they heard that these hovels were to be destroyed they thought well were not going to be the only sufferers and so they combined togethor that no "joala" must be sold in the "Lesuto." These facts are known to you sir, and you know that in every chief's village the chief's wives brew beer for the purpose of sale. Wherefore, I say to you: Come out of the bush and state the truth!

I am not writing to-day of the many benefits derived from the sale of beer. I am merely pointing out to you that you are hiding behind a bush by taking offence at what "Mochochonono" said. But one thing I can say to you sir, and those whose cause you have recently espoused. If your aim is to fight against drunkness and debauchery from the drinking of kaffir-beer, you must do as the United States of America have done and that is to enact a law prohibiting the brewing of beer especially or malting it. and of allowing the private use of it. So long as you do not prohibit this, no matter how stringent the law is, you are going to turn a law-abiding community into a criminally bent one. The U.S.A. is dead beat. They are now thinking of repealing the law of prohibition. In the face of this defeat are you going to attempt it you a small nation of paupers? God forbid!

Every nation has its national beverage. It is not everyone who has the wherewithal to brew it. One in every thousand may have the means and thus set up a canteen where the others may procure the necessary beverage by purchase. Thousands of gallons of spiritous liqours are imported into Basutoland every year by permit for the consumption of Europeans, chiefs and privileged Basuto. Europeans cannot do without it hence the provision for introduction by permit and because of the taste of this liquor which our people have acquired outside Basutoland more thousands than are imported legitimately are smuggled into the country and these are of a poisonous nature. Now you stop the sale of kaffir beer and by so doing increase the smuggling of poisonous liquors and the nation you profess to save from drink will go one better and become addicted to European liquor and other poisonous manufactures. For, you must already bear in mind that it is impossible to have a cordon of police along our frontier with the Union territories.

It appears to me that your contention is that your "little contemporary" does not support the authorities in the laws which have been made, That is true enouogh. But you seem to lose sight of the fact that no self-respecting organ can support the Government when that government goes the whole hog against popular opinon. The press is established for the purpose of voicing public opinion —at least that is what should be. Unfortunately it has also been contaminated as there are newspapers which are at the back and care of the government in every country on earth. Your present attitude seems to point out that you belong to that category. If you are true to own self you are bound to be true to the public

The question of the sale of beer is a greater problem than you think of. Melao No. 25 is vague in meaning because it was drawn up by biassed minds. That Basutoland will ever become "dry" is an impossibility no matter whether the authorities raze to the ground every hut in which the sale of beer is being conducted. The only thing to do is to yourself sir, are fully censcious of this fact; but instead of winning public favour as your organ used to do in the past you are doing your level best to alienate it. You appear to be callous to the fact that "the voice of the people is the Voice of God."

Reading between the lines of your notes of the 2nd July, one can only come to the conclusion that you are trying to court favour with the authorities at the expense of your "little contemporary." Whilst you are trying to find fault with the sale of kaffir beer yet you insinuate that the sale of beer by any private house-owner may not be considered more as a criminal offence than the open sale of beer in the canteens which you describe as a challenge to the authorities. By the term 'canteens' I take it for granted that you mean "the beer halls" that are a public nuisance along the main-roads in Maseru and your own district. I admit that these are offensive to the general public who travel by the roads and it is only right that they should be done away with—exterminated. There I am one with you Sir, But I do not like you to sit on the fence. If you fauour sale by private houseowners in the villages say so and do not beat about the bush about it, It is a national question and you as the "big contemporary" should set an example to your "little" device a means of regulating its sale. The "roadside canteens" are a disgrace for here all the refuse congregate. Sale at private houses in the villages is the only way out of it. Do away with it and you are going to turn the Basuto into a criminal nation.

(Our correspondent may expect a reply to his letter in our next publication.)

South African Native College, Fort Hare.

At its meeting on the 3rd of November last, the Council of the South African Native College, Fort Hare, appointed Mr. Otto C. Jensen, M.A., Lecturer in Mental Sciences.

Mr. Jensen is a graduate of Edinburgh University, with honours in Philosophy (1923). He was medallist in both the Intermediate and Final Honours Classes, and also gained the Bruce of Grangehill and Falkland Prize. For the past two years Mr. Jensen has been part-time Lecturer the Transvaal University College, Pretoria, and he has also lectured in the Witwatersrand University. 11-23-26

Mr. Jensen served with the South African Forces in East Africa, and also held a Commission in the Royal Air Force during the Great War.

He enters upon duty at the beginning of the session next year.

Race Problem - 1926

Africa

Where Slavery Still Rules

PORTUGAL'S African Slave States, an article in this section of *The Nation* for March 10, described the Ross-Cramer report on the exploitation of native labor in the Portuguese colonies in Africa, and the item-by-item answer to the report given on behalf of the Portuguese Government by Alfonso Augusto da Costa, which virtually caused Viscount Cecil's Geneva Slavery Protocol to be still-born. The following articles, translated from papers issued in Lisbon, Portugal, and Angola, Portuguese West Africa, reveal the abject, if more or less intermittent, slavery of the natives to the white overlords of the land.

9-15-26 Nation New York, N.Y.

A Government administrator declared that the Government considers all natives its property. This is borne out by the Forced Labor Law of January, 1925, requiring all employers of native labor to contract for it with the Government. An early draft of this law was printed in *The Nation* for August 27, 1921, as a translation from the *Jornal de Benguela*, from which come also some of the excerpts printed below. The agreement discussed between Angola and São Tomé has been signed. Its terms have not been published, but they are not likely to differ greatly from those mentioned in the article translated from *A Batalha* for November 10, 1925. *A Batalha* is owned and operated by the Confederação General de Trabalho, the Portuguese labor movement, a syndicalist organization which does not countenance the use of armed force.

The native tax several times mentioned in these articles (the collection of which seems to be the principal function of the Government) has the effect of driving the natives from the cultivation of their own land to work for the planters and the large enterprises as well as to finance the Government. The tax amounts to four-fifths of all the Colony's direct taxation. The natives pay in this way 40,000,000 escudos ($1,600,000) annually. In return they receive the right to work for the white men at the daily wage of 80 centavos (3 cents). The annual tax is 80 escudos, so that the tax represents one hundred days of work. It is commonly levied on males from 14 or 15 up, but a correspondent of *The Nation* has in his possession a photograph showing children between 7 and 13 years of age with their *sénhas* (tax assessments).

At the present time natives in the out-station villages of a certain mission are being punished by the local government because some of them were so indiscreet as to give some facts to Edward A. Ross when he was there. The officials can only create inconveniences for the European missionaries, but the natives are made to suffer.

These articles are no special indictment against the Portuguese. A similar system is in vogue in certain French colonies and in some British areas in Africa. Some of the worst exploiters of the native in Angola are non-Portuguese (American) companies. The Angola Petroleum Company, a Sinclair concern, would not permit Mr. Ross to visit its works, and grave charges have been made against it.

CONTRACT LABOR IN ANGOLA

A Batalha (Lisbon) in its issue of May 13 published an article signed Correia da Sousa, from which we quote:

A contract has been signed between the Government of Angola and the General Construction Company which should have been denominated The Death Pact. According to its terms the company, as party of the second part, has the right to recruit so many hundred Africans for its service, using them according to the customary conditions laid down in the *testamento negro*. The company exploits its worse than slaves in exchange for an insignificant remuneration and a deficient supply of food deprived of nutritive properties. The work is violent and continuous, whether the burning sun suffocates and bakes the chattels or the rain precipitates itself upon them in great torrents.

Three men's work must be borne by one, although the contrary is true of the food and wages, for five do not get what one should have. And if one does not step quickly, the actual violence of the whip (*látego*) carries out the threat of its constant presence. The black, the poor Negro, has no right to feel indisposed, to say that he is unable, that he is sick. He may have intestinal dysentery or malignant sores. He may be anemic or jaundiced, or afflicted with pneumonia or malaria. If he dies—a Negro dies, a dog. Just one beast less. . . .

Nation

Starved, sick, only when their strength is completely exhausted, only when even the whip brandished brutally over their wasted bodies can no longer force them to rise—only then, carried on a stretcher or assisted by their companions in slavery and misfortune, are they taken to the hospital. Some die on the way, others in the vestibule of the Lodging for Public Employees, whence, of those who reach the hospital, a large percentage go on to the public cemetery.

9-15-26

Some who are able to walk flee from the hospital to be free from the boss who tortures them. Among these there are not a few who run away so that they can take the pieces of clothing with which they are furnished on the day in which they enter the hospital. Not a few times some of those who flee are found dead in the high grass, where the last bit of strength had abandoned them.

Lodged under the vilest of unhygienic conditions, starved, sick, abused by excessive work, and by all physical and moral tortures, with hardly a rag to hide their genital organs, their bodies exposed to the inexorable rigors of the weather, the life of these unfortunates is a cycle of martyrdom.

If we consult the register of the admission of patients to the Central Hospital of Loanda, we shall have occasion to see that the diagnosis of a large number of native workmen is inanition. The larger part of this contingent of hunger victims comes from the General Construction Company and from the railways.

"They kill them by starvation. . . . When they come to the hospital they already have the death rattle in the throat." So said the chief of the health services of Angola, Coronel Dr. João Gomes Delgado, Jr., referring to the frightful proportion of deaths from among the employees of the General Construction Company and the railways.

That is why the governor at that time, the rude militarist Miguel de Almeida Santos, was, it is alleged, attacked by the journalists, who demanded that he take precautions to oblige those whose responsibility was so great to respect the life of the native laborer.

The chief of the health services, observing that the inter-hospital death figures were extraordinarily augmented by the "serviçais" (contract laborers) of the company, and in order that the precautions urgently required by such an excessive mortality might be taken, ordered statistics prepared. The disease-cause of the deaths in question was inanition. Upon examining the books containing the obituary registers, it was found that in the short space of less than three months almost two hundred had died of hunger.

What precautions then, what restraining measures did the governor take? None. The unfortunates continued to enter the hospital by the tens and the dozens per day, going there starved, already in the agonies of death.

THE RESOLUTION

That the Congress learn with satisfaction of the projected visit of the Right Honourable W. G. Ormsby-Gore, M.P., His Majestys' Under-Secretary of State for the Colonies, and directs copies of the Resolutions passed at this Session to be submitted to him with particular reference to the Resolutions relating to Commercial enterprise with particular reference to the Commercial and economic independence of the people; Constitutional (including Municipal) Reforms; Judicial Reforms with particular reference to the Assessors' Ordinance and a West African Appellate Court; Education with particular reference to a West African University and the Right of the people to self determination; and that the Central Committee be, and is hereby, empowered to meet him in support of such resolutions with liberty for the several sections of Congress to support the said Resolutions in the light of local circumstances.

Commercial Enterprise with particular reference to the Commercial and Economic Independence of the People.

RESOLUTIONS.

That the Congress at its third session, having taken into consideration the necessity of a more practical move with regard to the resolution passed thereanent at its first and second sessions, desires to lay down the following broad principles and the deductions which spring from them.

1. That agriculture being the basis of the commercial and economic prosperity and independence of the people of British West Africa every effort should be made to promote it.

2. That to ensure steady agricultural development security in land Tenure is absolutely necessary.

3. That to this end any policy which tends

to weaken the sense of security in land Tenure, practised by any of the Governments of British West Africa, is absolutely to be deplored, and directs that representations be made at the right quarters against such policy

4. That experience having shown that production by peasant proprietors working on their own land is more advantageous than the plantation system, Congress deprecates any attempt to introduce the latter sytem into British West Africa, and directs that representation be made to each of the Governments of British West Africa, and to His Majesty's Principal Secretary of State for the Colonies accordingly.

5. That in order that the producer may be encouraged and may ensure satisfactory returns for his output, it is desirable that he should be able by every legitimate means to command fair prices.

6. To this end co-operative marketing of produce is one of the best means of countering combinations which control the market, and that his method of business should be encouraged throughout British West Africa.

7. That the promotion of agricultural Banks is also a step in the right direction and should be encouraged throughout British West Africa

8. That side by side with co-operative marketing of produce should be the establishment of co-operative stores throughout British West Africa so that, as far as possible, wealth may circulate and keep in the country.

9. The Congress while appreciating the educative work on these lines carried out by each of the sections pursuant to the resolutions passed at its first and second sessions, is yet of the opinion that more intensive propaganda work should be undertaken by the several sections with a view to promote the commercial and economic independence of the people.

10. That the Congress views with disfavour all repressive measures tending to oust the African from the trade of the several British West African communities, and specifically condemns the creation of a Black List by the Chambers of Commerce of the Gambia by means of which some Africans are prevented from obtaining employment, and recommends its abolition as contrary to the best interests of the Colony of the Gambia, and that a copy of this resolution be forwarded to the Government and the Chamber of Commerce.

11. That Congress, while recognising that business success must depend upon efficiency and organisation, is yet of the opinion that there may be unhealthy business methods undesirable in a community, and that, wherever such is the case, it becomes the duty of the legislature to interfere. The Congress therefore directs that where in a given Colony the circumstances warrant a representation to the local Legislature such representation should be made and the result reported to Congress.

12. That, lastly, the Congress affirms that the lands of British West Africa are the lands of the people; pledges itself by constitutional means to defend the rights of the people to such lands and condemns any policy which would in any way endanger the rights of the people therein, and directs that copies of these resolutions be forwarded to each of the Governments of British West Africa and to His Majesty's Principal Secretary of State for the Colonies.

Constitutional (Including Municipal) Reforms.

RESOLUTIONS.

1. That the Congress, having taken into careful consideration the several constitutions of British West Africa, records the view that that Constitution is best, which makes provision for the effective and efficient expression of Public Opinion.

2. That the Congress, while recognising with appreciation that the Gold Coast Constitution places the representation of the entire African Element upon the Elective basis and grants the franchise to females, is of the opinion that it is defective in restricting the Elective Representation of the Coast Towns to three Municipal Members and the election of the six Provincial Members to the class of Head Chiefs only and from among themselves.

3. That as such restrictions practically nullify the representative character of the franchise granted, it is respectfully urged by the Congress that His Majesty the King through the Right Honourable the Secretary of State for the Colonies may be pleased to amend the Constitution on a more liberal basis, and directs that a copy of these resolutions be forwarded to His Excellency the Governor of the Gold Coast for his favourable consideration and recommendation.

4. That in the opinion of the Congress the time has come for the Elective system of representation to be fully applied to the Colony of the Gambia, and directs that a copy of these resolutions be forwarded to His Excellency the Governor of the Gambia for his favourable consideration and recommendation with an humble prayer to His Majesty the King through the Right Honourable the Secretary of State for the Colonies for a new Constitution on the Elective system.

5. That the Congress is of the opinion that until the standard of effective representation be reached in the several British West African Colonies, it is highly desirable that the official majority be not made use of in cases where the opinion of the unofficial side of the Legislative Council is distinctly against a given measure or cause of action, and directs that the matter be brought to the notice of the Secretary of State for the Colonies through the proper channel for his favourable consideration and action.

6. That the Congress draws attention to its resolutions under this head at its second session, namely, that the Congress having seriously considered the question of British West African Federation with a Governor-General is of the opinion that the matter should be kept in view, and in due course, representations made to His Majesty's Government to take it into its deep and sympathetic consideration, and records the view that the time has now arrived for the various sections of Congress to consider the question seriously with a view to representation.

7. That in a federal union of the four British West African Colonies, Congress is of the opinion that the domestic system of each Colony should not be disturbed, and that only matters common to all the Colonies need come within the purview of the federal system in arriving at a common policy.

8. That the Congress emphasises the view that such federation would promote the consolidation and solidarity of British West Africa in Imperial interests and connection.

9. That the Congress desires to record its appreciation of the full measure of Municipal Government granted by the Government of the Gold Coast, and recommends that in each of the existing Municipalities in British West Africa effect be given as far as possible to Resolution 8 under this head at its second Session, namely, "That the Congress desires to renew its request that Municipal Corporations with full powers of local self-government be established in each principal town of the British West African Colonies; condemns the practice of an undue interference in Municipal administration by the Central Government; and favours the repeal of such existing Ordinances as do not give Municipalities free scope," which is hereby emphasised.

10 That in the opinion of Congress the time has arrived for the introduction of Municipal Councils in all the principal towns of the several Colonies of such a nature as would exclude undue interference on the part of the Central Government in Municipal affairs and administration.

BOLL WEEVIL IN EGYPT.

CAIRO, Monday.

An official communiqué states that the Egyptian cotton crop is affected by the boll weevil to a greater extent than last year and that the crop is also a week later owing to damp nights retarding the opening of the pods.

Cairo Weekly 9-11-26

In consequence of repeated complaints from Europe regarding the poor quality and adulteration of Egyptian cotton, the Egyptian Government introduced two bills which passed the Chamber yesterday forbidding the mixing of cotton or seed.—Central News.

ABYSSINIAN DISPUTE IS SETTLED PRIVATELY

Britain and Italy Are Said to Have Won Concessions by Giving Kingdom a Loan.

Newspaper 9-20-26

GENEVA, Sept. 19 (AP).—According to information in circles of the League of Nations, the dispute between Abyssinia, Great Britain and Italy over the attempts of the two European powers to obtain a zone of influence in the African Christian Kingdom has been settled by private negotiations and will not be aired before the League

Abyssinia had protested to the League that Great Britain and Italy were applying undue pressure to obtain not only what amounted to a zone of infuence, but also by Italy the right to build a railroad into Italian Somaliland and by Great Britain the building of a dam in Lake Tsana so that the waters of the Nile be brought more regularly out of the Sudan.

The Abyssinian Government caught the ear of the world with this protest, as both Great Britain and Italy had to reply. Abyssinia warned the League that it might force a discussion of the question before the Assebbly, but all this apparently has now been averted.

The details of the settdement are not disclosed, but it is reported that Abyssinia got a loan in return for granting the British and Italian concessions.

Race Problem – 1921

Africa

THE UNION JACK.

We are deeply interested in the Government's proposal to establish a new flag for South Africa in which the Union Jack shall be eliminated in favour of a non-descript monstrosity that will be reminiscent of the defunct Dutch Republics of the Transvaal and the Orange Free State. The portent is an ominous one for the Natives because the dead Boer republics traditionally personified slavery, the cruel treatment of the Krugerian sjambok and dispossession of all citizenship rights for black men; while the Union Jack as we have always known it in the good old Cape Colony, represented freedom, progress and absolute political equality.

In the present sinister flag bill the intelligent Natives at once discern the Transvaal policy that threatens to nibble away all their freedom. Our sole satisfaction over the matter is the fact that this has awakened the long-slumbering Englishmen from their indifference when Native and English privileges are one by one going by the board under the present Dutch system.

We must confess that we have been considerably amazed to see the Englishmen remain quiet and apathetic while the Dutch have brazenly repressed and supplanted them throughout the Civil Service positions. The Dutch language has been rammed down the Briton's throat mercilessly. English students have been savagely failed in their Dutch at matriculation. Dutch has taken the top position in public notices and official envelopes. The King of England has been blotted out from the postage stamps. English clergymen have been characterised in vituperative invective by Gen. Hertzog who once stigmatised the Union Jack as a "stinking rag." This is all the thanks shown by the Dutch who, after being signally defeated in the Boer War of 1899-1901, were liberally awarded with political equality by their conquerors the British. The situation appears to us singularly grotesque, if not almost amusing, and it must be painfully humiliating to all true Britishers.

Possibly it is the nemesis for the manner in which the black man's rights were made the price of pacification at Vereeniging in 1902 and at the consummation of the Act of Union in 1909.

We Natives have gained nothing by the present Union of South Africa, and we would not shed a tear if we saw it dissolved in favour of the pre-Union position when we lived contented lives under the beneficent rule of the Union Jack pure and simple.

Our sympathies are with the English in this flag question, and we are pleased to see that they will no longer remain supine and take this insult lying down; for it is typical of the same domineering spirit that has produced the shameless Colour Bar Act to repress the black races.

LAW REPORTS.

A GOLD COAST CASE IN THE PRIVY COUNCIL.

[SPECIALLY REPORTED FOR WEST AFRICA.—COPYRIGHT.]

The Privy Council, consisting of Viscount Haldane, Lord Atkinson and Lord Darling, on June 3, heard an appeal by Yamike Kweku, Chief of Sinibu, in Western Appolonia, for himself and the Elders of his Stool, from a judgment of the Full Court of the Supreme Court of the Gold Coast Colony, dated March 20, 1923. The judgment dismissed Yamike Kweku's appeal, as plaintiff, from an award of Mr. John Maxwell, arbitrator, in a dispute as to the title of rents of lands in Appolonia. The award was dated June 21, 1919, and filed in the Supreme Court on April 24, 1922.

West Africa 6-1-26

This appeal raised the question, first, whether the reference to arbitration was in accordance with law, and, secondly, whether the award was legal. The respondent to the appeal was Annor Adjaye, substituted for Ackah Ayimah, deceased. The appellant, as Chief of Sinibu, issued, on August 19, 1912, a writ, in the Supreme Court of the Gold Coast Colony, against Ackah Ayimah, as Omanhin, or King, of Beyin, who is Paramount Chief in Western Appolonia, which claimed to "establish his title to the Kobina-Sua and Akah lands in Appolonia, bounded, with the defendant, by the Ailaim stream, with Kofie Enima, by Bissaw stream, and for perpetual injunction restraining the defendant, his agents, nominees, assignees, and people, from interfering with the plaintiff as to receipt of rents of concessions granted by the plaintiff" in the area, or otherwise interfering with his enjoyment of the lands.

Yamike Kweku brought his suit against Ackah Ayimah, as Omanhin, on August 16, 1912. On August 9, 1916, Judge Watson, of the Supreme Court, made the order of reference to Mr. John Maxwell, but the arbitrator did not act till January, 1919. In the meantime, on March 20, 1917, application was made in the suit to the court for an injunction and for general relief; next day counsel for defendant argued that the matter was res judicata (decided by litigation going back to 1895); on July 12, the court stayed the hearing on report of the defendant's death, and the appellant submitted to the Privy Council that these proceedings in the court had nullified the order of reference in the previous year to the arbitrator, and deprived the arbitrator of jurisdiction. On July 27, 1918, the court substituted Kwesi Hoba, Caretaker of the Stool of Beyin, for the deceased defendant. On January 13, 1919, the Arbitrator required the parties to sign the agreement to arbitrate, embodied in the order of the court, and this was done.

The arbitrator, in his award dated June 21, 1919, said:

"The arbitrator has no hesitation whatever in supporting the plea of res judicata, and that Yamike Kweku's claim to practically the whole of Western Appolonia is not only absurd, but preposterous. It is in the opinion of the arbitrator a scandalous abuse of the process of the Courts of the Colony. The only rights which are vested in Yamike Kweku are those stated by Judge Nicoll, viz.: Yamike Kweku is the owner of the lands lying immediately adjacent to the village of Kobina Suasu and of these only, but before he can dispose of any part of these lands the consent of the King of Beyin is required. These lands are not described nor is there any plan showing the boundaries.

"Part or all of the lands have been granted on the Concession to the West African Mahogany, Petroleum and Gold Company, and the lands are chiefly valuable on account of the Concession rents payable by the Company. The arbitrator takes the liberty of suggesting for the serious consideration of the parties, in order to prevent endless, circuitous and fruitless litigation, that the rents from this Concession be divided equally between the parties.

"The arbitrator therefore finds for Kwesi Hoba, and awards him costs in the arbitration."

In the appeal to the Privy Council, Mr. K. V. L. Narasimham and Mr. P. V. Subba Row appeared for the appellant, instructed by Mr. A. L. Bryden, of 6, Duke Street, S.W.1, and Mr. R. M. Montgomery, K.C., and Mr. T. W. B. Ramsay, for the respondent, instructed by Messrs. Ashurst, Morris, Crisp, and Co., Throgmorton Avenue, E.C.2.

Mr. Narasimham explained that Yamike Kweku's appeal from the arbitrator's award, which had been filed and so had the force of a judgment of the Supreme Court, complained that it supplied no conclusive finding, but contained only a suggestion or proposal; did not find on the several matters referred, but found on a matter of res judicata, which was not referred, and that that finding was an error of law on the face of the report. The full court of the Supreme Court held that no appeal lay against the filed award, but Mr. Narasimham now contended that if the award had the force of a judgment, it could be appealed from. The question of res judicata, when first raised, was ignored by the Supreme Court.

Mr. Montgomery, for the respondent, submitted that under the order of August 9, 1916, the parties agreed to submit to the arbitrator and accept his decision as final, and on April 3, 1919, in fact signed the agreement to refer, and that the award was right, and could not be appealed from.

Mr. Narasimham said he took the points that the arbitrator did not adjudicate on the things referred and adjudicated on other matters; and that, in law, he had no jurisdiction to proceed; the order of reference was not in accordance with the statute, and was bad in law. For one thing, it did not fix the time; it was governed by Rule 8 of Order 52 of the Supreme Court Ordinance, which required finding on defined questions. The arbitrator could have no judisdiction unless the terms of the statute had been complied with. The matter referred was the matter of the suit, and the award did not decide whether the respondent owned any lands within the disputed areas, or whether he could legally interfere with the plaintiff in respect of rents for concessions granted by the plaintiff. Appellant's first point was that the reference did not give jurisdiction to the arbitrator.

Mr. Montgomery observed that the appellant went with the arbitrator's award to the court on June 21, 1919, and asked the court to set it aside. That application the Divisional Court dismissed on August 23rd. An appeal to the full court from that order of dismissal was struck out on April 5, 1922. Following that, on April 24, 1922, the award was filed in the Supreme Court, and from that the appellant appealed to the full court, who, on March 20, 1923, held that no appeal lay against the filed award. The award contained a long and detailed review of all the litigation.

Lord Darling observed that if there could be appeal from an arbitrator's award to the Privy Council, there should have have been thousands of them. Where were they?

Mr. Narasimham replied that this award was made a judgment of the court under Rule 14, by filing. He attacked first the arbitrator's jurisdiction, not his award; the reference did not, as it should, define a time limit.

Mr. Montgomery said the award mentioned three or four judgments in litigation between the parties before 1912, and ran to about 15,000 words; it was singularly full. The finding of res judicata was very much to the point. The respondent said that as Paramount Chief of Western Appolonia, he had territorial boundaries with Wassaw, Enchi, Eastern Appolonia, and with French Assinie, but had no boundaries with the appellant in the appeal.

Lord Darling said that by section 14 of Order 52, it was laid down that a filed award was to have the force and effect of a judgment, but it was not part of the force and effect of a judgment that it might be appealed against. In the English courts of King's Bench (and he had sat there a long time), it was not the practice to go to the Appeal Court as with a judgment, but to go to the King's Bench to set aside the award, for some defect on the face of it. The best and most effective judgments were never appealed against. He should like to be pointed to a few judgments on awards appealed as judgments.

Mr. Narasimham said he had not found any, but his practice was limited.

Lord Darling: No, no, it is not your fault. You cannot create them when they do not exist.

The respondent said there were three villages on the Gold Coast Survey map named Sinebu, and it had not been definitely stated of which of these three villages the appellant was Odikro, or Chief. Litigation began in 1895, when Ackah Ayimah claimed from the appellant £25 as damages

Sir Kagwa, Prime Minister Of Africa, Has Resigned

Native Ruler Ends 35 Years of Christian Leadership

Courier 9-25-26 Pittsburgh, Pa.

(Special to the Pittsburgh Courier)

MOMBASA, British East Africa, Sept. 23.—(Pacific Coast News Bureau.)—After 35 years of active leadership as head of the native cabinet of one of Great Britain's most thriving provinces in British East Africa, Sir Apolo Kagwa, prime minister of Uganda, has resigned.

Coming into prominence in 1886, when King Mwanga of Uganda decided to destroy the Christian faith there and to begin a massacre of Christians, Kagwa, then an obscure African chief, with a companion, denounced the King. Kagwa's companion was killed but Kagwa escaped.

Maintains Christian Faith

As a native statesman, administrator and general, leading an army in many of the religious struggles which troubled the land, Kagwa was a great power in the maintenance of the Christian faith, and later took a leading part in the building of the present day Uganda.

First Native Given Knighthood

Sir Apolo Kagwa, now 80 years old, went to England in 1902 at the coronation of King Edward as the official representative of Uganda. Sir Kagwa was also the first African native to be given the K. C. M. G. (Knight Commander of St Micheael and St. George.)

AFRICAN SLAVE TRADE WILL BE INVESTIGATED

Barter of Blacks as Food an Actuality.

An unusual meeting took place recently in the offices of Maurice Prevost, widely known Paris attorney, writes Eugene Figuiere in Le Petit Parisien. The article was translated for The Courier.

Among those present were the Duchesse d'Uzes, Mme. Valerio-Jouselin and representatives of Premier Poincare, Admiral Guepratte and Mme. de Joannis.

Following a short address of welcome to is guests, M. Prevost surrendered the floor to G. Rostaing, famous explorer and former commissioner of merchant marine. Rostaing is a tall, [illegible] with hair prematurely gray at 36. He has a curiously expressive face, revealing energy and gentleness, courage and inflexibility of purpose—the true type of navigator.

Slavery and Cannibalism.

In simple words, without a gesture, he drew for his auditors a vivid picture of slavery. Like the majority of Frenchmen and most white men I would have questioned the existence of slavery in modern times. Now I realize that it exists in the most pitiful and abominable forms.

"From an essentially philosophical standpoint we are all of us of course, throughout our lives, the slaves of someone or something. Yet it appears that there are human beings today whose existence is one continuous and atrocious torment, ending in death."

In the course of more than fourteen years at sea and in the colonies Rostaing has been gathering data concerning slavery. It would be advisable at the moment to refrain from too definite allocations of the lands where this curse in its various forms exists. Whether East Indians or Malabars, Malays, South American or African blacks, these slaves teem in the forest fastnesses of those parts of the world inaccessible to white men. There are also yellow and even white slaves.

In certain parts of Africa there are regularly conducted markets which are operated without attempt at concealment. The climate of this country—three times the size of Europe—has prevented the automatic development of civilization through the penetration of troops and civilian officials. Where the French are concerned it is impossible for our countrymen to oversee everything that goes on. The capital has other worries, both grave and immediate, while in the jungle are black tribes which are stealing human beings from each other, bartering their flesh and eating it.

Fatten for Slaughter

General Baratier in his book, "Toward the Nile", has described certain scenes with the dryness of an official sent on one particular mission without the ability to stray from the appointed task.

Dongo in Ubangi is an important market (writes the general). Everything is in abundance, with the exception of meat. Sheep are carefully conserved to be exchanged later for slaves who will be fattened and eaten, for human flesh is considered the more desirable morsel.

In the Upper Ubangi, the fate of the slave is frightful in the extreme. Here he becomes livestock which is not eaten, hence a slave is considered of less value than a chicken and consequently his death is an insignificant matter.

Throughout this land of horror, therefore, slavery is a matter of cannibalism. According to the country, it has different origins, different methods and different aims and results; but in Africa it is chiefly due to famine which provokes the commerce in slaves destined for food.

"It is useless" writes Professor Verneau, "to free the slave unless he is provided with the means of subsistence; for, unless this is done, rather than starve he returns voluntarily to his former masters."

There are other territories where famine does not exist, but where slavery is practiced for other reasons. It would, therefore, seem advisable to organize a method of shipping foodstuffs to the heart of Equatorial Africa, then, if necessary, purchase the slaves, transfer them to countries where they are able to live, and free them.

Rostaing, who is a leader in the anti-slavery movement has made an appeal to a number of influential Frenchmen and French women and is now organizing expeditions to the localities where these human animals are bartered with the object of saving some of them from their fearful destiny.

The first of these expeditions, which he will lead in person, will leave in October and return with motion picture films, phototgraphs and other data, so that the most rapid and practical means of operation may be studied.

POPULAR FALLACIES ABOUT THE NATIVE PROBLEM.

Professor Edgar H. Brookes, head of the Department of Politics and Public Administration, Transvaal University College, Pretoria, has been very much in the limelight of late, and it cannot be denied that his views on some of the big promblems of the day have been both interesting and worthy of careful consideration. Weekly News

That he has given much careful thought to the native question was shown by his speech at the Students' Association Conference at Bloemfontein, when he endeavoured to dispose of a number of fallacies in connection with this subject. 8-21-26

Fallacy No. 1, he said, was the theory that science had proved natives to be, as a race, radically inferior to the white people. There was no scientific authority for saying that the native was radically inferior to the European, the case for such a statement never having been proved. Fallacy No. 2 was that it would take natives 2,000 years, more or less, to catch us up. Natives were often referred to as a "child race," and declared to be centuries behind. It would for some time be awkward if the native did catch up to us.

CREATING A CIVILIZATION.—Many, no doubt sub-consciously, wished that the native would never catch up, but, Christian students, they could not conscientiously wish that now. It must be born in mind that there was a great difference between creating and assimilating a civilisation. It took a very long time to create a civilisation. Left to themselves, the natives would take a very long time to create a civilisation equal to theirs at the present time, but, then, their civilization was not created by themselves either. It was adopted from civilisations borrowed in turn from Rome, Greece, and ancient Egypt. It might be asked how long it took Rome to "catch up to" Greece, or for their Teutonic ancestors to "catch up to" the Græco-Roman world.

Their own contribution to civilisation, said Professor Brookes, was confined to modern mechanical civilisations which had come into existence during the past 120 years.

Fallacy No. 3 was that coloured prejudice is inborn, and it is useless to fight against it.

This statement Dr. Brookes challenged on three grounds: –

(1) Our own ancestors did not feel it naturally when coming from overseas; there was no outcry against the first marriages between Europeans and aborigines.

(2) We did not feel the colour prejudice when there was no claim to equality; the white man, for example, had no prejudice to sitting next to his coloured driver or chauffeur; and

(3) As children we do not feel the same prejudice; little European children felt no natural repugnance to playing with little native children.

In this connection Dr. Brookes referred to the Prime Ministers's proposals to have seven Europeans to represent the natives in Parliament. "Why Europeans and not natives?" he asked, and, with a shrug of the shoulders, answered, "I can't tell you except prejudice only.

MORAL COWARDICE.—People were afraid to say what they honestly believed, because of the fear of their neighbour's opinion. This was moral cowardice, and furnished one of the most interesting cases in the world of the tyranny of other people's opinion.

Another fallacy was that segregation was easy. This view, Professor Brookes said, would soon be contradicted by a visit to the Ciskei, a part of the country that he had just come from. Economic pressure there had become so acute that the natives could not make a living except by the men going to work on the mines, which Europeans were now discouraging. The European, in pursuing his white labour policy was doing nothing to give the natives fresh ways of earning a living in the congested native areas. There were difficulties in dealing with vested rights and the farmers' demand for native labour. He had heard a minister of the Dutch Reformed Church argue that all natives should be put north of the Zambesi. Could one seriously consider such a proposition?—*The African World*, July 31, 1926.

Race Problem—1926.

Africa.

OUR EDUCATIONAL PROSPECTS.

We continue our observation on the above subject, and we desire to accentuate the importance and urgency of a wholesale adoption of the policy of Amalgamation of the schools which is being urged on by the Acting Director of Education. We are in thorough sympathy with the creation of a United Christian Council; what we have been up against, has been the method of its composition and the selection of its members. We do not see why the authorities of the A.M.E. Church are not represented in that Council; nor do we approve of the method of selection of its members. But the creation of a Christian Council opens the way to the solution of the difficulties—and there could be none insuperable, towards the amalgamation of the schools not only in the villages but in the City also.

At the Gold Coast the Primary Schools are reckoned by the thousand on the roll; the result has been that not only do these schools secure adequate and substantial support by way of Capitation grant from the Government, but the schools are able to raise sufficient fees to enable them to give adequate support to efficient teachers—well paid—and consequently with work well done.

It is ridiculous to expect that Government will be willing, if even it is able, to give help to the schools when each denomination is set to run its own independent of the other, each one providing its teachers and straining all its resources to maintain the school with most unsatisfactory results, creating bad blood not only between managers and teachers but sometimes between the managers and teachers, and the Education Department. We say emphatically there is no need for thirty-two schools in this city—it ought to be decided without any further delay that only one school should be in each village, so far as protestants are concerned. It would be impossible for any improvement to be made in the matter of the salaries of teachers whilst the present condition remains. It should be a purpose with every teachers who is worth his salt to see amalgamation within and around his sphere of influence. We hope therefore steps will be taken to arrange for the amalgamation of the schools at Murray Town, Kissy, Wellington and Hastings. It will then be possible to do with less number of teachers who will receive better consideration in compensation for their toil. The Government Model School has shown the advantage of running a school with a larger number on the roll and a reduced number of teachers, than it otherwise might have been if the school had been divided into smaller patches, requiring an adequate number of teachers in each. In the past, a good deal of time, energy and money have been wasted. We think the time has come and as the move is being made by the Education Department it would be our duty to adopt the proposal of amalgamation, not only in the villages, but also in the City. Let, for example, there be one Wesleyan Primary School in the West and Central Wards by the amalgamation of Buxton and Bathurst Street Day Schools, let Pademba Road Day School be amalgamated with St. John's Brookfield, let the schools of the United Methodist Church be amalgamated—the question of distance should not come in—children not able to travel long distances should attend the nearest school possible--such a scheme, where the elimination of the denominational bias is not as yet practicable, would pave the way for the new out-look, when Fourah Bay College will be ready to turn out its first fruits of qualified teachers by the new scheme we have been welcoming and which we contend will put an end to much of the disgruntled complains and subterranean grumblings so much prevalent at the present time.

TOVALOU-HOUENOU APPRAISED BY A NATIVE AFRICAN

Created Sensation as He Pleaded for Fellow African in Court of Law—Real Patriot Hounded by the French

BY A NATIVE OF ANEHO

(In The Gold Coast Leader, Aug. 7)

Monsieur K. Tovalou-Houenou, the Dahomean Barrister practising for many years in France, and the brilliant editor of the defunct "Les Continents," Paris, devoted to the interests of all French colonies and protectorates in Africa and other parts of the world, arrived at Lome some time in April last en route for his home in Whydah.

As may be remembered Mr. Tovalou-Houenou was the gentleman who was ill treated in a hotel in the U. S. A. against which the French Government made a very strong representation to the authorities in America.

Mr. Tovalou-Houenou was the son of a wealthy Dahomean who has died some time since and his barrister-son returned from France for the obsequies and the settlement of his numerous rich estate.

Although a mere passenger, and, for the first time in the history of Togoland, Mr. Tovalou-Houenou, the full-blooded African appeared in the High Court at Lome as a counsel for his brother African. It was indeed a wonderful spectacle and the court was overcrowded to hear him plead.

Needless to say, the eloquence of this brilliant barrister fascinated many and he was admired and applauded by both white and black.

One of the most intelligent races in West Africa are the Dahomeans. Yet the most eminent could not be heard of as those of the British colonies. The former Kingdom of Dahomey was well-organized, not behind Ashanti. Some Africans do believe that the destructions of these great Kingdoms, of course physically and not spiritually, lost the West African blackman his self-respect, individuality and his integrity. Be that as it may, one must not lose hope of their restorations some day.

Coming back to our subject, Mr. Tovalou-Houenou astonished many as to his gentlemanly character and deportment being rare with other French educated Africans we are familiar with. Of course, he is a naturalized Frenchman, but he did not "copy" or rather he is not a copy; he is therefore not blind as to his duties to his countrymen and race, or he could not have founded "Les Continent," the bugbear of the French colonials who used Mr. Diague of the French Parliament for its destruction. Mr. Tovalou-Houenou, like our own admired Sekyi, went to Europe not to copy but to learn and make comparisons and then choose the best.

Now, it was only recently that we all praised France for having rebuked the U. S. A. for ill treating the blackman. The French are theatrical people and they played at the world's stage successfully. Let us go behind the scene and study what is happening at home.

Mr. Tovalou-Houenou was not long at Lome when a warrant came from Dahomey for his arrest and escorted to Cotonou. The cause for the arrest leaked out to be that the gentleman was in debt to a French lady in France and for that he was arrested! As stated elsewhere, Mr. Tovalou-Houenou was bequeathed a rich estate by his father.

The British Government might well be proud and show to the world that although they also make mistakes Gambia, Sierra Leone, the Gold Coast and Nigeria can show eminent Africans with character not behind any other human races of this world.

Population Problems.

There were many great questions before West Africa. At the Gold Coast the most important problem was that of the lack of population. In a country as large as the United Kingdom there was less than half the population of London. There was also the great drawback of there being no natural harbour—but that was more easily got over than the question of population—they had the work progressing in the Gold Coast of the harbour of Takoradi. Notwithstanding the controversy there had been about it, he thought that all would agree that when completed it would give an enormous impetus to the trade of that Colony.

There were few Colonies in the world that had shown progress equal to the Gold Coast in the last few years. In five or six years it had gained the premier position in the cocoa production of the world. It was also now a great manganese ore producing country—the exports of the ore had grown from small proportions a few years ago to 350,000 tons last year. The great need was an increase in the population. The Government were taking active and estimable steps in furthering medical and sanitary science, and other attributes of civilisation, and in this way in the course of a few years he believed that the question of population would be well on the way to a solution.

There was also the question of railway communication, which pressed vitally on the question of population, because when they got the railway up to the North of the Colony they would get the people from the French territories to come south to the Gold Coast. Now, when they turned to the great Colony of Nigeria, with a population of about 19,000,000 and an area three times as large as the United Kingdom, they had a variety of exports which was extraordinary for practically a new country. The chief was palm oil, to which Colonel Nicholl had referred. Colonel Nicholl had spoken of the Sumatra menace. That was a real and pressing problem. The effect of the Nigerian methods to-day was to waste half the oil from the palm fruit, and the oil which was obtained was inferior to that of the Congo and of the East, and the particular effect was a growing disposition on the part of manufacturers to give preference to the Congo or Eastern oil. This was purely on account of these wasteful and antiquated methods and the lack of proper supervision in the manufacture of this oil. It was a fact of vital importance to the Colony of Nigeria, and must be faced. They, as representing trading companies, were willing to give all the advice and help they could to the Government officials who had set their minds on effecting an improvement without doing any injustice to the land-holding

WEST AFRICA'S EASTERN RIVAL.

(SECOND ARTICLE.)

(Special to "The African World" by W. G. CASS.)

African World 9-11-26

It was stated at the end of the previous article that by 1934 it had been predicted, in a report by the Medan Chamber of Commerce, that the probable output of oil and kernels from existing plantations would be 40,000 tons, to which might be added the yield from plantations subsequently laid down—namely, a further 30,000 tons, making a total of 70,000 tons. This would probably comprise 53,000 tons of palm oil and 17,000 tons of palm kernels. But these optimistic estimates are subject to serious reservations. It has been already pointed out that in the diagram giving yield curves at various ages the maximum was reached between eight and ten years of age, so that by 1934 a great many of the existing palms will long have passed their prime. In the absence of any marked improvements in culture or manuring it appears to be necessary to assume that what has been in the past will continue in the future, and admit that the average yield per hectare cannot very well exceed 1,000 kilos of oil and 330 kilos of kernels. Assuming that this is so, and that there is a yearly addition of 4,000 hectares to oil palm plantation—a generous admission—between the years 1925 and 1929, then the total area in 1934 will be 34,800 hectares, yielding 34,800 tons of palm oil and 11,600 tons of kernels.

Sumatra's Advantage.

An important factor in the Sumatran oil-palm plantations, which has been frequently noted in their favour and as a point of superiority over West Africa, is the early maturity of the palms. Some of them are said to begin bearing at three years old. But little account has hitherto been taken of another factor which tends very largely, if not completely, to neutralise any advantage there may be in early maturity. That factor is early senility. In other words, if the palms quickly reach maturity they also, with equal celerity, pass their prime and rapidly decline in productivity. According to M. Henry and the charts which accompany his report, the maximum or peak of production is reached at ages eight to ten years, and thereafter there is a steep fall. Two theories have been adduced to explain this precocity, for it is nothing else, and it appears to be subject to the same biological laws that govern precocity in other organisms. The first theory is that in regular plantations with wide spacing the palms have rapidly developed under the stimulus of artificial fertilisers which has brought them on too quickly. It has, in fact, been frequently observed that a heavy yield brought about by an over-generous application of artificial fertiliser has prematurely exhausted the tree. This, however, by no means implies a condemnation of fertilisers in general, but only demonstrates the need for skill and knowledge in their use. The second theory differs wholly from the first, for it is supposed that although the oil palm has a vigorous root system it is a superficial one: the oil-palm is a surface feeder. At all events, this appears to be the case in Sumatra owing to the nature of the soil, and can only maintain its yield by abundant supply of fertiliser. The same practical conclusion, however, is reached as in the first hypothesis—namely, that judicious application of fertiliser is of supreme importance. The same holds good in the case of the coconut and date palms. Heavy or even medium crops of oil-bearing nuts must take a heavy toll of the soil and prove exhaustive. For example, the production of 1,000 or 1,200 kilos of oil from one hectare means the removal of at least 9¾ tons of green matter from that extent of soil, or, say, 6 tons of dry matter per hectare per annum. The early maturity of the oil palm in Sumatra is doubtless accelerated by the wide spacing of the trees from the very beginning, thus affording each tree its maximum of light and air and almost unlimited space for its rooting system, so that it can take the utmost advantage of any fertiliser applied. Another peculiarity in the Sumatran culture is the growing of intercalary crops, or else the plantation is kept thoroughly clean and free from weeds; in either case there is no possibility of the soil accumulating humus, for even the leaves of the oil-palms are carefully removed when they fall to the ground. (But surely this latter practice is not to be condemned, since it must discourage pests.) The Sumatran soil stands in the greater need of humus owing to its comparative shallowness and the nearness to the surface of the intractable and impermeable clay.

Importance of Fertilisers.

Similar conditions of early maturity and early decline are shown on the neighbouring rubber plantations, and it is concluded that the best treatment in both cases is the cautious and judicious use of artificial fertiliser, especially ammonium nitrate or sulphate. M. Henry goes fully into the cultural methods employed in Sumatra, and emphasises the supreme importance of rainfall and water supply generally.

All the oil-palm plantations in Sumatra have been planted with the Deli variety of oil palm from seeds or nursery seedlings, obtained at the experimental station, Jardin de Buitenzorg. This variety of oil-palm is remarkable in its unvarying and definite fixity of type, in which it closely resembles the dura variety, and to some extent also the macrocarpa variety. The average composition of its fruit is: pericarp, 53-60 per cent.; shell, 32-39 per cent.; and kernel, 7-8 per cent. It is a precocious variety, very vigorous, and gives usually heavy yields. Its fixity of type makes it very suitable for selection and breeding purposes. The Avros people have from time to time introduced practically all the known varieties of oil palm. Experimental work in Sumatra has confirmed the conclusions arrived at by A. Houard in regard to the West African oil palm, concerning the unity of species and the non-existence of definite botanical varieties. Such classification as has been adopted is therefore purely commercial. For this reason the Avros concern and all the other planters have concentrated practically all their efforts towards the improvement of the Deli type, and have not bothered about other types which have been occasionally introduced.

An interesting account is given by M. Henry of the means adopted for improving the Deli, some details of which may be given later.

PORTUGUESE AFRICA.

OUR DELAGOA BAY LETTER.

(African World" Correspondent.)

LOURENCO MARQUES, August 18.

The New High Commissioner.

The latest news that has come to us from Lisbon is that Dr. Alvaro de Castro has accepted the invitation of the Lisbon Government and has now become High Commissioner for the Province of Mozambique. But, while many look forward to his coming, yet there is the fear that it will not materialise. Naturally he knows the province and the necessary works of development. He was Governor-General of the province from 1915 to 1917. Although his stay was short and somewhat interrupted owing to the necessity of his presence in the north during the Great War, yet he had time to visit the districts lying south of the Save River and prepare plans for colonisation, and the erection of sugar mills on the Zululand principle. Indeed, His Excellency was favourably inclined towards great agricultural and industrial development in the southern parts of the province. It is expected that should Dr. Alvaro de Castro come, he will be accompanied by Engineer Galvao, as on him he relies in regard to works of development on an economic basis, and the linking up of the British interior with the seaboard of this province. Indeed, the elaborate plans and detailed reports made by him while he was at the head of the province's public works are copied and carried out, in a limited manner. His plans for ports and railways cover the whole province and link up Southern and Northern Rhodesia, while the first-class ports are marked as those of Lourenço Marques and Lumbo—connecting with the Mozambique and Quelimane railways. The other ports are marked as feeders for the two great ports. And as Lourenço Marques is widely known as the finest and safest in South Africa, so in time Lumbo will be known in a similar manner.

To carry out the public works, railways, harbours and roads—with a grand trunk railway running from Lourenço Marques and branching out into all districts—Engineer Galvão estimated that something like four and a-half millions would be required. The coming, therefore, of Dr. Alvaro de Castro and Engineer Galvão would certainly mean the carrying out of the engineer's programme, and that of Dr. Castro, with reference to the erecting of sugar mills, so as to enable the small cultivator to find a market for his cane, and the province an increased exportation and expansion in the utilisation of its native labour.

In 1909 Mr. O. W. Barret, who was the first Director of Agriculture, and was loaned by the Washington Government, in a report stated: "Providing the present legal restriction on the manufacture of alcohol can be remedied, the planting of the greater portion of this plain (that of the lower Limpopo can be recommended. About 30 per cent. of the profits of cane cultivation in this area would be saved if the molasses can be used in the production of denatured alcohol, or alcoholic preparations. As already pointed out . . . the district possesses the following important advantages: fertility of soil, accessibility, extent of level lands which can be worked by machinery, adaptability to irrigation and drainage at comparatively slight expense, freedom from obstructions, an even temperature with few droughts. With said modification of laws governing alcohol manufacture, the lower Limpopo valley should become at once one of the best cane areas in the world." Speaking of the soil, Mr. Barret says: "The hills to the north and east from Chai-Chai present an entirely different aspect from the country traversed before that point. The very flat or slightly undulating plains through which we travelled from Lourenço Marques via Magude to Chai-Chai are clearly the result of the gradual erosion of the hills and mountains of the Eastern Transvaal: through many centuries the Incomati and Limpopo Rivers have worn away and carried down the finer portions of soil from the upper reaches and deposited it over the lower courses, thus forming vast areas of as rich soil as can be found anywhere in the world.'

Mr. Thomas R. Sim, F.L.S., F.R.H.S., author of "Forest Flora and Forest Resources of Portuguese East Africa," in a report made on his first visit—before he published his book—says, regarding the Limpopo valley:—"I regret that I did not see more of this valley, for what I did see, viz., up to Chai-Chai and for a good few miles beyond, is totally different from anything else seen in this province, and so altogether superior that the surprise is that natives should have held it so long. A fine flat alluvial plain extending as far as can be seen, and of width varying up to several miles through which the Limpopo River winds its tortuous course at a depth just sufficient to prevent overflow during heavy flood, and along the margin of which a narrow lake of marsh separates it from the foothills for a distance of many miles length, this valley forms probably the most fertile tract of large area in South Africa. With soil of great depth and first-class quality, level enough throughout for steam cultivation, for surface irrigation, and for tram transport, no other such valley exists in South Africa for the cultivation of sugar on an extensive scale, and where the facilities for preparation, cultivation, collection, and manipulation are so abundant."

The late Mr. Fred T. Nicholson, who was secretary of the Transvaal Agricultural Union at the time, in a report to General Andrade, the Governor-General, deals, in a section of it, with native agriculturists, in which he says:—"From Magude to Zavello there is a stretch of country which is thickly populated by natives who have manifested their inherent capacity for the selection of the best lands in any territory where they are placed. The Kesa tribe, to which I was told these natives belong, is certainly gifted more agriculturally than any other native tribe which I have met in South Africa. Their maize fields were a picture of careful cultivation, and of freedom from weeds, and the resultant crop was, considering the character of the past summer (August, 1908) the best I have ever met with among the tribes of natives with whom I have come in contact. I was told in favourable seasons two crops of maize could be raised."

These extracts show how by carrying out the programme marked out by Dr. Castro, and the erection of sugar mills, a vast settlement from Lisbon and the Portuguese islands could find in the districts named a good upper section and the other the lower section of the Limpopo valley. Such work can be assets make it one of the best and safest and profitable enterprise. Naturally in the offers to the investing public.

report of Dr. Castro, sugar was not the only undertaken as soon as the technical advice culture mentioned, although it was the chief has been obtained. Although it is estimated one, for tobacco, cotton, rice, and other semi- that five years will be spent on its completion, tropical cultures were included. Since His yet as the work proceeds occupation can take Excellency drew up his report, many improve- place. Hundreds of families can be well pe- ments have been made—the railway now runs provided for in the valley, and instead of the pla- through Gaza to Inhambane, linking up many sugar lands being held by large companies, the fertile areas with Lourenço Marques, and small cultivators, as in Zululand, with areas wo- roads have been constructed, opening up of 1,000 acres, could make a good and pro- harbours will be fully tested, as not only the country mentioned. Further, reports of fitable living. will the tonnage of Portuguese exports irrigation are now before the Technical The question of money need not trouble gre- Council in Lisbon; one dealing with the anyone, as the province is a good asset for vas- raising such a loan. Indeed, its freedom from ent- an important public liabilities and its important public the carrying out of such an important programme, quite free from political considerations, and the introduction of more well people from the Homeland, it is felt, will the place this province on an equal footing with the Republic of Brazil. By such effective the work its railway—when completed—and as work will be fully tested, as not only will the tonnage of Portuguese exports greatly increase but the connecting of the for vast hinterland under the British Flag, and enterprise,

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It was stated at the end of the previous article that by 1934 it had been predicted, in a report by the Medan Chamber of Commerce, that the probable output of oil and kernels from existing plantations would be 40,000 tons, to which might be added the yield from plantations subsequently laid down—namely, a further 30,000 tons, making a total of 70,000 tons. This would probably comprise 53,000 tons of palm oil and 17,000 tons of palm kernels. But these optimistic estimates are subject to serious reservations. It has been already pointed out that in the diagram giving yield curves at various ages the maximum was reached between eight and ten years of age, so that by 1934 a great many of the existing palms will long have passed their prime. In the absence of any marked improvements in culture or manuring it appears to be necessary to assume that what has been in the past will continue in the future, and admit that the average yield per hectare cannot very well exceed 1,000 kilos of oil and 330 kilos of kernels. Assuming that this is so, and that there is a yearly addition of 4,000 hectares to oil palm plantation—a generous admission—between the years 1925 and 1929, then the total area in 1934 will be 34,800 hectares, yielding 34,800 tons of palm oil and 11,600 tons of kernels.

Sumatra's Advantage.

An important factor in the Sumatran oil-palm plantations, which has been frequently noted in their favour and as a point of superiority over West Africa, is the early maturity of the palms. Some of them are said to begin bearing at three years old. But little account has hitherto been taken of another factor which tends very largely, if not completely, to neutralise any advantage there may be in early maturity. That factor is early senility. In other words, if the palms quickly reach maturity they also, with equal celerity, pass their prime and rapidly decline in productivity. According to M. Henry and the charts which accompany his report, the maximum or peak of production is reached at ages eight to ten years, and thereafter there is a steep fall. Two theories have been adduced to explain this precocity, for it is nothing else, and it appears to be subject to the same biological laws that govern precocity in other organisms. The first theory is that in regular plantations with wide spacing the palms have rapidly developed under the stimulus of artificial fertilisers which has brought them on too quickly. It has, in fact, been frequently observed that a heavy yield brought about by an over-generous application of artificial fertiliser has prematurely exhausted the tree. This, however, by no means implies a condemnation of fertilisers in general, but only demonstrates the need for skill and knowledge in their use. The second theory differs wholly from the first, for it is supposed that although the oil palm has a vigorous root system it is a superficial one: the oil-palm is a surface feeder. At all events, this appears to be the case in Sumatra owing to the nature of the soil, and can only maintain its yield by abundant supply of fertiliser. The same practical conclusion, however, is reached as in the first hypothesis—namely, that judicious application of fertiliser is of supreme importance. The same holds good in the case of the coconut and date palms. Heavy or even medium crops of oil-bearing nuts must take a heavy toll of the soil and prove exhaustive. For example, the production of 1,000 or 1,200 kilos of oil from one hectare means the removal of at least 9¾ tons of green matter from that extent of soil, or, say, 6 tons of dry matter per hectare per annum. The early maturity of the oil palm in Sumatra is doubtless accelerated by the wide spacing of the trees from the very beginning, thus affording each tree its maximum of light and air and almost unlimited space for its rooting system, so that it can take the utmost advantage of any fertiliser applied. Another peculiarity in the Sumatran culture is the growing of intercalary crops, or else the plantation is kept thoroughly clean and free from weeds; in either case there is no possibility of the soil accumulating humus, for even the leaves of the oil-palms are carefully removed when they fall to the ground. (But surely this latter practice is not to be condemned, since it must discourage pests.) The Sumatran soil stands in the greater need of humus owing to its comparative shallowness and the nearness to the surface of the intractable and impermeable clay.

Importance of Fertilisers.

Similar conditions of early maturity and early decline are shown on the neighbouring rubber plantations, and it is concluded that the best treatment in both cases is the cautious and judicious use of artificial fertiliser, especially ammonium nitrate or sulphate. M. Henry goes fully into the cultural methods employed in Sumatra, and emphasises the supreme importance of rainfall and water supply generally.

All the oil-palm plantations in Sumatra have been planted with the Deli variety of oil palm from seeds or nursery seedlings, obtained at the experimental station, Jardin de Buitenzorg. This variety of oil-palm is remarkable in its unvarying and definite fixity of type, in which it closely resembles the dura variety, and to some extent also the macrocarpa variety. The average composition of its fruit is: pericarp, 53-60 per cent.; shell, 32-39 per cent.; and kernel, 7-8 per cent. It is a precocious variety, very vigorous, and gives usually heavy yields. Its fixity of type makes it very suitable for selection and breeding purposes. The Avros people have from time to time introduced practically all the known varieties of oil palm. Experimental work in Sumatra has confirmed the conclusions arrived at by A. Houard in regard to the West African oil palm, concerning the unity of species and the non-existence of definite botanical varieties. Such classification as has been adopted is therefore purely commercial. For this reason the Avros concern and all the other planters have concentrated practically all their efforts towards the improvement of the Deli type, and have not bothered about other types which have been occasionally introduced.

An interesting account is given by M. Henry of the means adopted for improving the Deli, some details of which may be given later.

PORTUGUESE AFRICA.

OUR DELAGOA BAY LETTER.

("African World" Correspondent.)

LOURENCO MARQUES, August 18.

The New High Commissioner.

The latest news that has come to us from Lisbon is that Dr. Alvaro de Castro has accepted the invitation of the Lisbon Government and has now become High Commissioner for the Province of Mozambique. But, while many look forward to his coming, yet there is the fear that it will not materialise. Naturally he knows the province and the necessary works of development. He was Governor-General of the province from 1915 to 1917. Although his stay was short and somewhat interrupted owing to the necessity of his presence in the north during the Great War, yet he had time to visit the districts lying south of the Save River and prepare plans for colonisation, and the erection of sugar mills on the Zululand principle. Indeed, His Excellency was favourably inclined towards great agricultural and industrial development in the southern parts of the province. It is expected that should Dr. Alvaro de Castro come, he will be accompanied by Engineer Galvao, as on him he relies in regard to works of development on an economic basis, and the linking up of the British interior with the seaboard of this province. Indeed, the elaborate plans and detailed reports made by him while he was at the head of the province's public works are copied and carried out, in a limited manner. His plans for ports and railways cover the whole province and link up Southern and Northern Rhodesia, while the first-class ports are marked as those of Lourenço Marques and Lumbo—connecting with the Mozambique and Quelimane railways. The other ports are marked as feeders for the two great ports. And as Lourenço Marques is widely known as the finest and safest in South Africa, so in time Lumbo will be known in a similar manner.

To carry out the public works, railways, harbours and roads—with a grand trunk railway running from Lourenço Marques and branching out into all districts—Engineer Galvão estimated that something like four and a-half millions would be required. The coming, therefore, of Dr. Alvaro de Castro and Engineer Galvão would certainly mean the carrying out of the engineer's programme, and that of Dr. Castro, with reference to the erecting of sugar mills, so as to enable the small cultivator to find a market for his cane, and the province an increased exportation and expansion in the utilisation of its native labour.

In 1909 Mr. O. W. Barret, who was the first Director of Agriculture, and was loaned by the Washington Government, in a report stated: "Providing the present legal restriction on the manufacture of alcohol can be remedied, the planting of the greater portion of this plain (that of the lower Limpopo can be recommended. About 30 per cent. of the profits of cane cultivation in this area would be saved if the molasses can be used in the production of denatured alcohol, or alcoholic preparations. As already pointed out . . . the district possesses the following important advantages: fertility of soil, accessibility, extent of level lands which can be worked by machinery, adaptability to irrigation and drainage at comparatively slight expense, freedom from obstructions, an even temperature with few droughts. With said modification of laws governing alcohol manufacture, the lower Limpopo valley should become at once one of the best cane areas in the world." Speaking of the soil, Mr. Barret says: "The hills to the north and east from Chai-Chai present an entirely different aspect from the country traversed before that point. The very flat or slightly undulating plains through which we travelled from Lourenço Marques via Magude to Chai-Chai are clearly the result of the gradual erosion of the hills and mountains of the Eastern Transvaal: through many centuries the Incomati and Limpopo Rivers have worn away and carried down the finer portions of soil from the upper reaches and deposited it over the lower courses, thus forming vast areas of as rich soil as can be found anywhere in the world.'

Mr. Thomas R. Sim, F.L.S., F.R.H.S., author of "Forest Flora and Forest Resources of Portuguese East Africa," in a report made on his first visit—before he published his book—says, regarding the Limpopo valley:—"I regret that I did not see more of this valley, for what I did see, viz., up to Chai-Chai and for a good few miles beyond, is totally different from anything else seen in this province, and so altogether superior that the surprise is that natives should have held it so long. A fine flat alluvial plain extending as far as can be seen, and of width varying up to several miles through which the Limpopo River winds its tortuous course at a depth just sufficient to prevent overflow during heavy flood, and along the margin of which a narrow lake of marsh separates it from the foothills for a distance of many miles length, this valley forms probably the most fertile tract of large area in South Africa. With soil of great depth and first-class quality, level enough throughout for steam cultivation, for surface irrigation, and for tram transport, no other such valley exists in South Africa for the cultivation of sugar on an extensive scale, and where the facilities for preparation, cultivation, collection, and manipulation are so abundant."

The late Mr. Fred T. Nicholson, who was secretary of the Transvaal Agricultural Union at the time, in a report to General Andrade, the Governor-General, deals, in a section of it, with native agriculturists, in which he says:—"From Magude to Zavello there is a stretch of country which is thickly populated by natives who have manifested their inherent capacity for the selection of the best lands in any territory where they are placed. The Kesa tribe, to which I was told these natives belong, is certainly gifted more agriculturally than any other native tribe which I have met in South Africa. Their maize fields were a picture of careful cultivation, and of freedom from weeds, and the resultant crop was, considering the character of the past summer (August, 1908) the best I have ever met with among the tribes of natives with whom I have come in contact. I was told in favourable seasons two crops of maize could be raised."

These extracts show how by carrying out the programme marked out by Dr. Castro, and the erection of sugar mills, a vast settlement from Lisbon and the Portuguese islands could find in the districts named a good upper section and the other the lower section and profitable enterprise. Naturally in the of the Limpopo valley. Such work can be report of Dr. Castro, sugar was not the only undertaken as soon as the technical advice culture mentioned, although it was the chief has been obtained. Although it is estimated one, for tobacco, cotton, rice, and other semi- that five years will be spent on its completion, tropical cultures were included. Since His yet as the work proceeds occupation can take Excellency drew up his report, many improve- place. Hundreds of families can be well ments have been made—the railway now runs provided for in the valley, and instead of the through Gaza to Inhambane, linking up many sugar lands being held by large companies, fertile areas with Lourenço Marques, and small cultivators, as in Zululand, with areas roads have been constructed, opening up of 1,000 acres, could make a good and pro- the country mentioned. Further, reports of fitable living. irrigation are now before the Technical The question of money need not trouble Council in Lisbon; one dealing with the anyone, as the province is a good asset for raising such a loan. Indeed, its freedom from its important public financial liabilities and its assets make it one of the best and safest offers to the investing public.

The carrying out of such an important programme, quite free from political considerations, and the introduction of more people from the Homeland, it is felt, will place this province on an equal footing with the Republic of Brazil. By such effective work its railway—when completed—and harbours will be fully tested, as not only will the tonnage of Portuguese exports greatly increase but the connecting of the vast hinterland under the British Flag, and enterprise,

Race Problem—1926.

Africa.

OUR EDUCATIONAL PROSPECTS.

We continue our observation on the above subject, and we desire to accentuate the importance and urgency of a wholesale adoption of the policy of Amalgamation of the schools which is being urged on by the Acting Director of Education. We are in thorough sympathy with the creation of a United Christian Council; what we have been up against, has been the method of its composition and the selection of its members. We do not see why the authorities of the A.M.E. Church are not represented in that Council; nor do we approve of the method of selection of its members. But the creation of a Christian Council opens the way to the solution of the difficulties—and there could be none insuperable, towards the amalgamation of the schools not only in the villages but in the City also.

At the Gold Coast the Primary Schools are reckoned by the thousand on the roll; the result has been that not only do these schools secure adequate and substantial support by way of Capitation grant from the Government, but the schools are able to raise sufficient fees to enable them to give adequate support to efficient teachers—well paid—and consequently with work well done.

It is ridiculous to expect that Government will be willing, if even it is able, to give help to the schools when each denomination is set to run its own independent of the other, each one providing its teachers and straining all its resources to maintain the school with most unsatisfactory results, creating bad blood not only between managers and teachers but sometimes between the managers and teachers, and the Education Department. We say emphatically there is no need for thirty-two schools in this city—it ought to be decided without any further delay that only one school should be in each village, so far as protestants are concerned. It would be impossible for any improvement to be made in the matter of the salaries of teachers whilst the present condition remains. It should be a purpose with every teachers who is worth his salt to see amalgamation within and around his sphere of influence. We hope therefore steps will be taken to arrange for the amalgamation of the schools at Murray Town, Kissy, Wellington and Hastings. It will then be possible to do with less number of teachers who will receive better consideration in compensation for their toil. The Government Model School has shown the advantage of running a school with a larger number on the roll and a reduced number of teachers, than it otherwise might have been if the school had been divided into smaller patches, requiring an adequate number of teachers in each. In the past, a good deal of time, energy and money have been wasted. We think the time has come and as the move is being made by the Education Department it would be our duty to adopt the proposal of amalgamation, not only in the villages, but also in the City. Let, for example, there be one Wesleyan Primary School in the West and Central Wards by the amalgamation of Buxton and Bathurst Street Day Schools, let Pademba Road Day School be amalgamated with St. John's Brookfield, let the schools of the United Methodist Church be amalgamated—the question of distance should not come in—children not able to travel long distances should attend the nearest school possible—such a scheme, where the elimination of the denominational bias is not as yet practicable, would pave the way for the new out-look, when Fourah Bay College will be ready to turn out its first fruits of qualified teachers by the new scheme we have been welcoming and which we contend will put an end to much of the disgruntled complains and subterranean grumblings so much prevalent at the present time.

Weekly Mirror 7-31-26

Freetown Sierra Leone

TOVALOU-HOUENOU APPRAISED BY A NATIVE AFRICAN

Created Sensation as He Pleaded for Fellow African in Court of Law—Real Patriot Hounded by the French

BY A NATIVE OF ANEHO

(In The Gold Coast Leader, Aug. 7)

Monsieur K. Tovalou-Houenou, the Dahomean Barrister practising for many years in France, and the brilliant editor of the defunct "Les Continents," Paris, devoted to the interests of all French colonies and protectorates in Africa and other parts of the world, arrived at Lome some time in April last en route for his home in Whydah.

Negro World 9-18-26

As may be remembered Mr. Tovalou-Houenou was the gentleman who was ill treated in a hotel in the U. S. A. against which the French Government made a very strong representation to the authorities in America.

Mr. Tovalou-Houenou was the son of a wealthy Dahomean who has died some time since and his barrister-son returned from France for the obsequies and the settlement of his numerous rich estate.

Negro man

Although a mere passenger, and, for the first time in the history of Togoland, Mr. Tovalou-Houenou, the full-blooded African appeared in the High Court at Lome as a counsel for his brother African. It was indeed a wonderful spectacle and the court was overcrowded to hear him plead.

Needless to say, the eloquence of this brilliant barrister fascinated many and he was admired and applauded by both white and black.

One of the most intelligent races in West Africa are the Dahomeans. Yet the most eminent could not be heard of as those of the British colonies. The former Kingdom of Dahomey was well-organized, not behind Ashanti. Some Africans do believe that the destructions of these great Kingdoms, of course physically and not spiritually, lost the West African blackman his self-respect, individuality and his integrity. Be that as it may, one must not lose hope of their restorations some day.

Coming back to our subject, Mr. Tovalou-Houenou astonished many as to his gentlemanly character and deportment being rare with other French educated Africans we are familiar with. Of course, he is a naturalized Frenchman, but he did not "copy" or rather he is not a copy; he is therefore not blind as to his duties to his countrymen and race, or he could not have founded "Les Continent," the bugbear of the French colonials who used Mr. Diague of the French Parliament for its destruction. Mr. Tovalou-Houenou, like our own admired Sekyi, went to Europe not to copy but to learn and make comparisons and then choose the best.

Now, it was only recently that we all praised France for having rebuked the U. S. A. for ill treating the blackman. The French are theatrical people and they played at the world's stage successfully. Let us go behind the scene and study what is happening at home.

Mr. Tovalou-Houenou was not long at Lome when a warrant came from Dahomey for his arrest and escorted to Cotonou. The cause for the arrest leaked out to be that the gentleman was in debt to a French lady in France and for that he was arrested! As stated elsewhere, Mr. Tovalou-Houenou was bequeathed a rich estate by his father.

The British Government might well be proud and show to the world that although they also make mistakes Gambia, Sierra Leone, the Gold Coast and Nigeria can show eminent Africans with character not behind any other human races of this world.

West Africa 9-4-26

Population Problems.

There were many great questions before West Africa. At the Gold Coast the most important problem was that of the lack of population. In a country as large as the United Kingdom there was less than half the population of London. There was also the great drawback of there being no natural harbour—but that was more easily got over than the question of population—they had the work progressing at the Gold Coast of the harbour at Takoradi. Notwithstanding the controversy there had been about it, he thought that all would agree that when completed it would give an enormous impetus to the trade of that Colony.

There were few Colonies in the world that had shown progress equal to the Gold Coast in the last few years. In five or six years it had gained the premier position in the cocoa production of the world. It was also now a great manganese ore producing country—the exports of the ore had grown from small proportions a few years ago to 350,000 tons last year. The great need was an increase in the population. The Government were taking active and estimable steps in furthering medical and sanitary science, and other attributes of civilisation, and in this way in the course of a few years he believed that the question of population would be well on the way to a solution.

There was also the question of railway communication, which pressed vitally on the question of population, because when they got the railway up to the North of the Colony they would get the people from the French territories to come south to the Gold Coast. Now, when they turned to the great Colony of Nigeria, with a population of about 19,000,000 and an area three times as large as the United Kingdom, they had a variety of exports which was extraordinary for practically a new country. The chief was palm oil, to which Colonel Nicholl had referred. Colonel Nicholl had spoken of the Sumatra menace. That was a real and pressing problem. The effect of the Nigerian methods to-day was to waste half the oil from the palm fruit, and the oil which was obtained was inferior to that of the Congo and of the East, and the particular effect was a growing disposition on the part of manufacturers to give preference to the Congo or Eastern oil. This was purely on account of these wasteful and antiquated methods and the lack of proper supervision in the manufacture of this oil. It was a fact of vital importance to the Colony of Nigeria, and must be faced. They, as representing trading companies, were willing to give all the advice and help they could to the Government officials who had set their minds on effecting an improvement without doing any injustice to the land-holding

Race Problem - 1926.

Africa

UNION OF SOUTH AFRICA.

"AFRICAN WORLD" AND REUTER CABLES.

PREMIER AND THE FLAG.

BITTER ATTACK ON JINGO POLITICIANS.

PRETORIA, August 31.

General Hertzog, speaking at a dinner given in his honour by the Transvaal Nationalists at Pretoria to-night, criticised the part played by the Sons of England Society in connection with the flag controversy, which, he said, proclaimed them to be persons who desired to see themselves placed outside South African citizen circles.

They had no right (he continued) to complain when South Africans took them at their word and regarded them as foreigners. The country was not prepared to be dictated to by impostors. Such an attempt, by persons who made it clear that their action was inspired by motives outside the circle of South African life, and that South African interests were of minor importance only, was proof of a desire to dominate, and could have no other result than racialism.

The Jingo politician, with one eye on the polling booth, started to encourage racialism, knowing that the only hope for him lay in dividing the people. It was clear to him that the Jingo hoped to be successful again by using the Union Jack as a soft carpet, no matter what it might cover. The Union Jack was being misused to-day as it had been repeatedly misused in the past, and if it were not taken out of these people's control and placed high above them, where they could not reach it, but both Dutch and English could respect it, they would continue to misuse it, no matter what the results might be for South Africa. To place the Union Jack outside the reach of politicians and Jingo racialism, it was clear that there was only one way, namely, to use it only as a symbol of their connection with the British Commonwealth and at the same time to provide a national flag which would give expression to their independent and communal South African national existence and what in future would be regarded as their national status.—The "Times."

BLACK AND WHITE PROBLEM.

PORT ELIZABETH, August 31.

General Smuts, speaking here to-day, vigorously denounced the policies of the Government. A feature of the speech was a condemnation of the Colour Bar Act and an appeal to Europeans to do their utmost to regain the confidence of the natives.

General Smuts said that the Union would only progress as long as there was a good measure of co-operation and good will between black and white. He considered it a dreadful thing for the white people that colour debarred a man from certain kinds of work. Referring to General Hertzog's draft native Bills, General Smuts asked how the Prime Minister expected the natives to approach the question in a fair and impartial spirit when suspicion was aroused by the colour bar.

Referring to the flag question, General Smuts vehemently deprecated the Government's forcing an unwanted flag on a section of the people, such action being contrary to the spirit of the Act of Union. "We are," he declared, "to be asked to pass a law that the Union Jack will be permitted to be displayed on certain occasions. God bless my soul! Do we need a law for that? You do not need a law in this country to say it is legal to float the Union Jack as a symbol of the Imperial connection. It is included in the Act of Union."—Reuter.

WIRELESS PROGRESS.

JOHANNESBURG, September 1.

Mr. Parker, manager of the Wireless Company here, declared that the efficiency of the beam system was undoubted. Relatively speaking, the experimental stage had been passed, and development would now be in the direction of electrical and mechanical improvements.

DELEGATION TO INDIA.

In No Sense a Diplomatic Mission.

DURBAN, August 30.

The majority of the members of the South African deputation to India, which is going thither on the invitation of the Indian Government, sailed this morning. The deputation consists of seven members of Parliament, headed by Mr. Beyers, Minister of Mines, all of whom, save Mr. Beyers, were members of the Select Committee on the Areas Reservation Bill, which spent a considerable time during the early part of the year in consideration of that measure.

Dr. Malan, Minister in charge of the Bill, originally proposed to head the deputation, but was unable to go, presumably owing to his preoccupations in regard to the Flag Bill and other controversial legislation. The visit was described by members of the deputation before their departure as purely in the nature of an expression of friendship and esteem, and as an opportuntiy of becoming acquainted with conditions in India and studying them in relation to the Indian question in South Africa. Their visit, they said, was in no sense a diplomatic mission.

The deputation leaves in favourable circumstances so far as South Africa is concerned. When Dr. Malan announced the Union Government's acceptance of India's proposal for a conference, he appealed to the Press and public not to enter into controversy, which might make the task of the conference more difficult. That request was universally honoured, and the subject has been dropped. Those unaware of the circumstances would find it difficult to believe that only a few months ago an acute controversy existed.

Better Feeling in Natal.

Added to this, a better feeling has been created in Natal by the action of the Indian community living in Durban and its suburbs agreeing not to impede or challenge the local health authorities. When Public Health Committees were set up in those areas two years ago the Indian community refused to pay rates on the legal ground that they were not properly constituted, and that the creation of these authorities was *ultra vires* the powers of the Provincial Council—under whose Ordinance they were established—but actually because Indians had no share in the election of those bodies. Their contention was upheld by the Appellate Court, and new Union and Provincial legislation became necessary to establish those bodies on an unchallengeable basis. Recently a conference has been held between sundry of these committees and leading Indians, when the Indians voluntarily agreed to advise their compatriots not to offer opposition to the rate demands and to meet at the earliest moment the requirements of their sanitary officers, whilst the authorities on their part gave an assurance that they would grant all concerned a reasonable time to conform to the higher standards now demanded.

The atmosphere which now exists in South Africa should be helpful, therefore, in assisting towards the settlement of a question which has been a source of irritation, and even exasperation, for a generation. Mr. Beyers and Mr. Patrick Duncan join the ship at Delagoa Bay. Mr. Duncan was Minister of the Interior during the last few years of the Smuts Government, and was responsible during that time for the administration of most of the laws specially affecting Indians.

*** The visit of the deputation to India is preliminary to a conference to be held, in South Africa, between representatives of India and of the Union to consider the status of Indians in South Africa.—"The Times."

Racial Relationship.

(By Tamsanqa)

"Everything human admits of change and vicissitude, writes Kirwan. States and empires, arts and sciences, customs and manners, laws and governments, feel without ceasing, this inevitable principle acting upon them" He who blindly clings to the past opposes this law. He who is unwilling to submit to this law, when Heaven decrees it, commits suicide. This law of change and vicissitude is progression, because to live as opposed to death, is, and means, a perpertual adjustment of internal relations to suit external relations and where this law fails death results, as where the lungs fail to distend themselves and take in the atmospheric air, in other words, when they refuse to adjust themselves to suit external relations death results. As it is with physical laws so it is with any other law governing man in his sub lunary struggles for existence.

The signs of the times, the course of political events, local and foreign alike, demand drastic changes in the relations of the peoples of the world. Man and his affairs have changed as to demand a corresponding change in their relations. I am not concerned whether that change be political or commercial, social or spiritual, it being sufficient for my purpose that internal relations be so adjusted as to correspond with external relations.

Never in the history of men were racial differentiations so marked as in the present age. Never was colour discrimination so vivid in the minds and thoughts of men. Economists have their reasons for this phenomenon. They ascribed the cause to cosmopolitan dissipation of races and the attendant economical struggle for existence. To day East is East and West is West. Even in democratic America a visible manifestation of this re-action in human feelings is being presented to our observation. Races whose standard of living is below par, taking Western opulence as our criterion, are regarded as a menace to Western progress, and economists advocate for their elimination from Western fields of commercial competition. The principle may be sound when viewed from an economical point of view. Politically equity is abdjured and though the principle is ostensibly applied to economical relations of the people it must obviously re-act on their political relations For though the economists seek to eliminate pernicious factors in Western economic system he has no alternative remedy for the East; and while the West may gain by the application of this principle it does not appear

that the East will gain much I may venture to say a Western magnate is as worthy of elimination from the Eastern fields of commerce as the other deserves elimination from the West. A poor Eastern trader is as much at a disadvantage with his Western magnate as the West is with her Eastern trader. The one takes advantage of his riches while the other takes advantage of his low living. If the economists would endeavour to eliminate only common factors without regard to class or race we find no objection with his principle. The reaction crops up here with the economists; he bases his mode of elimination on racial principles and instead of eliminating individuals that deserve such elimination he only directs his action to a particular sect of people and still worse without regard to their opulence, class and standard, it being sufficient that they belong to the singled sect Thus while the Asiatic is regarded as an undesirable, the poor Jew trader in sacks and bottles and old clothes as well as the poor Greek vendor in fruits do not merit this elimination be whatever their standard of living.

It is this popular assimilation of the economist's theory with which we are concerned. It is destined to bring chaos to the relations of men Under its guise colour prejudice is nurtured As its results there is a slight but growing tendency in the affairs of men to draw a demarcating line between Europeans and non Europeans Not very long ago the relations of Japan and America almost reached a strained point, judging from the diplomatic despatches exchanged between the two nations. The world is going to be divided into two camps. One European and the other non-European We are faced by a catastrophe involving the whole human race; we have before our eyes the declining twilight of one world preceding the dawn of another and a new. In European politics there is already some apprehension about this threatening division of the human race, to wit, the Russo German treaty is regarded as a threat to the peace of Europe. The French press opinion regards it as a wish of Germany "to reserve for herself the power to choose between East and West at the fateful moment While the "London Times" which may be regarded as speaking the view of the Foreign Office says; "The Western Powers will have to consider how far it will be necessary for them to adapt their conceptions of Locarno to this obviously changing situation." On the other side the "Rand Daily Mail" is of opinion that Germany desires to play off the East against the West This aroused national apprehension is a sign of the cognizance of this coming division between West and East

As I have already remarked, adaptation to environment is essential to progression, otherwise degeneration must result.

Nations are finding means to adjust themselves to meet the changing situation The question arises What is the Blackman doing to adapt himself to the changing situation?

The Blackman must clearly understand that he is no longer to rely on his White friend for help The Whiteman has long borne the burden It is the policy of the Government that the Native must develop according to his own lines. The Whiteman is unburdening himself of the burden of the Blackman, and the blackman must develop according to his own lines as dictated to him by nature and reason. Under the circumstances the query presents itself once more, what is the blackman doing to meet the changing situation?

We have as possibilities either Balance, or Elaborate, or Degenerate, says E. Ray Lankester.

We must make no mistake The issues now being decided will probably be decided for ever. The experience of the past has shown that disinterestedness is a virtue which possesses little political value. We must speak out our minds and be frank about it

In our next article we shall try to find out what course of action presents itself to us for adaption.

CONGO NEWS.

Health of Mr. Louis Franck.

We are pleased to announce that Mr. Louis Franck, former Colonial Minister, who recently underwent an operation for hernia, is progressing very favourably and will be able to leave his chamber in a few days. We add our congratulations to those of his many friends on his speedy convalescence.

New Postal Arrangements.

The steamboats of the Cie Maritime du Congo are in communication at Boma with the Boma-Leopoldville-Elisabethville Postal Air Service, and until further notice all letters, ordinary or registered, as well as postcards, will be forwarded by this service, without any extra fees, instead of by the Southampton-Cape Town route.

For the Congo.

We learn that M. Henry Hédo, general manager of Belgian Congo Finances, is leaving Antwerp on the 18th of this month, on board the "Thysville," Mr. Gaston Wolter, the general manager in Africa of the Intertropical Confina, embarking at the same time to resume his duties at Kinshasa. To both, bon voyage!

Sir Maurice Lippens at the Equator.

The Honorary Governor-General of the Congo. Sir Maurice Lippens, is now in the Equatorial province with his travelling companions, where they are making an inspection of the concessions of the Belgian Company for Upper Congo trading. The party expect to be in Stanleyville towards the 10th of this month, whence they leave, after a visit to Kivu, for Albertville.

Obituary.

We regret to announce the death of Mr. Luigi Severina, former head of the Board of Public Works in the Congo, which occurred at Corato, Italy, on the 8th of last month. He was greatly respected in Africa, and his passing at the early age of 56 will cause wide-spread grief. Our condolence to his bereaved family.

It is our painful duty also to announce the deaths of the following well-known Colonials: ex-General Warnant, a former Commandant of Public Forces in the Independent State, who passed away at Ixelles, Mr. Gaston Gournay, at Usumbura, Mr. Edouard Swabue, of the Court of Appeal at Elisabeth, and Mr. Jean Marionex, who died after a brief illness at Bokoudji, at the age of 22 years. R.I.P.

The Late Mr. Andre Van Raemdonck.

A son of Mr. and Mrs. Van Raemdonck (the latter née Velge), who only recently arrived in the Congo, has fallen a victim to appendicitis at Tshikapa, where he was in the service of the Forminière Company. Mr. André Van Raemdonck was a young man of great promise, and his untimely death was quite unexpected. He was a nephew of our well-known Brussels correspondent, M. Joseph Rousseaux. We tender our sincere condolence to his family on their great loss. —From the "Tribune Congolaise."

THE BELGIAN CONGO.

OUR BRUSSELS LETTER

("African World" Correspondent.)

BRUSSELS, September 1.

The Wireless Tariffs.

Since August 30 (and not since August as previously announced), wireless telegraphy may be used in the communications between Belgium and the Belgian Congo.

The word is charged 1 fr. 80 for ordinary telegrams, 0 fr. 90 centimes for deferred telegrams and 0 fr. 45 a franc for Press messages. These rates are in gold francs—and at present a gold franc is worth seven paper francs.

The messages are flashed twice a day from Belgium to the Congo and ought to be handed at any telegraph office before 1.30 p.m. or before 5.30 p.m. If handed at the Brussels Central Telegraph Office, they may be deposited twenty-five minutes later on.

The telegrams ought to bear the (uncharged for) indication "via Machelen" (if to be flashed through the Robert Goldschmid Station), or "via S.B.R." (if to be sent by the Uccle Station of the Société Belge Radio-Electrique).

Up to now, wireless telegraphy is not yet used in the public relations Congo-Belgium though messages are daily got from the Congo from the Kinshasa Station of the S.B.R

The Dutch Line to the Cape.

Mr. Ph. van Ommeren, the Antwerp representative of the Amsterdam Holland-Afrika Lyn, informs me that his company has decided to henceforth dispatch a boat to the Cape every fortnight, instead of one every three weeks.

As an instance, I will say that the s.s. "Nykerk" will leave Hamburg on the 4th inst., Antwerp on the 7th, Amsterdam on the 13th, and Rotterdam on the 15th, proceeding therefrom direct to Capetown, where she will arrive on October 9.—Homewards, the "Nykerk" will leave Capetown on October 13, and after calls at Mossel Bay, Port Elizabeth, East London, Durban, Lourenco Marques, Beira, Mozambique, Port Amelia, Ibo, Dar Es Salaam, Zanzibar, Tanga, Mombasa, Port Sudan and Port Said, will reach Genoa on December 15, Marseilles on December 17, Antwerp on December 27, Rotterdam or Amsterdam on December 29, and Hamburg on January 1.—The calls at Mossel Bay, Port Amelia, Ibo and Port Sudan will, however, take place only if sufficient inducement.

Mr. Ph. van Ommeren also said at the same time, that the round Africa service of the Holland Afrika Lyn, via Suez outwards and via Atlantic homewards, will continue to be maintained every three weeks, the steamers of the service calling at Antwerp both outwards and homewards. Thus, the s.s. "Celebes," which will leave Antwerp on the 20th inst., will be back there on December 26th, after having visited Port

The "Beira News" says:—Good progress is being made by the railway on the section of the Rhodesian line which are to be made secure from flood damage by extensive works expected to cost between a quarter and half a million pounds. Work has not yet been begun on the main scheme, the details of which have not as yet been disclosed, but inquiries in official circles establish that quite a large amount of work has been done or is at present ordered, much of which may perhaps prove to be part of the big scheme when that is begun.

The principal improvement which has been made since last year's floods is an extensive operation on the Muda river and the line in that area. This spot is regarded by some as the principal cause of the stoppage last season, for this river had not previously been known to overflow to so great an extent and change its course so as to cross and recross the track as happened then. The river banks have now been built up in some places to a height of eight feet above their former level and considerably higher even than the high level of the water this year. This is of course at some distance from the track and it is hoped that the work will be sufficient to prevent the river again breaking through to the extent which it did last year. However, as a further precaution, the line in this area is being raised six feet for a distance of some two miles.

On another portion of the line work has begun on the job of raising two 100-feet girder bridges seven feet. In addition there is a certain amount of testing of ground for foundations being carried out and other preliminary work.

early in the history of the last strike, three of the leading agitators were transported to Mozambique. When Colonel Ferraz took office, he thought that by giving these men civil employment in Mozambique they would forget the errors made in the past. But, without His Excellency's knowledge, it seems that they resigned the civil employment and took steamer to Lourenço Marques. Of course, His Excellency could have asked the police to send these men back, but he did not desire to open up an old wound. Well, these men showed how they appreciated a kindness by advising the men who were offered free passages not to return to the metropolis as they would starve there. They have succeeded in getting some who do not belong to the railway to side with them. Meetings have been held, but nothing dangerous has resulted. Of course, it is not yet known how many of the men will be affected, and there is some anxiety regarding the situation as far as the men themselves are concerned. Of course, they are free to remain in Lourenço Marques, but the fear of the Government is that they are throwing away a good opportunity to get to the capital where something would certainly be done for them. But another railway workers'

Race Problem - 1926.

Africa.

Maize.

ARTICLE 1.

[By F. G. v H]

TEMPERATURE AT WHICH MAIZE WILL GERMINATE :—

It does not germinate at temperatures below 50 °F, and will germinate in temperatures up to 134 °F. It generally does not make much growth while the soil is cold in early spring. The most favourable temperature for germination is 90 °F., when planted at this temperature it has been known to sprout within four to five days and will appear in rows ten to twelve days after planting, sometimes maize has to be planted in dry ground but it will not grow until the rain comes, in the mean while the seed may be destroyed by insects, ants and other vermin, field mice are particularly destructive, and may also become musty if the rain is insufficient to start germination.

THE IMPORTANCE OF THE MAIZE INDUSTRY IN SOUTH AFRICA.

1. It will be suited to most parts of our country where a summer rainfall is obtained.

2 We have winter weather for harvesting from May to September.

3. South African grown maize has 5 per cent greater dryness than the maize of most other countries which makes it very suitable for export purposes (for export purposes not more than 12½ per cent. moisture is allowed.

The percentage moisture tests of maize made at the Experimental Farm at Potchefstroom showed the following results.

Chester County Mammoth:—25th April 15 65 per cent moisture 18th June 12.9 per cent moisture 18th August 12 per cent. moisture. Yellow Canado 25th April 23.1 per cent moisture 18th June 15 per cent moisture 18th August 12 per cent moisture.

Hickory King 25th April 21 5 per cent. moisture 18th June 17.5 per cent moisture 18th August 12 per cent moisture

Potchefstroom Pearl 25th April 23.5 per cent moisture 18th June 12 per cent. moisture 18th August 11 98 per cent moisture.

4. We have fairly good local markets on the mines and also good export markets.

5. There is a chance of developing large business in selling bacon and beef fattened on maize.

6. Cheap labour as compared with other older countries.

7. Cheap land for maize production

8 Cheap ocean freight.

9 Government grading.

10. Elevator storage.

11. The highest price on the European markets

Why is it that the natives obtain such low yields Lack of knowledge is the primary cause, the Native Schools of agriculture are doing a great deal to supply this knowledge in certain areas in the Transkeian Territories, but unfortunately these schools reach only a limited number of people. Native Agricultural Demonstrators are also doing good work in this direction, but a great deal more can be done by news papers that have a wide circulation among the native people by publishing regular articles on agriculture in its various branches.

A great many natives have the fixed idea that the more seed you broadcast in a land the greater will be the returns, these people merely plough the land (and in many cases merely scrape the surface soil) sow the seed as thickly as possible, plough or harrow it in and leave it there to look after itself until harvesting time. When employing such methods it is utterly impossible to expect, much less get, good crops It has been proved over and over again, that thorough preparation of the soil, good seed, and planting the mealies in rows gives 200 per cent to 300 per cent greater yields The initial outlay in purchasing the necessary implements for proper cultivation and planting of mealies in rows is fully compensated for by, the time and labour saved, the ease and thoroughness with which the work is done and the increased yields both in quantity and quality. It will further be found that the profit obtained for the increased yield will pay for the implements within a few years and after that the profit of the increased yields goes to the farmer.

Important Meeting.

[TO THE EDITOR, IMVO.]

Sir,—In view of the urgency of considering General Hertzog's Bills on Native Policy, you the undermentioned persons are hereby invited to attend a Special Committee Meeting of the Head Committee of the Cape Native Voters Convention at King Williams Town on Thursday the 26th August, 1926 as a representative of your Constituency with plenary powers to act on what may be decided upon at that Committee Meeting. Delegates will note that they will have to provide themselves with food and sleeping accomodation as it is important that race leaders of the Divisions, at this critical moment, should make some sacrifice. All communications in connection with this meeting should be addressed to the General Secretary, Cape Native Voters Convention, The Great Place, Tsolo, East Griqualand.

Yours in the great cause,

S. M. BENNETT NCWANA,

General Secretary,

Cape Native Voters Convention.

Rev. E. Mdolomba, Cofimvaba; Rev. W. B. Rubusana, East London; Prof. D D T Jabavu, Alice; B. B Xiniwe, Stutterheim; Alex M Jabavu, King Wms. Town; Rev Coke Mji, Tamara; R. F. Haya, King Williamstown; J. A. Sishuba, Hackney; Rev. C. Nyombolo, Burghersdorp; Rev. B B Kondlo, Stenhage; A. Qunta. Umtata; T. K. Runeli, Port Alfred; C Labase, Cisira Peddie; J. Jorha, Fort Beaufort; H. Mankayi, Glen Grey; Rev N. Motshumi, Kimberley; H. Mgobo, Dordrecht; J T. Ntsomi, Colesberg; Robert Plaatje, Wodehouse; Sol T. Plaatje, Kimberley; Dr S M Molema, Mafeking; Howard Ben Mazwi, Queenstown; Rev I Msikinya, Aliwal North; Joel Sikiti, Herschel; Rev. Joseph Manelle, Cala; Prince D. Nikiwe, Port Elizabeth; Rev. E Mtimkulu, Capetown; J. S. Makayi, East London; P. T Xabanisa, Tembuland; Rev. John Solilo, Cradock; M. D. Foley, Grahamstown; Edward Ngesi, Port Elizabeth; J Akena, Middelburg; J Oldjohn, Molteno; Chief Jeremiah Moshesh, East Griqualand; T Sali, Beaufort West; Rev Bam, Somerset East; A. J Ayliff, Bedford; Dick S. Mtyongwe, East London; A. K. Soga, Kentane; M. Pelem, Queenstown; E. S. Makalima, Queenstown.

PETITION TO PARLIAMENT.

To the Honourable the Speaker and Members of the Honourable House of Assembly.

The Petition of the undersigned Native Registered Parliamentary Voters of the various Divisions of the Cape Province, humbly showeth :

(1.) That the grant of the Franchise to us by Her late Majesty Queen Victoria, and the Imperial Government, dates back from 1853, and that we have exercised that right and privilege ever since then with due regard to the good government of this country as evidenced by the quality and statesmanship of the members of Parliament whom we have elected to represent us from time to time, in the Legislatures of the country.

(2). That we have never abused this right, but have always assisted the government to maintain law and order in the administration of justice, and in defence of the country.

(3). We therefore humbly submit that the taking away of the Franchise Rights from loyal native subjects has not been found necessary in other British Colonies in Africa, and in the Cape Province no case has been proven to justify its removal on grounds either of its misuse or of violating the Constitution of the Union.

(4.) We therefore humbly petition your Honourable House to hear Counsel at the Bar of the House to plead the case of the Native voters of the Cape Province on the occasion when the Honourable the Prime Minister shall submit his Bills on the Native Policy.

And your Petitioners, as in duty bound, will ever pray.

The Prime Minister's Proposals.

[By E. Mdolomba]

In discussing such vital questions it is the duty of every advocate of Christian truth, to do his utmost to maintain the connection of intellectual life. Christian intellect has in our days undoubtedly attained a degree of enlightenment. Surely of all questions which can agitate an age the polictical questions must be those which most deeply concern the people.

1.—There are only two views in deciding an issue of this kind : the Christian view and non-Christian view and no middle course. Therefore it is the duty of every one to be rightly informed concerning these antagonistic views.

So that he must take up a conscious position with respect to them.

2.—The Christian view runs thus : God has made of one blood all nations of the earth, that all were brethren, and ought to be united by one common bond of love, that the stranger was no stranger but a neighbour, that we should look not every man on his own things only, but every man also on the things of others, that our life should be a life of service and sacrifice for others, that self surrender, love, are the radical virtues ; that one single idea rules the fate of nations, states, as well as individuals.

3. We see this clearly in the British Constitution and

in British dealings with other nations :

(a.) In the year 1833 the abolition of slavery.

(b.) In the year 1852 when our fathers as British subjects were granted the Franchise rights without distinction of colour, creed, or race.

(c.) In the year 1906 when Sir Campbell Bannerman granted the Franchise to the Boer republics though in the majority of the white population.

(d.) Cecil Rhodes' formula 'Equal rights for every civilized man South of the Zambesi.' These clearly show that British Sons are jealous of British traditions and Constitution, and their Christian views in ruling the world and especially when great moral questions are at issue—the British principle of justice.

4.—Non-Christian view represents selfishness which is the radical sin of human nature, which begets Colour Bars, prejudice, fear, repression, injustice, wrong and folly. At Malmesbury the Prime Minister said that whitemen must rule South Africa, as if the white men do not rule. Does the Prime Minister ignore the cardinal fact that the natives are an integral part of the population for better or for worse, and had to be dealt with as citizens? His proposals involve the creation of a black commonwealth, instead of a united South Africa. What is wanted is co-operation.

The Prime Minister, who is also Minister for Native Affairs and protector of the Natives in my mind, is doing South Africa, a great disservice to both white and black. Is it a wonder that the natives are beginning to think about being under the Imperial Government like Basutoland the government which gave them rights as British citizens and granted an assegai to protect those rights—the franchise.

5.–With all due respect to the Prime Minister and his party and his boast of 2,001 years of civilisation, we are amazed that there was any necessity that the white man should, through a sense of fear and self-preservation have declared by statute that he has so little faith in himself and that he is able to hold his own by sheltering behind artificial and arbitrary laws.

6.–We are thankful for the compliments paid to the natives by the government that white men cannot compete with natives in labour, without being protected by laws.

7.—The unchanging law of Providence knows no distinction.

WOMEN DISCUSS THE COLOUR BAR.

Mrs. Plant, wife of the Professor of Economics, made a brilliant plea for the total abolition in South Africa of all distinctions based on colour alone at a meeting of the Cape Town Association of University Women in the Cape Town University.

Bars now imposed against Native Africans, Asiatics, and the Cape coloured people—opposed their progress economically, politically, educationally, as well as socially, she said.

Mrs. Plant contended that the artificial hindrance to the rise of the native in civilisation and in standard of living brought about by a "colour bar" prevented the development of the resources and natural wealth of the country, and so, in the long run, was detrimental to the interests of the white man whom it sought to protect. The increase of home markets which would follow an increased buying capacity among our labourers was the very thing South Africa needed.

Mrs. Schonland, who urged the opposite view, said that in the course of centuries it was possible, and even probable, that the present economic and political bars might melt away, but they were necessary expedients in the present state of affairs. The marked South African prejudice against equality of social intercourse was based on the strongest of all instincts—that of self-preservation, and she felt that it would remain long after the others had disappeared; it was a mental attitude which would endure, and it was not, in the long last, based upon colour at all, but upon a deep-rooted assumption of race-superiority.

Native Congress and the Flag.

At a meeting convened by the Cape African National Congress a protest was registered against the introduction of any other flag that would interfere with the use of the Union Jack.

ANOTHER HELPING OF DARK MEAT.

Ras Taffari, the Abyssinian at Geneva, asked Sir Eric Drummond to file with the league of nations the Abyssinian document relating to the treaty of Italy and Great Britain regarding the exploitation of his country. Sir Eric said there was no precedent for the registration of the Abyssinian point of view, that document being unilateral, whereas the covenant of the league required the registration only of regularly negotiated treaties.

"Unilateral," delivered to the Abyssinian just in the corner of the plate and right under his chin, had him fanning wildly. Sir Eric was ready to add that it was also cacesthesiac and for that reason need not be filed with the league, but further description was not necessary for the assembled leaguists. They understood, if Abyssinia did not.

Ras Taffari, forced to accept the strange nature of the document, nevertheless viewed with alarm and was unable to reconcile the position of Abyssinia as a member of the league of nations with the intentions of Great Britain and Italy regarding it. Dirty work at the crossroads plainly was in his mind, and whether it was to be unilateral or bilateral it appeared to him that something not unlike what happened to the Riffs and the Druses might easily come out of it.

He called the attention of the league to Article X of the covenant, which is a guaranty of protection against aggression and encroachment. It also might be unilateral. He may have been wondering whether Article X would prove of as much service to Abyssinia as the methods previously used at Adowa had been. The Abyssinian mind is not unenlightened and Ras Taffari knows that much progress has been made since Adowa. There has been a warm growth of brotherly love and the whites of Europe restrain themselves as much as nature will permit when their neighbors' goods are concerned. That this restraint is not perfect merely reveals some of the sad imperfections of nature.

Ras Taffari, although the matter is treated unilaterally, is assured that the intentions of Italy and Great Britain toward Abyssinian territory, resources, trade, and liberties are entirely leaguist and pure, and yet he may reflect that at another Adowa the long rifles of his forefathers would be more helpful than the long whiskers of Geneva.

A SERIOUS SOCIAL PROBLEM.

THE influence of the Native labourers returning from the Rand mines to their home villages at this time of the year has produced a serious social problem involving the breakdown of parental discipline in many of the Native locations. These boys return with considerable pocket money which they use for organising "Christmas Friday-night parties" which amount to dancing revels and orgies lasting all night, each Friday night, and for days together during Christmas week. They have become a standing nuisance in many of our locations; for, apart from the nocturnal noises of the concertina, they often bring about pitched stick fights in which life is lost time and again. Worse than all, they have a clandestine system by which they attract young girls of puberty age and demoralise them with a system of sexual immorality. They are completely beyond parental control, the fathers who, being thankful to be relieved from the prevalent famine and poverty of the continued droughts take the money brought and give undue liberty of movement to these young breadwinners with the terrible results described above.

This is surely a problem that should be taken in hand by our magistrates in conjunction with the headmen and clergymen and teachers, with a view to the elimination of the degradation that bodes ill for the future of Bantu society. An inquiry should be held into the root causes of the evil. Perhaps much could be done if attention was paid to this question by missionary circles and associations of Native teachers and farmers who should be in a position to know the facts, and to submit suggestions towards remedying the worse features of this regrettable breakdown of family discipline in Native life at a critical time of transition from barbarism to civilisation.

Race Problem - 1926

Africa.

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ASHANTI'S PROGRESS.

West Africa

May 8th 1926

IF due allowance be made for the plague outbreak, the Annual Report on Ashanti for 1924-5 (H.M. Stationery Office, 1s. 9d.) shows a fine continuation of the good progress reported last year. In the absence of separate statistics, the total revenue cannot be given, but the local receipts from various licences, mining royalties, rents and fines amounted to £60,018, an increase of £3,671 over 1924. According to the railway figures, the value of the cocoa exported was £217,828, against £239,826 in the previous year, that of kola remaining practically unchanged at £8,539. General merchandise exported amounted to £10,073, an increase of nearly 50 per cent., but goods imported dropped from £129,444 to £110,477. Exclusive of the railway, the expenditure totalled £379,288, an increase of £46,112, accounted for by increases of £114,000 in public works, £10,000 on the Gold Coast Regiment, and £14,000 on medical work.

As will be seen from the figures, the cocoa trade was seriously affected by the plague outbreak, but the movements of livestock suggest, as far as can be judged from unconfirmed figures given by the police, that that trade improved somewhat. A figure never previously included in the report is that of the timber railed from Dunkwa, 7,364 tons, for although the town is in the Gold Coast, most of the logs are of Ashanti origin. When it is remembered that 1924/5 was the first complete year's working by the whole railway, and that an increase of trade was also expected from the opening of the Sunyani Road, it will be seen how great was the setback for which the plague was blamed.

Agriculture, of course, remains the mainstay of the country, and cocoa the principal crop, although efforts are being made to improve or introduce others. Motor transport rates dropped from 1s. 3d. to 1s. 11d. per ton-mile to 10d.-1s. 6d., thus enabling farmers to obtain better prices for their cocoa. Syrian owners-drivers, with American lorries, are reported to have cut transport rates to a minimum. It is possible that the smaller cocoa output was not altogether due to plague, for it appears that the only European plantation growing the crop had a smaller production than in 1924. The bonus scheme for coffee seems to have proved successful, and many satisfactory plots are in existence. The kola trade, although well maintained, has ceased to be entirely in the hands of Africans, for Mr. Maxwell reports that the Syrians have obtained a footing, after strenuous efforts. There are signs that the Chiefs are getting more interested in forestry, although the Provincial Forestry Officer states that this interest often takes the form of reserving the land of their sub-Chiefs, a proceeding not likely to make forestry popular with the masses. Of the 32 pupils in training at the Agricultural Centre (Cadbury Hall), eight were intended for the Forestry Department, an encouraging increase.

The production of gold has again increased, from 74,490 ozs., value £316,419, to 85,894 ozs., value £364,877, all from the Ashanti Goldfields Corporation Mines at Obuasi, while Mr. Otto Reynard's dredgers produced 362 ozs., against 700 last year.

The medical staff consisted of one Assistant Director of Medical and Sanitary Services, and medical officers at Kumasi, Sunyani, and Kintampo, while the Goldfield's doctor at Obuasi attended to Government servants there. This staff can hardly be called adequate, and beyond evidence that the Government assists in the sanitation of towns that have grown beyond the powers of the Native Administrations, the report gives no hint as to what African staff is employed. Besides the plague outbreak, which caused 145 deaths in 166 cases recorded, there were minor outbreaks of smallpox and influenza. The figures for the anti-smallpox campaign show an interesting increase in the percentage of successful vaccinations, which has risen from 49 in 1923/4 to 90 in the year under review. No reason is given for this, but no doubt other British West African Colonies which have difficulty in preserving the potency of their lymph will inform themselves on the matter. The old Kumasi Sanitary Committee worked well, and afforded useful training for the new Health Board, which has started since the date of the report. The population of Kumasi is now approximately 28,000, against 23,694 at the 1921 census. The town has been much improved by surface drainage during the year, and the filling up of two extensive swamps has given sites for a new market and public park.

The demand for education continues, and there are three Government and 28 assisted primary schools, with a total enrolment of 3,371 boys and 453 girls, while 158 non-assisted schools had 3,385 scholars enrolled. In addition, there is a Government Junior Trade School at Mampong, the Agricultural Centre at Kumasi, and the Wesley Training College. The request by the Kumasi Council of Chiefs for a secondary school has not yet been met, so that students have still to travel to the Gold Coast for higher education.

In Native affairs, the chief events of the year were the return of Prempeh, and the introduction of the Native Jurisdiction Ordinance. The former, and the enthusiastic scenes to which it gave rise, have been described. The way for the Native Jurisdiction Ordinance was prepared by the Political Officers, but the village elders do not seem to favour it, nor do those minor Chiefs who considered themselves independent. Much of its success will depend on obtaining a more efficient type of tribunal clerk, but the fact that among 1,667 cases there were only 75 appeals, and that in 66 per cent. of the latter the District Commissioner upheld the Tribunal, seems to show that no serious objections to the system were found. Another direction in which Mr. Maxwell has acted wisely is in ruling that no "land palavers" will be heard until a proper survey of the disputed area has been made by the Survey Department. This will avoid the danger of contradictory decisions regarding the same piece of land.

Road-making has made good progress, the Public Works and Political Roads now totalling 169 and 667 miles respectively, an increase in all of 115 miles. Tar-metting was begun on the roads radiating from Bekwai and Kumasi, and 14 African road overseers have now been taken on, their efficiency being very high. The Motor Transport Department, which was run on commercial lines, made a net profit of £3,262, against a loss of £115 last year, and carried 2,244 tons of stores and 2,945 passengers, as compared with 566 tons and 1,220 passengers in 1923/4, the vehicle mileage being 121,236. The Survey Department had completed further 2,300 square miles for the topographical map of Ashanti, and 17 surveys had been completed in connection with townships, roads, or boundary disputes. A falling-off in the number of land cases brought to Court was reported, and although the ruling already mentioned may partly account for this, it helps, with the growing desire to co-operate with the Government, and the increase in savings bank deposits, to show that peace and progress are giving the people more confidence in their rulers. It is, as a whole, a good report.

Advice On Wheat Growing And Winter Ploughing For The Maize And Kaffir-corn crops In Basutoland.

Bar of Basutoland

April 1926

On travelling through the country one notices the crops of mealies and kaffir corn in Basutoland had chiefly owing to prolonged drought and a bad attack of cut worm in the Spring. Many the ground being too hard owing to there bein no rain; and also most of the fields are thin because of a very bad attack of cut worm; have never seen such a wide-spread attack of this pest in the 21 years that I have been in Africa. I do not think that more than a quarter of last year's crops will be reaped this year in this Territory. I think it will be easily seen by every one that there must be a great shortage of food in the country before next season's mealies are ready to eat. I wish to offer this advice to the nation, "grow as much wheat as possible for next season," and be sure to take trouble with the cultivation of your ground and the selection of good seed. so that you will obtain a large crop. Very few crops pay better than wheat for deep ploughing and good cultivation. The following is the right way to sow wheat: First, one must prepare the ground. The ground which is fallow and is to be used for wheat should be ploughed now or as soon as possible. It should be ploughed deep, so that all the weeds and rubbish are turned well under, these will help to add to the food in the soil for your coming crop. After you have finish properly turned over and no banks ground left. After you have ploughed the ground a second time sow your wheat on top of the ploughed and harrow it in twice, first across the furrow and secondly the same as the furrow. Be careful to plough up the all the corners and outsides of your field well, if you take care to do this it all means a larger crop at harvest time. If you have no harrow plough your wheat in but do

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WEST AFRICA, being the only British weekly newspaper devoted exclusively to the Allies' countries in West Africa, offers unique advantages to business enterprises addressing themselves to one of the great new markets of the world, comprising about thirty millions of people, mainly industrious and prosperous, and advancing rapidly in the practices of modern civilisation.

ASHANTI'S PROGRESS.

IF due allowance be made for the plague outbreak, the Annual Report on Ashanti for 1924-5 (H.M. Stationery Office, 1s. 9d.) shows a fine continuation of the good progress reported last year. In the absence of separate statistics, the total revenue cannot be given, but the local receipts from various licences, royalties, rents and fines amounted to £60,018, an increase of £3,671 over 1924. According to the railway figures, the value of the cocoa exported was £217,828, against £239,826 in the previous year, that of kola remaining practically unchanged at £8,539; merchandise exported amounted to £109,[illegible], a decrease of nearly 50 per cent., but goods imported dropped from £129,444 to £110,477. Exclusive of the railway expenditure totalled £379,288, an increase [illegible]6,112, accounted for by increases of £114,000 in public works, £10,000 on the Gold Coast Regiment, and £14,000 on medical work.

West Africa - March 13th 1926

As will be seen from the figures, the cocoa trade was seriously affected by the plague outbreak, but the movements of livestock suggest, as far as can be judged from unconfirmed figures given by the police, that that trade improved somewhat. A figure never previously included in the report is that of the timber railed from Dunkwa, 7,364 tons, for although the town is in the Gold Coast, most of the logs are of Ashanti origin. When it is remembered that 1924/5 was the first complete year's working by the whole railway, and that an increase of trade was also expected from the opening of the Sunyani Road, it will be seen how great was the setback for which the plague was blamed.

Agriculture, of course, remains the mainstay of the country, and cocoa the principal crop, although efforts are being made to improve or introduce others. Motor transport rates dropped from 1s. 3d. to 1s. 11d. per ton-mile to 10d.-1s. 6d., thus enabling farmers to obtain better prices for their cocoa. Syrian owners-drivers, with American lorries, are reported to have cut transport rates to a minimum. It is possible that the smaller cocoa output was not altogether due to plague, for it appears that the only European plantation growing the crop had a smaller production than in 1924. The bonus scheme for coffee seems to have proved successful, and many satisfactory plots are in existence. The kola trade, although well maintained, has ceased to be entirely in the hands of Africans, for Mr. Maxwell reports that the Syrians have obtained a footing, after strenuous efforts. There are signs that the Chiefs are getting more interested in forestry, although the Provincial Forestry Officer states that this interest often takes the form of reserving the land of their sub-Chiefs, a proceeding not likely to make popular with the masses. Of the 32 pupils in [illegible] Centre (Cadbury Hall), been taken on, their efficiency being very high. The Motor Transport Department, which was run on commercial lines, made a net profit of £3,262, against a loss of £115 last year, and carried 2,244 tons of stores and 2,945 passengers, as compared with 566 tons and 1,220 passengers in 1923/4, the vehicle mileage being 121,236. The Survey Department had completed further 2,300 square miles for the topographical map of Ashanti, and 17 surveys had been completed in connection with townships, roads, or boundary disputes. A falling-off in the number of land cases brought to Court was reported, and although the ruling already mentioned may partly account for this, it helps, with the growing desire to co-operate with the Government, and the increase in savings bank deposits, to show that peace and progress are giving the people more confidence in their rulers. It is, as a whole, a good report.

The production of gold has again increased, from 74,490 ozs., value £316,419, to 85,894 ozs., value £364,877, all from the Ashanti Goldfields Corporation Mines at Obuasi, while Mr. Otto Reynard's dredgers produced 362 ozs., against 700 last year.

The medical staff consisted of one Assistant Director of Medical and Sanitary Services, and medical officers at Kumasi, Sunyani, and Kintampo, while the Goldfield's doctor at Obuasi attended to Government servants there. This staff can hardly be called adequate, and beyond evidence that the Government assists in the sanitation of towns that have grown beyond the powers of the Native Administrations, the report gives no hint as to what the African staff is employed. Besides the plague outbreak, which caused 145 deaths in 166 cases recorded, there were minor outbreaks of smallpox and influenza. The figures for the anti-smallpox campaign show an interesting increase in the percentage of successful vaccinations, which has risen from 49 in 1923/4 to 90 in the year under review. No reason is given for this, but no doubt other West African Colonies which have difficulty in preserving the potency of their lymph will inform themselves on the matter. The old Kumasi Sanitary Committee worked well, and afforded useful training for the new Health Board, which has started since the date of the report. The population of Kumasi is now approximately 28,000, against 23,694 at the 1921 census. The town has been much improved by surface drainage during the year, and the filling up of two extensive swamps has given sites for a new market and public park.

The demand for education continues, and there are 28 assisted primary schools, with a total enrolment of 3,371 boys and 453 girls, while 158 non-assisted schools had 3,385 scholars enrolled. In addition, there is a Government Junior Trade School at Kumasi, and the Agricultural Centre at Kumasi, and the Wesley Training College. The request by the Kumasi Council of Chiefs for a secondary school has not yet been met, so that students have still to travel to the Gold Coast for higher education.

In Native affairs, the chief events of the year were the return of Prempeh, and the introduction of the Native Jurisdiction Ordinance. The former, and the enthusiastic scenes to which it gave rise, have been described. The way for the Native Jurisdiction Ordinance was prepared by the Political Officers, but the village elders do not seem to favour it, nor do those minor Chiefs who considered themselves independent. Much of its success will depend on obtaining a more efficient type of tribunal clerk, but the fact that among 1,667 cases there were only 75 appeals, and that in 66 per cent. of the latter the District Commissioner upheld the Tribunal, seems to show that no serious objections to the system were acted wisely is in ruling that no "land palavers" will be heard until a proper survey of the disputed area has been made by the Survey Department. This will avoid the danger of contradictory decisions regarding the same piece of land.

Road-making has made good progress, the Public Works and Political Roads now totalling 169 and 667 miles respectively, an increase in all of 115 miles. Tarmetting was begun on the roads radiating from Bekwai and Kumasi, and 14 African road overseers have now been taken on, their efficiency being very high. The Motor Transport Department, which was run on com-

eight were intended for the Forestry Department, an encouraging increase.

Advice On Wheat Growing And Winter Ploughing For The Maize And Kaffir-corn crops In Basutoland.

Rhodesia Herald 4-9-26

On travelling through the country one notices the crops of mealies and kaffir corn are on the whole chiefly owing to prolonged drought and a bad attack of cut worm in the Spring. Many the ground being too hard owing to there bein no rain; and also most of the fields are thin because of a very bad attack of cut worm; have never seen such a wide-spread attack of this pest in the 21 years that I have been in Africa. I do not think that more than a quarter of last year's crops will be reaped this year in this Territory. I think it will be easily seen by every one that there must be a great shortage of food in the country before next season's mealies are ready to eat. I wish to offer this advice to the nation, "grow as much wheat as possible for next season," and be sure to take trouble with the cultivation of your ground and the selection of good seed, so that you will obtain a large crop.

Very few crops pay better than wheat for deep ploughing and good cultivation. The following and leave it, is the right way to sow wheat: moisture from the ground. When the right time comes, First, one must prepare the ground which is fallow and is sowing wheat in your district re- The ground should be plough the land this time ploughed now or as soon as the furrows, and not so deep as to be used for wheat should be ploughed first time, you must not turn up the all the corners and outsides of your possible It should be ploughed and old weeds on to the top again. fields well, if you take car to do deep, so that all the weeds and old weeds on to the top al rubbish are turned well under, Take great care to plough your land this it all m ans a larger crop al these will help to add to the plant well, do not try to take too wide a harv st time, If you have no har- food in the soil for your coming furrow. All the land must be row plough your wheat in but do

not forget to plough your land twice, it will more than re pay you for your extra trouble. Before sowing you must be sure to dip your wheat in Blue Stone to prevent smut disease which is very common in this country and gives Basutoland a bad name. One can wet the seed wheat in an old bath or make a lump of it on a hard floor, sprinkle it well with the mixture and turn the lump over once or twice with a spade until the whole of it is damp, it should then be spread out thinly to dry. It is wrong to dip your seed too long before you wish to sow it, it should be done the afternoon before sowing. The right mixture to use is 1 lb Blue Stone crushed up as fine as possible and dissolved in 4 gallons of water (1 parafin or petrol tinful) this amount will be sufficient to dip two bags of seed.

It is difficult to say what is actually the best wheat to grow in Basutoland as different varieties suit certain districts better than others. The following are all good varieties to grow :—(1) Red Egypt ian, bearded, does well wherever tried, has done well in the mountains, a good miller's wheat. (2) Oubard, bearded, a very good cropping variety, good miller's wheat. (Els, bearded, a very good cropping variety. (4) Riettl, bearbed, a good cropping variety, has done well in Basutoland, must not be allowed to get too ripe before it is cut or it shatters badly. (5) Wol Corn, no beard, well known in Basutoland a good wheat for the lowlands. (6) Australian Early, no beard, a very fine wheat, a better cropper than Wol Corn, has done well in Basutoland. (7) Onion 17, no beard, was grown at Leloaleng giving an excellent crop of fine quality. Gluys Early, no beard, an excellent wheat, grown largely all over South African, the best wheat for late or Spring Sowing. Mantsonyane is an excellent variety which is grown largely in the mountain districts of Basutoland. (10) Durum wheats such as Zwart Baard and Sewe Aar are bad milling wheats the growth of which should be discouraged.

Winter Ploughing. During this summer the damage done by cut worm has been very bad indeed, some farmers in the Free State have had to sow their mealies as many as three times. The best known way of keeping this pest in check is by ploughing your land up in the winter and leaving it rough so that the frost can get right through the land. By adopting winter ploughing the beneficial results obtained are: (1) The insects in the land are killed by the frost. (2) The ground is sweet and is easier to work next Spring. (3) One is enabled to plough the land deeply while it is wet and your oxen are strong. (4) Lands which are in the valleys which are always too hard to be ploughed unless there are very good rains in the Spring can be broken up so that they can easily be re-ploughed when the right time comes for sowing mealies or kaffir corn. (5) Most of the crops in Basutoland are always sown too late, this is often the reason that better crops are not reaped; if the grouud was ploughed in the Autum or winter and harrowed down when the first spring rains came, and then re-ploughed across the furrow when the time came for sowing mealies and kaffir corn, I am sure the result would be much better crops for everybody. The lands on which I would advise the owner to adopt winter ploughing are the river lands and low lying ones, they are always harder to plough properly, and more reliable to the attack of cut worm.

L. F. Wacher,
Agricultural Officer

Republic of Liberia.

THE HEALTH OF LIBERIA.

("African World" Correspondent.)

In reference to a communication denying the existence of yellow fever in Liberia published by us some time ago, a correspondent, resident in Monrovia, has sent us a pamphlet by Dr. Bouet, Chargé d'Affaires et Consul de France, consisting of an extract from the "Bulletin de la Société de Pathologie Exotique." Particulars are given of six cases attended by Dr. Bouet and diagnosed by him as cases of yellow fever, of which two terminated fatally. The doctor has seen many cases of the disease during his medical career, and has no doubt as to the complaint from which his patients suffered. There was contact between all the subjects, and the presence of stegomyia in the sick-rooms was established by the capture of specimens. He opposes his medical knowledge and experience in these cases to the claim of the Liberians that their country is free from yellow fever. To the lay mind his statement calls for inquiry and his challenge for an answer, and deserves the serious attention of the Liberian Government. It can lose nothing by making the strictest inquiries into the correctness of Dr. Bouet's assertions. If they are refuted, the claim of immunity will be established on better grounds than popular but uninstructed opinion; if they are confirmed, the institution of preventive measures will be more beneficial to Liberians than to anyone else.

African Prince Reveals Human Slave Traffic

BY W. J. MAKIN.

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Capetown, June 30.—Startling revelations of slave trade in the African province of Bechuanaland came out this week when Simon Matlhoko, one of the native princes of the largest tribe of Bamangwatos, testified in his trial for an attempt to murder Chief Tschekedi.

Simon said the Masawari slaves told him their masters have the power of life or death over them. The penalty for killing a slave is no more than for killing sheep and cattle. The slaves declared their masters beat, burn, or shoot them if they run away and do not pay them for their work. The Bamangwatos make the Masawi go into the wild velds to steal Masawari children and bring them into slavery.

The prince, during cross examination, said he has seen Masawari slaves with reins around their necks being driven like horses, and has seen others burned at the stake, but that he did not dare to interfere because the tribal headmen control the rich slave trade and really rule the country.

POWERS READY TO HELP ITALY GET AN EMPIRE, IS REPORT IN FRANCE

Extension of Mussolini's Sway in Africa Is Near.

TURKEY IS CHASTENED

Mussolini Helped Britain in the Mosul Affair.

WILL GET SOMALILAND

Italy, It Is Understood, Will Support Britain in Stabilizing Conditions in Egypt, Even to the Extent of Resuming the Protectorate, If That Is Necessary.

BY JOHN STEELE

(Copyright Cable to the Chicago Tribune and The Commercial Appeal.)

LONDON, June 19.—Conversations of the utmost importance are going on in Paris between France, Italy and Great Britain, which may result in a new alignment of powers in the Mediterranean with definite spheres of influence assigned to the respective powers.

John Murray, one of the chiefs of the British foreign office, has been in Paris for some weeks, and it is now believed that practical agreements have been reached, which will result in aggrandizement of Italy in the Mediterranean, and the east. The foundations were laid in the Italo-British entente last March, when Foreign Minister Sir Austin Chamberlain met Premier Mussolini at San Remo.

Through this arrangement, Italy obtained the right to exploit certain English possessions in Africa, while Great Britain, with an eye on water rights for irrigation in the Sudan, secured similar rights in the north and west. Premier Mussolini, in return, promised to support the British policy in Mosul and Egypt and faithfully delivered the goods.

There is no doubt that Premier Mussolini's threats to seize Afalia and his spectacular vogaye to Tripoli had the desired effect of frightening the Turks into accepting the British terms for Mosul, lest worse befall in the shape of an attack by Italy. Premier Mussolini is now claiming, and Britain is supporting him, the right to round off his African empire.

A glance at the map shows that with the cession of Jubal and by Great Britain, Italy now hems in Abyssinia to the east and south, with the exception of the French possessions of Djibuti and British Somaliland. Great Britain, it is said, is willing to cede Somaliland, and Italy and Great Britain are combining to persuade the French to give up Djibuti.

Other questions being discussed at Paris are Egypt and Tangier. The British government wishes to secure the consent of France and Italy to any course she may desire to make in Egypt, even to resuming the formal protectorate. In the Tangier question, Italy is urging her claim to participate in any new plans for the government of this zone. The present international administration has broken down badly and some reorganization is imperative. Great Britain is disposed to back Italy in this demand in return for assistance in the Mosul question, while France is fearful that a combination of Great Britain and Italy at the mouth of the Mediterranean may work to her detriment.

Race Problem - 1926

Africa

SLAVE FREEDOM BIG MISTAKE, DECLARES BORAH

Washington, June 13.—(AP)—Senator Borah, republican, Idaho, addressing the graduating class of National Lawn, stated that emancipation of the slaves at the time they were emancipated was one of the greatest mistakes ever made in this country.

"That statement," Senator Borah added, "may be of interest to those who say that I seek the presidency because I espoused the 18th amendment."

The senator appealed to the graduates to assume full measure of individual responsibility in helping to solve the "grave problems confronting constitutional government."

Discussing the constitution, he said that while the fourteenth and fifteenth amendments were at first nullified they have since been worked out satisfactorily.

MAX YERGAN.

FIVE years ago the Young Men's Christian Association of the Negro people of the United States of America sent out to South Africa, at the suggestion of Dr. John R. Mott President of the Y.M.C.A and also of the World's Student Volunteer Movement) a Negro representative to work among the Bantu college students for their spiritual upliftment. This was the Rev. Max Yergan, A.B. (Shaw Univ.), a worthy representative of the more advanced Negroes. His mission was to work as a Travelling Secretary of the Students' Christian Association in the Native secondary institutions of South Africa and at the same time as organiser of the Teachers' Christian Association (Native Branch). He first encountered Governmental obstacles from the Immigration Department, obstacles curiously against all men of colour whatever their mission may be; whilst free ingress is granted to all types of European anarchists and unscrupulous propagandists whose white skin is alone a sufficient passport to entering South Africa. After overcoming these difficulties which had delayed him by twelve months, he proved so satisfactory an immigrant that he was spontaneously granted domicile rights by the present Government. His occupation is to visit all Native secondary schools in the Union and Basutoland, delivering addresses of spiritual uplift, and organising our young men and women on Christian principles.

As a scholar he is a man of first rank University education, combining resourceful erudition with an exemplary Christian character, a large mind, forceful oratory and genial disposition,—in fact an all round educated gentleman He does not affect any of the rhetorical fireworks of Dr. Rwegyir Aggrey, but possesses a concentrating and confident temperament so essential to an organiser. As a wise speaker, he has actually attracted the attention of several European schools, and been invited to speak before white students at Pretoria, Stellenbosch and Cape Town, creating for himself a welcome and a favourable impression. He is domestically located at Alice where his splendid home is popularly frequented by his European and Native neighbours.

His organisation within the short time of five years constitutes a remarkable record. When he first came he found five associations in existence, but has increased that number to twenty seven, distributed thus :—

Seven in the Cape Proper (Healdtown Bensonvale, Fort Hare, Lovedale, St. Matthews, Buchanan, Emgwali, seven in the Transkei (Blythswood, Teko, Clarkebury, St Johns, Buntingville, Tsolo, Emfundisweni), six in Natal (Umpumulo, Ohlange, Inanda, Edendale, Amanzimtoti, St Chad's) four in the Transvaal (Lemana, Diocesan College, Kilnerton, Evaton, one in the Orange Free State. Stofberg Gedenkschool), and two in Basutoland Morija and Masenu. The total number of students registered in this movement is over two thousand, and he personally visits these twice a year, giving invaluable guidance in Bible Study and Social Work The above named institutions are grouped into five conferences To attend one of these conferences is truly an occasion for spiritual benefit and ennoblement and the personal influence of Mr. Yergan in this connection is a real power and there is no doubt but that through his work the next generation of the Bantu will have a large number of leaders with a balanced mentality and noble aims in life inspired by a lofty character Mr. Yergan is incidentally responsible for monetary assistance to needy students whose parents were hard hit by the 1924 drought, securing £400 from overseas, this being distributed among the various institutions. He has increased the membership of the Teachers' Christian Association from two hundred to eight hundred.

He publishes a monthly 'News Letter' which circulates among the members of the Students' Christian Association conveying inspiring messages. As a preacher and lecturer he will never be forgotten by those who had the privilege of listening to his series of lectures on Social Work during the 1923 Winter School at Lovedale and Fort Hare, not to mention the addresses he gives from time to time in his wide travels throughout the Union.

Next month Mr. Yergan and his family go to America for a well deserved furlough of twelve months. He carries with him the warmest wishes of all those interested in Native education in South Africa. We wish him a happy sojourn at his home. Incalculable is our debt of gratitude to our fellowmen, the Negroes of the United States, who have made it possible for our people to enjoy the good fortune of his services at the most impressionable stage of student life. During his absence his work will be kept by Rev Edwin Ncwana B.A., an able aboriginal young man who received his training at the Fort Hare College. We hope our Principals of institutions will accord him also a welcome as cordial as that hitherto extended to Mr. Yergan.

AFRICAN KING NO FAKE SAYS JOHN DAVIS

LEWISTON, ME.—Reports that Chief Amoah III who recently visited this country coming from England was a fake were denied by John Davis, student of Bates College and president of the Debating Club for the AFRO-AMERICAN today.

He said "It would be a difficult thing for me to deny the statement made by a newspaper so unknown as the source of the evidence as the Gold Coast West African Independent.

"Chief Amoah III was introduced to me as Mr. K. H. Tandoh by Mr. Robert H. Broadhurst, former secretary of the Gold Coast African Federation and a delegate to the last Pan African Conference in London.

"Mr. Broadhurst is a gentleman in whom I have implicit confidence.

"The only reason I can assign for the Gold Coast Independent's statement is either ignorance or malice. The latter reason is not the most improbable. Africans whom I met both in London and Paris were intolerably jealous of each other and from no two have I heard an identical statement.

"During my conversation with Mr. Tandoh, I had two at his residence in London, he mentioned a controversy with members of his tribe as to his legitimate right to the throne, or stool, as it is called. He also showed me a stenographic report, the duplicate of which is in my possession, of the proceedings against him before the British representatives.

"These attempts to de-stool him were unsucessful. It may be that this paper, hitting upon this half-truth has been guilty of exaggeration."

The Premier and the Natives

[By R. H. Godlo.]

With all due respect to the Prime Minister of the Union of South Africa, one would reluctantly, yet with ample justification, come to the conclusion that General Hertzog is inexorably implicated in the process of manufacturing the so-called "native agitators," and if the Premier himself is not the greatest agitator South Africa has ever produced, then, one is at a loss to know what the word "agitator" really means.

His recent speech at Malmesbury, wherein he accused native leaders of stirring unrest among their people, while unbiassed Europeans who do not lack the political courage of "giving the child a name" received the doubtful compliment of "taking upon themselves a liability unlimited in its ramifications," and other meaningless phrases, is but a sample of the Premier's dangerous utterances.

The speech, coming as it does, from the head of the department entrusted with the sacred duty of shaping the destinies of the Bantu people, is calculated to do more harm than a hundred native agitators would do, and will have the effect of undoing all that the moderate element on either side of the colour line has accomplished towards the adjustment of the relations between white and black. I do not for a moment suggest that the natives are free from self constituted leaders who are doing the Bantu cause more harm than good, but their activities would have no effect on the masses if the Government was well meaning in its dealings with, and sympathetic to, the aboriginal races of Africa. Moreover, the "loud throated individuals" are the product of the repressive legislation and the growing anti-native feeling among the European community of South Africa, and therefore the native is no more responsible than the white man for the existence of this type of leadership.

The truth "and nothing but the whole truth" is that Transvaalism—the spirit of the Voortrekkers—whose motto is: "Keep the nigger in his place" is gaining the upper hand, and all that was once known as "British justice and fair play" is being superseded by the Boer methods of treating the "kafir"—the sjambok system. The result is that a feeling of distrust and suspicion towards the whites is growing among the natives, and even the peasant-type—the prototype of the backveld Boer, whose chief concern had been the fertility of the soil and

animal fecundity,, is becoming unsettled owing to the knowledge that changes are pending—changes they are inclined to fear and view with grave suspicion.

Native leaders would therefore not be doing their duty if they shirked from voicing the legitimate grievances of the illiterate masses, and have not the courage to plead the Bantu cause before the bar of public opinion, while Gen. Hertzog and his colleagues are busy broadcasting the incurable epidemic of "negrophobia" throughout the length and breath of white South Africa.

I have purposely refrained from commenting on the other points raised by the Premier and have elected to defend the "intellectuals," leaving the rest to an abler pen than mine.

Basutoland Trade Statistics 1925.

Below, is the Basutoland Trade statistics for the year 1925. It will be seen that during the year under review there have been drawbacks in certain many departments of the industries of this country. The results of these statistics are far from being satisfactory. The 1924 statistics were encouraging because although the exports were exceeded by the imports, the difference was small and acceptable. This year, (1925) the imports exceed the exports by the total sum of £94,872, and of this total £38,431 is for the Government imports, which leaves the difference higher still.

Year of Basutoland

4-16-26

Berea and Qacha's Nek are the only two districts in the whole of Basutoland that brought in the territory more money that they have sent out. It would be interesting to the public to know why these two districts have been able to do this:

IMPORTS

		Value.
MERCHANDIZE		£733,173
LIVESTOCK	No.	
Horses, Mules etc	425	1,021
Cattle	1,682	5,008
Sheep & Goats	338	364
GRAIN	MUIDS	
Wheat & whit-meal	3,343	6,458
Maize & Maize meal	39,423	32,785
Kaffir Corn	34,739	27,475
OTHER PRODUCE		6,263
		£812,547
GOVERNMENT IMPORTS		38,431
TOTAL IMPORTS		£850,978

EXPORTS.

LIVESTOCK	No,	Value
Horses, Mules etc	93	963
Cattle	877	4,105
Sheep & Goats	6,070	1,515
GRAIN	MUIDS	
Wheat & whit-meal	83,602	105,558
Maize & Maizemeal	71,061	34,553
Kaffir-corn	3,249	2,018
Oats	413	135
Barley	44	25
Beans & Peas	15,771	6,549
WOOL & MOHAIR	LBS	
Wool	11,721,411	469,315
Mohair	1,958,877	119,285
HIDES & SKINS		
Hides	204,408	6,007
Skins	116,347	2,802
MISCELLANEOUS		3,756
TOTAL EXPORTS		£756,106

ABSTRACT of DISTRICT TOTALS

DISTRICT	IMPORTS	EXPORTS
Leribe	£123,840	£114,398
Butha Buthe	57,367	36,735
Berea	90,467	103,237
Maseru	192,216	150,358
Mafeteng	131,004	126,240
Mohale's hoek	58,347	42,355
Quthing	76,859	64,007
Qacha's Nek	82,379	118,776
Government Imports	38,431	
TOTAL	£850,97	£756,106

THE SIERRA LEONE

WEEKLY NEWS

Saturday, May 1, 1926.

THE STRIKE SITUATION AND ITS IMPLICATIONS.

FINAL.

THERE is no doubt that the premature decision of the Colonial Office, Downing Street, at the early stages of the strike,, that neither the Secretary of State, Mr. AMERY nor the Under Secretary, Mr. ORMSBY GORE, who at the time was about to leave for West Africa would intervene between the Government and the strikers, was a serious mistake which as events have proved, has greatly handicapped the situation and appeared to have been most embarrassing to the Under-Secretary of State when at his appointed interviews certain facts were disclosed to him.

Wednesday March 31 26

Freetown Sierra Leone

If in spite of the efforts of prominent citizens to intervene, including the ex-members of the Legislative Council, in spite of the efforts of the City Council, and still more, those of the Committee of Citizens in which were associated prominent Europeans and Africans, the Government remained adamant and inflexible in its purpose to end the strike by drastic severity and uncompromising rigour—and now, we understand that the representation is made and blame is attached, on account of an alleged fact that the elected members of Council were remiss in their duty in that as representatives of the people, they never made any effort to intervene and advise the Governor and it is further represented that there might have been the most unlikely chance of success if they had done so, we can only express our admiration for the power of elasticity in the workings of the mind of Government; at the same time congratulate the elected members at the discovery of how great are the possibilities that lie within the range of their service to Race and Country. But it strikes us that after all, it is but a miserable poor consolation, this new discovery, because each of these brave representatives of the people did appear in one or more of the committees that laboured in vain from "morn till eve," to prevail on the Government to adopt a conciliatory policy to end the strike. But perhaps we are able now to appreciate the stand-point of Government in the matter of the value and importance of their representation, so far as the capacity in which they acted is concerned. The ordinary mind however, is still labouring the point, and has not been able to get over what to him has appeared as "a distinction without a difference."

Nor is the situation made better by the reflection which the answers given by the Secretary of State to questions put in Parliament by Mr. LANSBURY and Colonel WEDGWOOD. We fail to see the reason for the objection of the Secretary of State, through the representation made by the local Government, to allow an enquiry into the situation. For three weeks dating back from the 29th March last, a request for fuller information had been waiting to be answered on receipt of fuller despatch from the Governor. The striking divergence between the representation of the Government and the report in the Local Press has been pointed out, but there has been no attempt to reconcile the two; but the Government has declared its position clean and above board, its conscience clear. We venture to state that only by an impartial enquiry could such claims of Government receive the confidence of able judges. The strikers may have to suffer but it will be because, the might of the Government has been used to surpress their right The recent decision of the Circuit Court in the cases of the strikers who were arrested and treated so severely and harshly has added to the seriousness and solemn responsibility of Government in the exercise of its powers on the men; and if in the face of these facts, Government still adheres to its decision and continues to publish to the world that some of the men have been dismissed on account of the prominently bad behaviour they showed during the strike, then we must leave those responsible for this deliberate misrepresentation to answer for it at the bar of a Juster Judge; and certain we are, they will. All the contention of Government have fallen hopelessly to the ground. Government had notice that the men were going to strike, but elected to under-rate the capacity of Africans and assessed it at most for a period of seven if not three days. The strike lasted six weeks; and but for the loyalty and respect the people had for the Colonial Office, on which account they urged and advised the men to return to work, under terms worse than the original conditions against which they struck, it might have lasted a longer period.

Both the Government and the Secretary of State offered an unconditional term to the strikers up to a certain date, to return to work, there was no disclosure that some of those to whom the terms were offered would have to be dismissed, but when on the next day they returned to work no less than 200 were sent away. Government has unfortunately been multiplying words on this point; the plain fact is Government has broken faith with the men, its solemn word was violated, and there was plain indications that all was a veiled intention to smash the men's Union.

Of course, Government has not admitted this, but there it is most of the important men of the Union, good capable and reliable men have been forced out of the Department, either through dismissal or their tendering their resignation. To the General Manager it appeared an act of lunacy for Mr. RICHARDS to have refused to go to the Protectorate to relieve another; Mr. WEBB has no experience of the place and people; his opinion cannot count. Mr. RICHARDS was wise not to have gone to the Protectorate where District Commissioners can arrest, assault and imprison as they like. The case of the men in the Protectorate, how they were treated is clear illustration why a man with grit and gumption in the position of Mr. RICHARDS should hesitate to accept such an order which may mean loss of employment and character as well.

The people, the strikers and their dependents, have been wronged; a mighty chasm has been made; it is all bitterness, loss of confidence and distrust; the Colony has suffered; it will still suffer and unless a panicky act of Government. We shall not forget it in a hurry; we hope some good shall come out of it. We shall watch the shapings and shifting act of Providence how they will effect each of the principal acts in this unprecedented crisis brought about by the Sierra Leone Railway Strike of 1926.

There is an inevitable change of policy is adopted there is a certain precursor of the table dead-lock the certain ruin of what had promised to be a highly successful administration. We drop the curtain over this most dismal, disappointing, panicky act of Government. We shall not

Race Problem - 1926

Africa

THE SIERRA LEONE
WEEKLY NEWS
Saturday, November 20, 1926

THE STATE OF HEALTH IN THE COLONY.

WHATEVER may be the value of the written report issued in a given year from the Medical Department, about the health of the Colony, the true and intrinsic worth of such a report must after all depend on the degree of success those responsible have achieved in the direction of active and curative measures adopted for the relief of the people. This aspect of the returns looked for from such an institution becomes the more insistent when it is taken to account the great expenditure from public revenue that goes for its upkeep.

Weekly News 11-20-26

Freetown, Sierra Leone

One of the features of the present administration has been the great and praiseworthy efforts which are being put forth to render the Medical Department most efficient. New, modern and up-to-date buildings have been and are being erected, and there has been no stint on the part of the Government in speeding up results so far as the demands of the department go. But somehow or other the actual results in the experience of the people have not been as satisfactory as might have been expected.

No one observing the weekly death report furnished by the local press, but must have been struck at the rather large toll of death occurring at the Connaught Hospital. One very important item that is conspicuous by its absence in the Royal Gazette issued by the Government, weekly is that of the vital statistics of the Colony for any given period, however far between. The publication of even quarterly returns of the births and deaths registered in the Colony would have afforded some basis of determining more accurately the real condition of things.

Judging nevertheless from available sources, we are able to state that not only has the birth rate borne no appreciable proportion to the death rate, but the number of deaths occurring at the Hospital during the rainy season has been rather abnormal.

It is known that the most deadly portion of the year is that between the months of August and October. At this period, there is much sickness, a sort of general break-down in the health of the people from the effects of either bowels or lung troubles. Any one who has lived in the Colony during this period would not fail to observe that this is the case. We are not in the position to state whether the Medical Authorities have taken notice of this fact to the extent of making such efforts to reduce the abnormal condition of sickness and deaths now prevalent; if they have, it does not appear that their efforts have been satisfactory during the season now passing away; for in the city the cases of such ailments have been large with fatal results; and so far as the villages are concerned they have been worse.

In recent reports issued by the head of the Department, efforts have been made to show that the number of those who attend as patients in the hospital has been on the increase. Whatever might have been the intention for such statistical returns, it certainly would not be any tangible proof that the hospital is becoming popular or is gaining the confidence of the people.

It would not be safe to draw such a conclusion. Because it is a fact that there are many people who would never be persuaded to attend at the hospital for treatment of their ailments. Rightly or wrongly, they do not believe they would get well and return home. Now we say that the recent large number of deaths from the hospital has lent some weight to this; and nothing but an official statement published more frequently than the opportunity afforded in the annual report would help to destroy such an unfavourable impression if that is not the case. One fact is however patent, that is, there is need for some closer attention being given to the matter of the general health of the people.

Sometime has elapsed since the wholesale drastic changes made when Dr. BERRINGER was Director of Medical and Sanitary Services. The withdrawal of the dispensers in some of the villages and the substitution therefore of travelling medical officers and the introduction of stock mixtures. We can quite remember how at the time the Committee's recommendation was to some extent turned down and some very unsatisfactory and so far, quite inadequate provisions were made. We are not in the position to state what the nature of the report of the travelling medical officers would be as to the acceptance to the people of that arrangement; but this we know that in some villages the people have lost faith in the arrangement because it lacks that continuous assistance which the resident dispenser has always afforded to them. The bi-weekly visits of the medical officer have not been able to sustain such an interest; the result has been many do not take the trouble to consult him. Then again, it is much to be regretted that the practice of demanding a sixpence from every one at every visit and the refusal to give treatment when the sixpence is not forth-coming, has militated against the interest the people should take in the hospital. There can be no objection if it is insisted that those who could afford it should pay something, though we think the sum is too high: one-half would be better.

But the practice by which such poor persons who require treatment from the hospital are expected to bring some certificate from their spiritual guides was intended to remove any harsh and undeserved treatment. We are in the position to state that many poor persons have been deprived of medical treatment just because they could not pay a sixpence. This apart, we think the time has come when the present arrangement of medical officers making visits to some villages in the place of a resident dispenser, should be reviewed. We plead for the restoration of the privilege of these villages having again their dispensers in addition to the visits of the medical officers. It is significant that this same practice which was condemned by Dr. BERRINGER has now been strongly recommended by Mr. ORMSBY GORE.

He has recommended the establishment of a Native (we prefer the word African) subordinate medical service, whose members "should have received a good general education, a training as dispensers and dressers, and such amount of general medical training as to fit them to take emergency measures and to supervise generally the sanitation and public health of a village."

Such a work could be most effectively supervised by Travelling medical officers. Curious to note that this was the very work Dr. BERRINGER destroyed to the annoyance and great inconvenience of the people. It is the work the restoration of which Mr. TUBOKU METZGER now, the Rural Member pleaded with the Government for, on behalf of the villages with very little results.

Whatever arguments the Honourable member did advance at the time, their cogency remains up to the present, in fact with greater insistence. Sanitation in some of the villages is at nil. We do not mean that revenue making aspect of it, carried out every week, by which, on the statement of one of the myrmidons of that department to the effect that mosquito larvae have been found in their premises, the *onus probandi*, otherwise, resting on the accused, each one however poor, is fined five shillings; we do not refer to that. What we mean is, that some responsible officer should visit the villages and see that the public streets and empty lots are kept in sanitary condition. In many cases, this is not so; and much sickness and unhealthiness have been the result therefrom. With so great spectacular improvements that must strike any observer who passes along the Connaught Hospital there ought to be the solid genuine progress in the work of preventing and curing the ailments of the people.

ZIBI'S LAND SETTLEMENT

The first settlement of Natives on the land by migration and purchase since the passing of the Native Land Act of 1913 is now in operation in the Rustenburg district, and this venture promises to be an outstanding success.

Imvo Zabantsundu

What is taking place at Rustenburg at present is the transplantation of a section of Natives, the majority of whom are Hlubis, and they have been led to their "promised land," on the farm Rhenosterboom by Zibi, a chief who is considered to be one of the most intelligent Native leaders in South Africa. 11-16-26

The manner in which Zibi and his followers have come to migrate from Middledrift (Cape) to the Rustenburg district makes a very interesting story. These Natives had long been saving their money in the hope that one day they would be able to purchase an area of land upon which to settle.

Now, after many difficulties, which at one time threatened to prove insuperable, Zibi and his men have begun operations at Rhenosterboom.

Imvo Zabantsundu

Zibi and his followers between them raised £4,000, and with a portion purchased 1,200 morgen of land. The acquisition of the land has not, however, exhausted their funds, and a considerable balance has been left in hand to meet the cost of future developments.

It is anticipated that the farm will be cut up into plots, each 20 morgen in extent, and upon these the Natives will settle down to farming.

This will be a communal venture since all the Natives concerned have helped to purchase the farm. An arrangement has been made under which a certain portion of the crops will be set aside for communal purposes. Each settler will be obliged to obey this rule, and the remainder of the crop will be his own.

Discussing the settlement with a representative of the "Star" an authority upon Native Affairs said: "the fact that Zibi had been able to carry through this important scheme was a great tribute to his personality.

"Zibi, who is about 40 years of age," he said, "has a fine reputation for his moderateness, and single mindedness, and I doubt very much

whether any other native could have done so much in this connection.

"To me the interesting feature is that Zibi's followers are not all the members of the same tribe. It is a revelation of his influence and I feel sure that this settlement venture will be a big success.

"The real interest in the scheme lies in what it holds for the Natives in the future. It is the first settlement since the passing of the Native Land Act in 1913, and it is of considerable interest in view of Government's policy of segregation.

"Zibi and his followers have a great opportunity. They have migrated to a very favourable district. Their land is good and they have the tremendous benefit of a good water supply.

"Personally, I shall watch the progress of the scheme with the greatest possible interest, feeling sure all the time that it will be a huge success.

"It is learned that further members of Zibi's followers have not yet set upon the journey to Rustenburg. They are expected to do so soon."
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ROBBING THE NATIVE.

We have before us a bill of entry for payment of duty purposes belonging to a local business house. It concerns a consignment of cotton blankets of the type usually purchased by natives. The value of the shipment is £269; the duty to be paid is over £290 In addition there is the cost of freight and insurance. The original cost of the blankets is thus more than doubled by the Union Government Since the duties on this commodity were increased many strong protests have been made, but without any material effect. The figures show in concrete form the burden which the present Government has placed on the native community. The purpose of the heavy duty on cotton blankets is said to be to protect South African woollen factories. That purpose is certainly achieved—at the cost of the poorest section of the population The native is essentially conservative. In these parts, at any rate, he does not want a wollen blanket; he prefers the variety to which he has been accustomed, and in view of the fact that his cotton blanket cannot be made in South Africa—and never will be until we not only grow cotton in large quantities but also manufacture it—the Government is not justified in mulcting the native so heavily, and Ministers must not complain if there is levelled at them a charge of deliberately impoverishing the native peoples. We cannot conceive how this impost can be justified, for the money is not returned to the natives, either directly or indirectly. The Government has closed certain avenues of employment to the native, and at the same time is making it still more difficult for him to live. It is little wonder that the natives are complaining and growing restless. They are not getting a fair deal—that is the long and the short of it We have always stood for fair and reasonable protection; but the duty on cotton blankets savours more of robbery of a particular section of the population than protection of an industry.—"*Cape Mercury*"

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Mr. C. E. Cooper Entertains Liverpool Merchants.

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Evidence of the popularity which has been enjoyed by Mr. Charles E. Cooper during his stay in Liverpool on behalf of the progressive Republic of Liberia, was forthcoming at a dinner given by him on Wednesday evening to a gathering of shipping and commercial representatives of Merseyside, on the eve of his return home. As Consul-General he has been an immense success, and there are many in the City and port who keenly regret his departure on Wednesday next.

A further claim which he has upon the people of this country is that his father-in-law, President King, is the chief executive of the country of his origin, and in improving that land by loan and counsel how phenomenal has been his advance was indicated by Mr. Cooper, in replying to the toast of "The Republic of Liberia." The Government of the country had been complimented by Mr. R. B. Paul on their decision to send to Liverpool, a native official, and Mr. Cooper spoke of the way in which orderly and stable government had been consistently maintained, and their revenues had risen from the paltry sum of 5,000 dollars to over a million.

Arising out of a query often put to him he told his guests that he learned to speak the English language in Liberia, where one found a Christian State with an English-speaking people. In place of the four motor-cars and two motor trucks, which did duty on a very uneven road in the year when he left Liberia, there were now 466 private motor-cars and 140 motor trucks traversing excellent roads, which linked up the towns and villages with Monrovia, the capital.

"Continually," said he, "the number of self-propelled vehicles is being added to by cars, largely British, which are landed from British vessels, many of them from Liverpool."

Entering into the realms of prophecy, he expressed the view that in less than a decade Liberia will be one of the greatest West African importing countries trading with the markets of the world. President King had continually striven to prove the power of the black man to make good in his own land, and he voiced the hope that Liberia would have the support of Britain through the channel of commercial intercourse.

BRITISH WEST AFRICA.

WEST AFRICAN ECHOES.

Hasten Slowly.

In his speech at the annual dinner of the British Cotton-Growing Association on November 19, Mr. Ormsby-Gore dealt with the prospects of Africa as a producer, an important question to the country which controls the fate of that vast continent. It is difficult to convey an adequate idea of an area of 4,000,000 square miles. The mere mention of cyphers is imposing, but it wanders the mind which tries to grasp their implication: it really only takes us a small way to realisation to say that it is one-third larger than the island-continent of Australia. Will this huge area be a burden to the Empire or a source of wealth? Mr. Ormsby-Gore, we know, firmly believes that it will be the latter. He said, as the sum of the knowledge he has acquired as Under-Secretary of State for the Colonies, "I believe that the coming century is going to see the growth of British Africa into one of the most significant areas of this planet of ours." This vision requires for its realisation breadth of view as well as energy of action. There must be no narrow doctrinairism. The varying conditions and climates impose elasticity of policy; each section must be studied separately, to discover the policy which will best ensure its progress, regardless of the policies followed in other sections for "there is no cast-iron system that is applicable to each and all of these countries." And there must be no hurry. In the tropical parts of Africa the production must be left in the hands of the African peasant farmers who are passing through a trying transition from their old communal ideas to an individualistic system of ownership and production, an evolution which must take time. As the honourable gentleman reminded his hearers, "It is a slow process, a very gradual evolution. You may want to go on, but from the very nature of things you cannot hurry things, however much you yourself may be in a hurry, and when you see the rapid expansion of the last two or three years you must not hope for too much from the immediate future." For the full realisation of the continent's possibilities a larger population is needed, but even now "there is no shortage of labour except where labour is mismanaged, where the manager does not understand his job. Most emphatically, where the manager does understand his job there is no shortage." When properly treated and adequately paid, the African is a good and willing worker; those who complain of deficiency or inefficiency of labour have failed in one or both of these essentials of good management

The Burdens of Civilisation.

Sir William Arbuthnot Lane and other eminent medical authorities have been crying aloud that the savage is a healthier, happier, and better man physically than his civilised brother who has forsaken, or is unable to obtain natural foods. The result is that the health of the civilised man is ruined by malnutrition, indigestion, and lack of abdominal exercise. Now we have Lady Dorothy Mills singing the same song in her recent book, "Through Liberia."

"I cannot help meditating in my more pessimistic moments of travel on the so-called benefits of civilisation, which complicate one's needs and unfit one for the simple life. My boys could walk twenty miles in a day over a rough road under a burning sun carrying, if needs be, a load of fifty to sixty pounds, and not notice it; could sleep in a marsh, eat rotten fish and drink green infected water, and luxuriate; could dance across obstacles to surmount which I required two strong men and a stick; and developed far finer physiques than mine on twopence worth of rice a day."

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West African Spiritualism.

The mental attitude of the West African to spiritualism is quite different from that of the educated Western European, the enlightened civilised man who does not believe in the supernatural. The West African is convinced that he is surrounded by the spirits of his ancestors. He speaks to them, he shares his meals with them; when he drinks he pours a libation to them and invokes their blessing; he sees and speaks with them in his dreams, around him are the animals or birds into which the disembodied spirits have entered. The spirits are not on some far-off astral plane, but in his house, in the fields and woods through which he moves daily. When he appeals to them he believes that he is not answered with vague platitudes which tell him nothing he did not know, but by definite and useful information for his guidance. Among the Akan people of the Gold Coast there is a belief that if a person dies so suddenly as to have been unable to settle his affairs, or to communicate important information, his spirit will return during the days of mourning, while the "custom" is being celebrated, and, taking possession of the body of one of the bystanders, will repair the omission. The person possessed need not have previously given any evidence of "psychic" or spiritual power; as the medium was a person of the spectators the manifestation takes place in daylight in dubious character. But while he was in the open air, and before a promiscuous working assembly, generally quite unexpectedly, and without his mind, another *the medium receives no fee.* In a recent issue of the "Gold Coast Leader" a correspondent describes such a manifestation which he witnessed at Takwa. During the "custom" of a man who had died suddenly and intestate a woman who was present, but not apparently, not connected with the deceased, was convulsed and suddenly sprang forward, embraced and kissed the deceased's mother, and called for the belongings of the deceased, which she distributed among his relatives and friends as she was directed by the "spirit." The writer says that he had

W. F. H.

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Race Problem 1926

Africa

Attempting Too Much.

The Natal press last month published an interview with Sir W. H. Beaumont who gave expression to a confusion of wise and doubtful ideas. Sir William is reported to have said: "The Prime Minister in his Native Bills was being much too comprehensive. General Hertzog, he considered, was trying at one stroke to settle a number of most vexed and complicated questions, but the way in which they were dealt with was tending only to incense Native opinion and cause more discontent and disturbance. The suggestions were too comprehensive and too swift. Better to go slowly with one idea at a time and concentrate on the question of segregation, which was the more urgent problem. Segregation would be enormously difficult as it was. It would cause great unrest, for it would hit thousands of Natives who squatted or leased farms on Crown or private lands.

Regarding the franchise, Sir William pointed out the mistake in denuding the Cape Native of his vote. These men would immediately become agitators—particularly the educated Natives—and they would overrun the country, with the result that sooner or later the Natives would begin to exert pressure to obtain equal franchise rights. It would be much better to leave the registered Cape Native voter with the franchise but to exclude those unregistered.

Sir William condemned the proposed Union Native Council. Such a council, he thought, would tend to unite the Natives. It would give them a national consciousness and weld them into one body against the Europeans. In disunion lay the safer policy."

In the first place we cannot understand the logic of Sir William when he attaches first class importance to the retention of the vote "if any Native or Coloured man reaches the European standard of living," and at the same time recommends the exclusion of all hitherto unregistered Natives for all time!

Secondly, it is strange that he should find that the safety of the Europeans is contingent upon the disunion of the Natives. *Divide et impera.*

Otherwise we agree that General Hertzog is really attempting too much in his present scheme. One thing at a time and that done well is a principle which deserves the attention of the Government in all affairs affecting Native legislation, and we hope it will be applied when the present bills come to be considered by Parliament.

NATIVE AFFAIRS COMMISSION

When the Native Affairs Commission was first appointed, it was intended that the members of the Commission would be the mouthpiece of the Natives to represent to Government the views of the Natives on all matters affecting them, and the members would thus naturally be selected for their knowledge of Native Affairs. It was also, we imagine, intended that the Commission would be non political, that is to say that no matter what Government was in power, the members would not put the views of the Government before the Minister for Native Affairs, but the views held by the members in the interests of the Natives, otherwise what was the use of the Commission? We must confess we have never been enamoured of this Commission nor have we ever been able to see what good it has done for the Natives. On the 22nd October, two members of the Commission, Dr. Roberts and Mr Van Niekerk, met a large gathering of Natives in order to explain the Prime Minister's Native measures which will come before the next session of Parliament, and after hearing the explanations we are more than ever convinced that so far as the Natives are concerned the Commission might as well not be in existence. Dr Roberts was very careful to explain that he was there only as the messenger of the Prime Minister, but why should the members of the Commission be messengers of any political party. The Commissioners were supposed to be the messengers of the Natives to the Government, but now the tables have been turned. Dr. Roberts has taught the Natives for over 40 years, and naturally is looked up to with respect and reverence, but can anyone imagine for one moment that the man who a few years ago stated that he hoped the day was not far distant when the Natives would be Postmasters and Stationmasters, can now honestly and truthfully say that he agrees with the proposal to deprive the Cape Natives of the franchise. Dr Roberts knows perfectly well that to the Native the franchise is one of the most sacred privileges granted by the British Government, and what we would like to know is if Dr. Roberts is prepared to let this privilege be sacrificed for the bastard franchise which is proposed in the Prime Minister's Native measures. If he is not prepared to do so, then he should resign from the Native Affairs Commission and tell the Natives that he does not agree with the Prime Minister's proposals On the other hand, if Dr. Roberts is in favour of General Hertzog's proposals, then he is not acting in the best interests of the Natives, because the proposals of the Prime Minister are undoubtedly going to retard Native progress. There can be no half-way house in this matter; men who favour the proposals are without question opposed to the best interests of the Natives, and those who don't favour the measures must say so with no uncertain voice.—"Territorial News."

KING PREMPEH NOW RESTORED TO HIS THRONE

Chief of the Ashantis In West Africa Ends His Long Period Of Exile

FRANCE has sent Abd-el Krim into exile on Réunion Island, far from his native Riff, but Great Britain has adopted a different policy in regard to an African chieftain whom she deposed with an armed force and then shipped off to the security of the Seychelles. On the long vacant throne of the Ashanti tribe Prempeh is again sitting, back once more in his capital of Kumassi, where he was captured thirty years ago. Times have changed since the British first met the Ashanti warriors in battle; there is peace in the land and so Prempeh has been permitted to return and take up his lost honors.

While the Ashanti wars may be listed among the practically forgotten bickerings in Africa of the last century, they provided many a colorful exploit and deed of heroism. They cost Great Britain a fortune in money and a legion of lives, and they included a siege that is comparable to many in much more celebrated campaigns. Prince Henry of Battenberg, a son-in-law of Queen Victoria, lost his life in combat against the Ashantis.

As far back as 1824 the British were having difficulty in establishing their trading posts and missions in Ashanti territory. The reigns of native chiefs are notoriously brief and the Ashantis were no exception in this regard. Time and again a friendly leader lost his power and an inimical one ascended the throne. By the time of the accession of Prempeh "the Stout," in 1888, so many tribal insurrections had broken out that the British determined to place the Ashantis under a protectorate.

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When the youthful Prempeh, who was scarcely more than an instrument in the hands of the Queen Mother and the Ashanti chiefs, was placed on the "golden stool" of his deceased brother fifty slaves were sacrificed as a part of the ceremony. Not only did Prempeh announce that the Ashantis were determined to remain independent but he insisted on sending a deputation of native chiefs to England to back his demands.

British Column Sent to Kumassi.

Despite cabled warnings that the British Government would not receive the embassy and that it must deal with the Governor of the Gold Coast Prempeh's mission continued on its way to England, where the inevitable refusal to meet their terms was encountered. While excitement mounted among the tribe a British column was sent to Kumassi, the capital, to install a Resident. There appeared to be only one way in which to bring about peace and that way was the banishment of Prempeh. The chieftain made his submission and with the Queen Mother was carried away on a British ship.

The Ashantis, however, were far from willing to settle down under British guidance. In 1900, when the Boer War was on and British troops were scarce on the Gold Coast, Sir Frederick Hodgson, the Governor, made an official visit to Kumassi. In a secret council the Ashanti leaders planned to seize Sir Frederick and his wife and hold them as prisoners in exchange for Prempeh. With a force of 700 native soldiers, a handful of British officers and civilians and a mass of 2,000 friendly natives behind its crude defenses the memorable siege of the fort of Kumassi commenced.

The wires had been cut and the garrison was isolated in the heart of the jungle. Word, however, had been got through to the coast and the defenders, hoping against hope, waited for the arrival of a relief column which must cut its way through the forest. It was not the first time that a British force had been beleaguered by the Ashantis, for in an earlier war a classic incident of the sardonic humor of the battlefield had occurred. An officer bringing powder kegs fought his way through the Ashanti horde and delivered to the garrison amid its resounding cheers. With axe and hammer the previous kegs were opened. They contained spaghetti.

Affairs Became Desperate.

For weeks the Ashantis lay in their coverts outside the walls of Kumassi fort, hurling a steady fire at its defenders and confident of their ability to starve them out in the end. Eventually affairs became so desperate that the Governor with 600 soldiers cut his way out through the ring of native warriors and won through to the friendly country of the Denkeras. He had left behind, to cover the sally, a remnant of 115 men with provisions for three weeks. Starvation and smallpox were decimating the ranks

of the defenders and it was plain that unless relief arrived within the specified time the fort must fall.

The siege of Kumassi had commenced in April and by June the mortality of its population had reached the terrific proportions of 10 per cent. a day. It was at this juncture that the Governor and his force, protecting Lady Hodgson, rushed the Ashanti stockade and battered their way through. Of the remnant of the force left in the fort many died daily of starvation. Nor did their officers have any idea whether the relief column was near the capital.

As a matter of fact the relief under Colonel Willcocks had been fighting its way from village to village through the jungle for weeks. On the very last day on which the defenders' provisions could hold out a fox terrier came trotting out of the undergrowth into the cleared space before the fort. The rattle of British rifle fire followed. The relief had come and the Ashantis fled. The wars of England against this fierce tribe had come to an end.

AFRICAN BUSHMEN LOSE IN STRUGGLE TO SURVIVE

Denver African Expedition Finds No Hope for "Lowest of Human Types"—Vanishing Pygmies Are Wandering Hunters, Using Poison Arrows

STRANGE tales of mystery, savagery and sudden death still come from the Dark Continent, though even the darkest tales which are brought back by modern adventurers from the jungles and plains of Africa now serve as searchlights for the scientist. Little by little the new bits of information are linked up with what is already known, and new light is shed on Africa's incredible places and fantastic peoples. Such light has just been let in on those primitive people, the Bushmen, by an American expedition—the first Americans, it is believed, to bring any tidings of that region where the lowest form of human life lingers on but is slowly dying out.

The Denver African Expedition, setting out from Colorado last year for the Kalahari Desert in southwest Africa, went in search of the Bushmen of those regions—scattered hunters who are the last survivors of a race that once swarmed over the whole of the Dark Continent south of the Zambesi. The expedition was led by Dr. C. Ernest Cadle, its other members being Paul L. Hoefler and Dr. Grant H. John, also of Denver. The project was financed by Denver citizens.

Dr. Cadle is an anthropologist. Though now an American citizen, he was born in the shadow of the mighty forests of the Long Kloof, in Cape Colony, and the earliest tales of his childhood dealt with the Bushmen and their ceaseless warfare against other African tribes and white men who together had driven the pygmies from their ancient hunting-grounds. Thus was born an intense interest which Dr. Cadle has retained. Left an orphan at 12 he eventually came to America; but always he has cherished the intention of returning one day to Africa's practically unknown lands where the Bushmen live and learning all that could be learned about them. Within the last year he fulfilled his desire.

Months in the Bush.

Nine months elapsed between the departure of the expedition from Denver and its return. At Capetown Professor Donald Geddes Bain of the South African Museum and Professor A. J. H. Goodwin of the University of Capetown joined the Americans. Three dogs were also recruited for the party before it struck out toward the north. Only one came back, the other two being killed by lions.

Carrying supplies and equipment in a truck specially built on the lines of those used to transport oil in the Rocky Mountains, the party passed through Upington, Windhoek and Outjo, emerged upon the Kaokovelt and made the acquaintance of the Ovachimbos. These are not Bushmen, though they follow the Bushman way of living—a migratory, primitive hunting existence. The Ovachimbos are a branch of the Bantus, who have either degenerated from the typical Bantu level or for some reason have never attained it.

Returning to Outjo, the expedition refitted and set out for the far-famed Etosha Pan, on which no other American eyes, it is said, have ever rested. Professor Bain describes it as one of the wonders of the world and gives a graphic picture of this central feature of the territory of the Heikum Bushmen.

Once an Inland Sea.

"The ocean lay before us," he says, "an ocean apparently as vast as the Atlantic, but studded with fantastic islands; and upon the surface of the water moved weird and monstrous animals. In reality we beheld the bed of a one-time inland sea which had covered an area of 4,500 square miles. For reasons which cannot be definitely stated, the rivers that once emptied into this sea have been diverted into other channels, and now flow into the ocean. The wonderful mirage effect is but a mockery of its former glory. The camera, more truthful than the human eye, records no islands, and the huge sea monsters are wildebeeste and zebra, licking from the alkaline deposit on the surface of the pan the salt which their systems demand.

An African Prince.

"For a mile or more along the shore the surface will bear the weight of man and beast, but beyond that all is black and saline slime."

Here in the forests surrounding the Etosha Pan the Heikum Bushman is found; but he is not found easily and it may be by way of a poisoned arrow. It is possible that the Denver explorers would never have succeeded in coming to close quarters with these distrustful little people had it not been for Captain E. Nelson, the British game ranger who now lives at Namutoni, in the depth of the jungle, his residence being a former German fortress.

Tempted With Food.

Through Captain Nelson's diplomatic mediation a meeting was brought about. With promises of food a number of the Heikum hunters were collected at a water hole deep in the bushveldt. Meat, mealie meal (corn meal), salt, sugar and hard candy were the lures which drew more and more of them to this trysting place, until at one time there were 117 of them gathered at the water hole. There they were carefully studied and photographed. Since the return home of the Denver expedition Captain Nelson writes that recent deaths of several of the pygmies have been attributed by their fellows to the evil eye of the "magic box"—the camera, of which they entertain deep suspicions.

The Bushman, in the judgment of Dr. Cadle, is the very lowest of human types. "There is not the merest chance," he asserts, "for the Bushman to survive. He has not the desire to advance or make any social adjustments; he is untamable; and he has not the capacity—mental, spiritual or physical—to enable him to advance or make social adjustments toward other people. A few years more will in all probability see the last of them."

The average height of the pure-bred Bushman is about 4 feet 8 inches, the average weight about 95 pounds.

Little if Any Religion.

"Regarding the religion of the Bushmen," says a report of the expedition, "there is nothing that we can say for certain. Even those men who have been brought up with them are not sure at all that they have any spiritual conceptions. My own findings would indicate that the Bushman is not yet a full-fledged animist. It would seem that he has not yet begun to project his mind outside of the physical. Of course they have a magic, but the magic is not the same as that of the Hottentot and the Bantu, who are animists to the core and are also on a very much higher plane of existence in every aspect of their life. There is no conception of a spirit in Bushman thinking, but there are super beings to whom are attributed greater powers. Such a one is Txawa, who had power to heal the sick. Txawa is the ancestor of the race, and he may be placated by the elders."

The placating of Txawa is achieved by means of a ceremonial dance in which only the oldest men take part. As they twist and leap and wriggle in the weirdest contortions, the women utter a continous melancholy wail which seems to Dr. Cadle "significant of the tragic history of the whole race."

Animal Superstitions.

Certain animals are considered with superstitious regard. The praying mantis—that unpleasant insect which holds its forelegs in an attitude like that of worship while waiting for its victims—is an object of special awe to the Bushman. But the Bushman himself does not pray.

"In order to understand the Bushman," comments Dr. Cadle, "one must realize that he has hardly yet arrived at a state of conscious human existence. His powers of association are like those of a very young child; there is no relation between cause and effect, at least as far as viewing things objectively is concerned. A little grasshopper can create stars and trees. The animals talk to each other and think and act just as they do."

Race Problem - 1926

Africa

INTERVIEW OF THE NATIONAL CONGRESS OF BRITISH WEST AFRICA WITH THE HON. MR. ORMSBY-GORE, HIS MAJESTY'S UNDER-SECRETARY OF STATE FOR THE COLONIES.

In the name of the National Congress of British West Africa we desire formally to welcome you to West Africa and thank you for granting us this Interview.

The policy of the Congress is briefly stated in the Resolutions of its First Session from which I am reading:

"It is hereby resolved by the Congress that its policy is to maintain strictly and inviolate the connection of the British West African Dependencies with the British Empire, and to maintain unreservedly all and every right of free citizenship of the Empire and the fundamental principle that taxation goes with effective representation."

Weekly News 7-24-26

Freetown Sierra Leone

It is in the spirit of that policy that I propose to address you this afternoon. We have for a long time been endeavouring by petitions and otherwise to represent to His Majesty's Government that we desire to be represented on the Legislative Council of this Colony not by nomination but by election. This was graciously promised three years ago. Therefore when it was settled that this concession of elective representation was granted to West Africa we naturally expected to get it by election and not by nomination, because the public generally felt that the nomination of members to the Council did not meet their requirements at all—in fact some thought that it was somewhat of a farce. The people thought that by nomination their views were not represented, and in fact sometimes the Government itself said that we do not represent the people. They take our views and leave our advice. Therefore it is very important that we should be allowed direct representation in the Council by election. This present Constitution that has been given us when it was first brought up the scheme that was published and circulated by Government showed that there would be two Provincial members elected, one a commoner and the other an Omanhene, and that had been understood to be by election by the free votes of the people without any restriction to any particular class. Then we understood that there were to be three Municipal members. When this scheme was first brought forward the public had no opportunity at all of knowing the final shape which it would take, and as to this I may refer very briefly to the Council Sessional Debates of 1924-1925 on page 93 where His Excellency stated:—

"I am not at liberty to divulge at present the recommendation which I have made to the Secretary of State nor can I hope they will satisfy every one, but I believe that they form a solid stepping-stone on the path of political advancement."

I have read that simply to show that from the first to the final promulgation in this Chamber we did not know what shape the Constitution would take, and, therefore, we submit respectfully that we are entitled to urge our objection to remedy them.

Hon. ORMSBY-GORE.—You said something about the date when the scheme was promulgated—what is the date?

Hon. HAYFORD.—The date of announcement was March 8th, 1923 and it was not until last year December 10th that the final promulgation took place.

According to the original idea the Municipal members were to be elected. According to the scheme that has been brought forward it says that if we will not adopt the new Municipal Corporations Ordinance then the Government will have to nominate, and in the same debate that I have referred to the Governor states that "As Honourable members know we intend after a good deal of discussion it came to this that the lands belonged to the people. Therefore what we say is when at the present moment we hear of such phrases as "Our possessions," "Our heritage" we are alarmed. Another thing we have had a good deal of discussion as regards the plantation system. We have already the old idea that we should be taught to develop our own lands. We have read your Manchester speech on the subject. I will just quote one paragraph in order that we may have an opportunity of going into the matter. There is a paragraph which reads: "This meant a great limit to expansion at present, and to secure more rapid and extensive development the introduction of the planter system and a larger degree of social organisation would be necessary, and this was not easy in a very conservative country like Africa."

Weekly News 7-24-26

Freetown Sierra Leone

Another paragraph that I will quote: "There was coming a point at which technical and social changes of a very far-reaching character would be necessary, and these would create new difficulties and new problems for Governors and Administrators. Again we are puzzled."

Our Government has always assured us that at no time will His Majesty's Government depart from the principle that the lands of the Colony belong to the people, and that they are to develop them for the benefit of the people.

Mr. ORMSBY-GORE: I think you have left two sentences out. I was on that occasion speaking of East and West Africa and my meaning has been entirely misunderstood.

Mr. HAYFORD: We thank you.

Hon. ORMSBY-GORE: I want you to be quite clear that the absence of the plantation system here does cut you off in the sowing of nature crops. I do not think you want me to do so; but there are certain crops which could only be produced on the plantation system why because that is proper—Sisal for example, but West Africa is not a place for Government production of what I call nature crop, it is quite different.

Hon. HAYFORD spoke also about the complaint with regard to trial without the aid of a Jury both in Ashanti and Nigeria, and asked that the matter might be taken into consideration and the requirements met. He also spoke on education. With regard to the Ordinance recently passed he asked that teachers of experience might be allowed to do their work without such restrictions as were imposed under the Ordinance. He said they were very pleased with the work which the Government had undertaken at Achimota and asked that King's College in Lagos and Fourah Bay College in Sierra Leone might be made the nuclei for the British West African University. He called attention to the resolution submitted upon self determination with particular reference to the Colony of the Gambia, and said they have been very anxious that the Gambia Colony should on no account be allowed to pass into the hands of France, and they here desired to record their views.

Hon. ORMSBY-GORE observed that he was speaking generally and not with regard to the Treaty of 1896. He admitted that there was an unsettled frontier.

Mr. HAYFORD spoke on the Federation, upon which a resolution had been passed, and said that on matters of general policy common to all they might work together but that each Colony might be allowed to decide its own domestic affairs. On the question of equal opportunity he said: We feel that the time has come when some decided policy might be laid down as to equal opportunity for both European and African. We desire to call attention to what appears in the last message of His Excellency to apply the Ordinance to begin with to Accra, for neither the Town Councils of Sekondi and Cape Coast consider the time is ripe for it to be applied to them. In this I believe their decision to be wise as at Cape Coast a very careful consideration of local conditions is necessary, while Sekondi will be going through such important changes in the next few years as to impose an unduly heavy load on the local Town Council. My point respectfully is that according to the Governor's words neither Cape Coast nor Sekondi could wisely have this Municipal Ordinance extended to them, and, therefore, at the moment of promulgation we know in this connection that Government, knowing that the extension of the Ordinance to them was inadvisable, meant to continue the principle of nomination against which we have been protesting for the last twenty-eight years or more. We are therefore asking that the present Town Councils may be made use of to return members to the Legislative Council so as not to create a sense of hardship.

Then as regards Provincial Councils I am not going to raise any academical discussion about them, but I submit that as efficiency is what is wanted, those who are returned to the Legislative Council should be efficient persons who can articulate public opinion. It is certain that the Chief who can be returned to this Council will not be able to follow the debates at all and will not be able to represent public opinion in a way as to have any effect upon policy. At the present moment it is notorious that in the whole Colony there is only one African Chief who can follow the debates. All the others are illiterate or semi-educated, and, although we may have educated Chiefs in future, between now and the time that they are educated there should be no objection to efficiently educated persons being returned to the Council. Therefore we ask respectfully that the original intention of having a free unrestricted vote of the people themselves to return either an Omanhene or a commoner may be followed—in other words according to the scheme of the Provincial Councils there was to be one commoner and one Omahene.

The form in which the procedure of the Provincial Councils is to take tends to divide the people from the Omanhene. The Omanhene are not an hereditary caste, and the system by which they are to meet together and elect one of their number tends to divide the people from the Omanhene and to sow discord which I think should be avoided. As a matter of fact, as you go farther through this country you will find a number of chiefs who do not support the Provincial Councils, and it is desirable to state clearly that those who are supporting it now have been asked by the chiefs of the Central and Western Provinces to go down to the conference and give their views, but so far they have not done so, and nevertheless they represent themselves as representing the chiefs of this country who they say are in favour of the Provincial Councils. What I am saying is that they do not represent the views of the whole of the chiefs. Therefore we are asking that the return of members to the Legislative Councils may be unrestricted and not confined to the class of chiefs that I have mentioned, but to all the people, and also that it may be allowed that the Town Councils return members. I may say here a word with regard to Gambia. Our

people there are also very anxious to have elec ive representation as to the unofficial members. At present we know that there is one member by nomination as unofficial member, and I think one representative of the Mohammedan community. I submit that one is inadequate and that His Majesty's Government may consider the number, and that the member who is returned to the Council may be by election and not by nomination.

I will just say a word or two with regard to our land. The question of the land is important to the people of this country and about the time of the late Mr. Joseph Chamberlain, we used to hear of such phrases as "Our undeveloped Estate" "Our unearned increment," which disturbed us a good deal in this part of the world; and to the Legislative Council. "Two reservations only are made. The Political Service is not open to Africans as they have opportunity of serving their country in the Oman Councils of the Stools to which the Secretary of State does not at present contemplate the appointment of African Judges." In the past we have had African Judges like the late Sir Samuel Lewis, Mr. Justice Smith and others, and it is difficult for us to find the reason why at the present day when our men are highly qualified for the appointment the door should be closed to them.

Hon. ORMSBY-GORE.—I think there is some misunderstanding. I have not seen any barrier of that sort laid down.

Hon. HAYFORD.—I refer to the last message of His Excellency. There is a paragraph to that effect.

Then there is also the question of the medical service. We learn that when the conference of the medical men met recently they decided to create a junior African staff. It seems to us that that tends to discourage the men who have spent money in the Universities in qualifying themselves for the service. When these men come out they find that they are not given equal opportunity to those of their fellow officers. There also we have, in years past, had men who had held the same positions. We have had an African Chief Medical Officer in this Colony and some in Nigeria who had carried out the work satisfactorily and who had the same training as those of the present day, and we fail to see why instead of our men being encouraged and given equal opportunity to do good work as they do in other parts of the world the tendency is to discourage and lower them. Then again in past policy the service of the Political Department has been open to Africans. We had African District Commissioners like Thompson, Williams and others all of whom did their work satisfactorily, some of them having reserved recognition. At present the door is closed, and it seems to me that there is some distrust. We like to be trusted so that we may be encouraged to trust back and to render good service.

I do not intend to take more time. The details of what we wish to say we have embodied in memoranda which I will now pass on. I shall now ask a few of our men to speak. Mr. Sawyerr will speak on the Constitutional question for a few minutes.

Mr. SAWYERR.—I think we are all very pleased to welcome you this afternoon and to have the opportunity of coming in contact with you and expressing our views on some questions which very much agitate us. There is undoubtedly no necessity for me to speak much on the question of the Constitution as Hon. Casely Hayford has put very clearly before you our views, which you will also find embodied in the memorandum handed to you; but there are one or two things one would like to draw your attention to, and the first is a subject in which we feel very strongly. It is not very possible for us to convey to you within the time at our disposal and amongst the other topics how very greatly we feel in this matter and how very disappointed we are in not being represented on this Council. This Council as it were a House of Commons. Bills dealing with our very existence are brought to the Council and there discussed and passed; and we are the people, Africans living in the Gold Coast, who have to obey these laws and pay the taxes which are paid for the purpose of carrying on the Government, and so it has been about twenty-eight years back since the people of the Gold Coast have been endeavouring to have a system whereby the nomination of members to the Council should be set aside and that they should be allowed to return people to represent them on the Legislative Council. As Mr. Hayford said the first intimation we had of the actual Government scheme was on the 10th December when the Governor announced to the Council the order in which His Majesty granted the franchise, and we find in the *Gazette* which was published subsequently the provisions by which the Council is constituted. We find that instead of the people generally being given power to elect their own representatives the power is vested in what has been called Provincial Councils which are composed only of Head Chiefs of the various Divisions of the Colony. As you will see from the memorandum there are very grave objections to our Head Chiefs sitting on the Council. In the first place it is against native custom for any Chief to appear in public and to speak in public by himself except through his Councillors or his linguists. We desire to point out to you that the principle of having election only by the Head Chiefs of the Colony violates that custom. In the second place the Head Chiefs, according to the Constitution which has been promulgated, are to elect themselves and no others to represent the people of the Gold Coast, Now the other objection is that the Head Chiefs are uneducated and illiterate; that is not denied by anybody; but the contention is if for the moment the Head Chiefs are illiterate the fact the people insisting on Head Chiefs being on the Council will make the people educate their Head Chiefs and fit them to take their place on the Council; but as Mr. HAYFORD said it will be a generation or two or more before they can do that. In the meantime what is our position? We say that the Constitution as now given to us, if you will look into it carefully you will find, does not give us in any way elective representation.

There is an important point which I will point out—that is in section 18 proviso where it says: "Provided that the Governor shall in no case nominate a Head Chief to serve as a Provincial Member of the Council whom the Provincial Commissioner does not certify in writing to be able to read and speak the English language sufficiently well to enable him to take an active and intelligent part in the proceedings of the Council". You will see from this that the Head Chiefs are to meet in a body with the Provincial Commissioner who is to preside over the Chiefs' meeting, and, possessing wide power, has to certify that a particular Chief is fit for the Council, and when that is done the Head Chief is to be allowed to elect people on the Council. We find that it practically gives power to the Government to get the particular Chiefs whom they want on the Council. We know as a matter of fact how our Head Chiefs are; we know those who are intelligent enough to read the English language; and anybody can tell at a glance those Chiefs whom the Provincial Commissioner will certify as fit for election. We say that to give such power to the Government does not give us an elective representation. Then the other members allowed to be elected called Municipal members. At present the Constitution lays down that they can only be elected through the Municipal Corporations, therefore if there is no Municipal Corporations at all there will be no elections in Accra, Cape Coast and Sekondi. But as Mr. Hayford said, Cape Coast and Sekondi refuse to come under the Municipal Corporations Ordinance. In Accra, instead of allowing things to lie by, Europeans have been appointed to assess the houses of the people with the result that there is a general out cry against those assessments. The Government could not wait till the Ordinance is in force and then ask the members of the Corporations to re-assess the houses, but what has been done is, before the Ordinance comes into force a number of Europeans have been appointed assessing and have actually assessed the houses at five times the rates of years ago.

Hon. ORMSBY-GORE You do not suggest that a great many whose houses are assessed are already in the voters list and that they are adjusting the old system to meet the new—surely the new assessment—is intended to complete the voters list for the new franchise.

Mr. SAWYER.—No, Sir, what the Constitution lays down is, unless we accept the Municipal Corporations Ordinance we cannot elect.

Mr. ORMSBY-GORE.—You cannot elect unless you have registered in the list of voters, i.e., the register of voters.

Mr. SAWYER.—What we desire to bring before you is, that the Municipal Corporations Ordinance is unpopular. We have at present only one electoral roll in existence and by that in Accra we have been working. And to force us to go under the Ordinance before we are allowed to get the franchise when it is known that we really want the franchise and when it is known that the Municipal Ordinance is most unpopular we submit that there is no intention to give us the franchise.

Hon. ORMSBY-GORE: Tell me why is the Municipal Ordinance unpopular, it is to give the people free effective share in the Corporation.

Mr. SAWYER: It is unpopular in principle. For the financial position of the town it is difficult for us to go under the Ordinance.

Hon. ORMSBY-GORE. explains the circumstances of the franchise in England.

Mr. SAWYER: But we do not think in England is made upon the acceptance of some municipal laws.

Hon. ORMSBY-GORE explains further at some length the circumstances in England where there was always an outcry when there was an adjusting of the voters list and also taxation.

Mr. SAWYERR: We will not trouble you any further on it in the memorandum.

Race Problem - 1926.

Africa.

BRITISH WEST AFRICA.

WEST AFRICAN ECHOES.

The Almanach De Gotha.

I do not know whether the famous book of reference on the genealogy and interconnections of the royal and noble houses of the Continent of Europe, the Almanach de Gotha, has survived the war, but it was very much alive a hundred years ago. The issue for 1826 has an appendix dealing with Extra-European States. The editors inform the reader in a note that several Asiatic and African States have been omitted because "the notices relating to their reigning families appeared to be somewhat doubtful." While the information concerning these sovereigns may not always tally with the actual facts, they have taken every precaution to obtain the most recent information. Turning to the African section, the entry under the title Nigritia is :—

"Bornu :—The Sheik of Kuka, Soleiman el Kalmi is the most powerful Prince.

"Borgo :—

"Darfur :— Sultan Abderachman al Rashid.

"Hausa :— Wassanah :— Tombouktо :— Bambsrra

"Senegambia. . . .

"Guinea; Country of the Ashanthees.

"King :—Sai Tutu Quamina, King since 1799, died in 1824.

"His successor is his brother, Adoo Assay.

"Residence :—Comassie."

As much space is given to Ashanti as to China and Japan, and more than is given to any other African state; it is as nearly accurate as the reports of many special correspondents of the present day.

Sai Tutu Quamina.

Osai Tutu Kwamina (to use the modern spelling) was one of the greatest monarchs who ever sat on the throne of Ashanti, which he raised to the summit of its power. He probably owed his inclusion in the Almanach de Gotha to his victory over a force commanded by a British Governor, Sir Charles M'Carthy. The Dutch, Danish and other competitors for the Guinea trade were, no doubt, pleased to spread the news of the British disaster. Throughout his reign Tutu Kwamina declared that it was his desire to be at peace with the European traders on the coast, and there is every reason to believe that his object in endeavouring to extend his power to the seashore was to obtain a port where his people could trade without being subjected to tolls by the intermediate tribes. He did succeed in maintaining peace with the Europeans on the coast, other than the British, who constituted themselves protectors of the coastal tribes. The first serious clash between the Ashantis and the British took place at Anamabu on June 15, 1807. The townspeople, having been defeated, took refuge in the fort, which opened fire, and was completely blockaded by the enemy. Mr. Henry Meredith, a merchant of the African Company, who helped to defend it, has left an account of the siege and subsequent transactions in his "Account of the Gold Coast," published in 1812, in which year he was killed by the people of Winnebah, of which town he was commandant. Mr. White, the commandant of Anamabu, having been put out of action by wounds, Meredith wrote to the Governor at Cape Coast, Colonel George Torrane, for reinforcements. These were sent, together with instructions to send a flag of truce to the King with an invitation to him to go to Cape Coast to arrange terms of peace. Torrane wrote :—

"The king I understand to be a man of strong mind : it will naturally suggest itself to him, that a meeting between us may be of vast importance to the country. Assure him, I have too high a consideration for my own character, as well as his consequence, to suffer the smallest indignity to be offered to him : that if he will come to the castle, I shall be proud to show him every honour; and that I will give every possible security for his personal safety. I have apartments ready for him, and officers shall be sent to attend him here."

Mr. F. L. Swanzy was accordingly sent to the Ashanti camp with two flag-bearers, one with a white flag, the other carrying the Union-Jack. The invitation was declined, but the king declared himself willing to negotiate if the Governor would come to the Ashanti camp. Colonel Torrane accordingly went to Anamabu, and Meredith has given a most interesting account of the meeting, which was conducted with the same etiquette as the great palavers for the reception of the Prince of Wales and Princess Marie Louise

The First Great Palaver.

In order to impress the King a guard was organised to accompany the Governor. "On the day appointed for the interview, the Governor and his party were put in motion; and although the procession was not very numerous, it was arranged with taste, and made no despicable appearance. About twenty of the company's artificers, habited in a neat manner, marched in front; a guard of forty men, and a band of music followed them; next walked the Governor, followed by ten officers, two and two; and some gentlemen-traders (who were enticed from the Cape by curiosity) brought up the rear."

The procession was met by one of the Royal Chamberlains, who conducted it into the presence of the King. I transcribe Meredith's account of the reception, so that my readers may compare it with those of the recent Royal Palavers.

"The Governor was obliged to visit each man of rank, before he could be received by the King; a ceremony that could not be prudently denied, and which occupied some time; for those men had their several courts and collectively formed an extensive circle. Every one of them was seated under a huge umbrella, surrounded by attendants and guards, with young persons employed in fanning the air, and dispersing the flies, which were numerous and troublesome. . . . After the ceremony of visiting those persons was over, the Governor was conducted towards the King, who was surrounded by a number of attendants, whose appearance bore evident signs of riches and authority: chains, stools, axes, swords, flutes, message-canes, etc., were either of solid gold, or richly adorned with that metal : those dazzling appearances, added to damask, taffety, and other rich dresses, gave a splendour to the scene highly interesting. When the Governor approached the King, and when an interchange of compliments had passed, the air resounded with the noise of musical instruments, such as drums, horns and flutes. After some conversation, during which much politeness was observed in the behaviour of the King, the Governor wished the ceremonial to be returned, which was agreed to, and a convenient place was found to receive the King and his train. The Governor, his officers, and attendants were formed in a half-circle, and seated under the shade of some trees; and a passage of sufficient breadth was formed by the soldiers for the King and his attendants to pass through. It was full two hours before His Majesty was announced, so numerous was his train. Each man of rank as he advanced, paid the necessary compliments agreeably to the custom of his country, and then filed off. It was previously directed that the King should be received with arms presented, and the Grenadiers' March when passing the soldiers. This mark of distinction and respect appeared to give him much satisfaction: he halted to observe the orderly behaviour and uniform appearance of the soldiers: and the martial air that was playing seemed to produce the most agreeable sensations on his mind."

W. E. H.

Belgian Congo.

OUR BRUSSELS LETTER.

("African World" Correspondent.)

Brussels, August 3.

A New Don Quixote.

As you are aware, the Congo Railway (Matadi-Leopoldville) is, since nearly three years, unable to face its always growing traffic.

To remedy this situation the Congo Railway Company is now building an improved line between Matady and Leopoldville.

This is anything but a small job, especially as the territory concerned is far from being well populated.

As the Colony is suffering much from being bottled up at Matadi, Mr. Carton, our former Colonial Minister, had authorised the authorities to recruit, even compulsorily, some thousands of natives elsewhere in the colony in order to hasten the building of the new line. Mr. Carton had reluctantly taken this decision, and the Colonial Council had, reluctantly too, ratified the Minister's decree.

When the other Ministers heard of this they refused their assent to this decree, though Mr. Carton and the Colonial Council had given very stringent instructions in order to reduce as much as possible the inconveniences for the recruited natives.

This was the position when, on July 28 last, the "Daily Chronicle" published a long Brussels message dealing with the matter.

I have not seen that message, but only a sum up of it, 'phoned to the Brussels "Soir" by its London offices.

From that summary the readers of the "Daily Chronicle" would ignore the decree had been cancelled, and a terrible picture is given to them of the results of this decree (which is non-existent, as it was cancelled).

The correspondent who sent this message is, apparently, unaware that compulsory recruiting for works of public interest is, necessity arising, taking place everywhere, the world over, and that last year our Kenya and Uganda friends did compulsorily recruit native labour for the carrying out of public works.

To the Congo via Dar-es-Salaam.

Colonel Maxwell, general manager of the Tanganyika Railway (Dar-es-Salaam-Kigoma), recently informed the Kinshasa Chamber of Commerce that the Tangayika Railway will shortly be able to increase the quantum of tonnage to and from the Congo from 3,000 to 5,000 tons a month each way. But before ordering the required rolling stock Colonel Maxwell was anxious to hear from the Belgian side upon which traffic he can rely.

Meantime, and since 1924, Colonel Maxwell had reduced the tariffs to a minimum, whilst maintaining a fast and regular service.

The terminal ports at Dar-es-Salaam and Kigoma are being improved.

The Tanganyika Railway will create a steamship service between Kigoma and Kituta, a Rhodesian port on Lake Tanganyika, near Abercon, but it is in no way intentioned to start steamship lines to compete with the ones maintained by the Upper Congo-Great Lakes Railways.

Colonel Maxwell further stated that for an important freight the charges presently made for the handling of the cargo at Dar-es-Salaam could be lowered. At present it takes from 15 to 18 days to send freight from Dar-es-Salaam to Kabalo (terminus on the Lualaba-Congo River of the Upper Congo-Great Lakes Railways line coming from Albertville on the Tanganyika Lake).

As to the Katanga copper, it takes almost a month to reach Dar-es-Salaam. Mr. Maxwell hopes to get more Katanga copper in two years hence.

Contrarily to the reports, the port of Dar-es-Salaam has never been overcrowded, but the Belgian base there is by far too small. It should be necesasry to remedy this at once, extending its quays on 60 meters. (The Tanganyika Railway is also about to increase its quayage at Dar-es-Salaam too.)

Through bills of lading via Dar-es-Salaam do not exist as yet. The reshipments are made either through the Agence Commerciale Belge, or through the Banque Commerciale du Congo Belge.

J. Rousseaux.

Nigeria.

RAILWAY DEVELOPMENT.

Eastern and Western Systems Linked
The Governor's Tribute.

We are indebted to the "Nigerian Daily Times" for the following report of H.E. the Governor's important speech on the occasion of the linking up of the Eastern and Western railway systems at Kafanchan, near Kaduna. The ceremony was performed by His Excellency and Lady Thomson in the presence of a distinguished gathering on July 12.

Responding to the toast of Their Excel-

lencies, proposed by Mr. Graham, the Governor characterised the opening of the Eastern Railway and the consequent linking up of the Eastern and Western systems as a landmark in the history of the development of Nigeria. He recalled November 1915 which saw the beginning of the scheme, when Mr. Graham and a small party landed at Port Harcourt, and subsequently when Mr. Bland took up the work as engineer-in-chief.

The outbreak of the Great War necessitated, however, the curtailment of the programme, and the line had only to be taken up to Enugu for the opening up of the coal fields at Udi. That point was reached in May, 1916, when the first trainload of coal was railed to and shipped from Port Harcourt to Lagos. Nigeria has since then become independent of outside sources of coal supply.

Continuing, His Excellency said that construction work was resumed in 1920 from both ends, and to-day, nearly thirteen years after the first start, the final linking-up took place. The work has been of exceptional magnitude as far as railway construction work in West Africa was concerned, necessitating survey through practically unknown country and the construction of heavy earthwork and the negotiation of the Benue River. The Governor also referred to the difficulty of procuring labour from the various tribes who had very little or no conception of either what the railway was or what benefits it would bring to them and the country, and that every praise was due to the chiefs for their co-operation and loyalty which helped to dispel the initial prejudices.

The distance from Kaduna Junction to Port Harcourt was 569 miles, and from Kaduna Junction to Lagos, 566, so that it was easy for the railway administration to quote similar rates, to both termini from all common points in the north. Crops of cotton and groundnuts, the two staple products of the Northern Provinces, have to be transported to the seaboard the same time as cocoa, palm oil and kernels from the south, thus resulting in considerable congestion on the southern portion of the western division; this would be relieved by opening the eastern division to public traffic in April, 1927.

Agricultural Development.

His Excellency also drew attention to the significance of opening the country agriculturally, instancing cotton, the choicest indigenous plant of which is in the Munshi Province showing little sign of increase owing to the lack of transport. After the opening of the railway ginneries will be erected within twelve months, agricultural officers being already at work producing cotton "of so high a quality that the volume is likely to become a factor of increasing importance, not only to the industrious farmers of Munshi, but also to the looms of Lancashire."

The Governor also dwelt on the importance of the new link as a channel for internal trade in agricultural produce as furnishing the north a shorter route to the coast, and to the vast possibilities it offers by throwing out tentacles to the east, and of the great advantage it confers on the tin industry.

His Excellency concluded by paying deserved tribute to the administrative service, the Emirs of the north, and the members of all branches of the construction staff, and to Mr. Graham in particular, who had spent the best part of thirteen years there, and whose name will always inseparably connected with the Nigerian Eastern Railway.

A "WHITER RHODESIA."

Col. Frank Johnson's Plea.

In a recent issue of the AFRICAN WORLD, reference was made to a movement whose object is to create a new political party, but apparently little headway has yet been made. Colonel Frank Johnson, one of the prime movers in the proposed organisation, however, continues to criticise the Government whenever the opportunity offers. When he addressed a meeting at Norton, however, it was not in the rôle of standard-bearer of the new party, but in that of a private citizen who has decided to spend the rest of his days in Rhodesia.

He expressed the belief that the only hope for the future of the country lay in agriculture. The main trouble was that the colony was not producing enough. In all normal countries there were four sources of wealth—lands, manufactures, minerals, and shipping. In Rhodesia they had only two—agriculture and minerals. While one could be controlled, the other was largely a matter of luck.

Colonel Johnson contended that if the export beef trade of the Colony was ever to amount to anything, there must be an outlet at Walvis Bay, because that was the only port from which chilled meat could be exported from the large area of land which was only fit for grazing.

Uneconomic.

Colonel Johnson commented on the "uneconomic" practice of exporting mealies from Rhodesia, declaring that £100,000 a year was sent out of the country for petrol, when a motor spirit could be manufactured here—of course, under Government control. In 1924, four and a half millions of bags of maize were converted into denatured spirit for power in the corn belt of the United States. Every bag of maize contained from eight and a half to nine and a half gallons of spirit, and having got that, 100 lbs. of residue was left which the dairying experts in the United States said was the finest milk-producing food. About £40,000 put into a plant would enable them to produce all the spirit they wanted for motors in this country.

A silk industry could also be established in the Colony, but assuming the Government were willing to do these things and guarantee markets for a certain period, there was one great cloud on the horizon, and that was the lack of native labour. What was the limit of the development of Southern Rhodesia under present conditions? The limit ought to be the available land, but it was set by the available native labour. Fifteen per cent. of the land here was potential arable land, which gave them 15 millions of acres. They had, therefore, room for 100,000 farmers, to say nothing of the population which could be carried on the other 85 per cent. of pastoral land. They were not, however, limited by the available land, but by the available labour. They had, to-day, 40,000 people here who were living upon the labour, or the wealth produced by a quarter of the indigenous native population, plus about 90,000 aliens from across the river. Ever since the white man came to South Africa he had assumed the position of the supervisor of black labour, and under that system they had to face the undoubted fact that the maximum white population of the Colony would be limited to from 100,000 to 150,000.

He put it to them quite frankly, quite seriously, that the one and only hope for their children or for the development of anything but a mere traction of the potential productivity of this Colony was by boldly breaking away from the old South African system and working for a "Whiter Rhodesia"—a Rhodesia in which the white man did not necessarily exist by superintending the labour of the black Rhodesian. In making this statement he had been told by men whose opinions he respected that he was condemning himself to some years' sojourn in the wilderness of politics. He did not think they were right, but anyway he was willing to take the risk.

Commissioner Lamb.

Commissioner Lamb, who had personally been responsible for the settlement of 170,000 people from Great Britain in Canada and Australia, has authorised him to state on any platform on his belief that, after a careful examination and comparison of the climatic and soil conditions of this country with others with which he was closely acquainted, provided the necessary conditions were created, he would rather send the small peasant farmer to Rhodesia than to any other part of the Empire. The essential conditions for which he stipulated as conditions precedent to success were ready-for-production land holdings, on picked arable soil, cheap and certain means of transport to markets which must be guaranteed as regarded certain products.

Colonel Johnson emphasised that he was not advocating the abandonment of the use of native labour. On the contrary he looked on it as one of Rhodesia's greatest economic blessings.

In future all Government land settlement schemes should be directed to the encouragement not of the £1,000 to £20,000 settler of the public schoolboy type, but to the class of hardworking experienced peasant farmer who had built up Canada and Australia into great and prosperous Dominions.

A resolution was passed to the effect that the time had arrived when a new Party to form an Opposition should be established.

Zionist Leader's Reception.

Mr. Nahun Sokolow, the celebrated Zionist leader, has been on a visit to Rhodesia. He was given a mayoral reception at Salisbury, Major Walter Hill, the mayor declaring that the Jewish community was the backbone of the commercial side of the country. There were many causes in the country by which appeal was made to the Jewish community on behalf of charity, and their support was always and bountifully given.

Mr. W. M. Leggate, the Colonial Secretary, was present at a mass meeting and declared that the Jews occupied an important position in South Africa by reason of the great gifts which they brought with them in the exercise of their different callings. It was sometimes said that the important men in the community were the primary producers and that the trader was of secondary importance. It was not adequately understood that trade was a most essential part of production. Production without organised trade meant disaster. The success which the Jewish community had had in their midst had reacted beneficially throughout the whole community.

Wedding Bells.

Mr. Lawrence Aiken Welch, of Darwendale, and Miss Joan Christian, elder daughter of Mr. and Mrs. Harold Christian, of the Enterprise district, were married at the Salisbury Cathedral. The happy couple are now on their way to England.

WEEKLY SERMON

The Race Problem, Its Cause And Cure

By DR. T. C. WANG

Department of Sociology, Ohio State University. Delivered at the Interdenominational Ministers Conference at Fisk University

Race prejudice is merely a form of human behavior; it is acquired, not inherited; it can be scientifically studied in order that it may be intelligently controlled for the benefit of all parties whom it concerns. New means of communication in recent years have altered the shape of the world; the people all over the world formerly isolated from each other have been brought in close contact.

The natural ethnocentric attitudes of people to think that they are better or superior to others have resulted in social conflict is bound up with a complexity of other forms of conflict, economic, religious; color is not the cause of prejudice, for the Chinese people have no prejudice against the colored people, but it serves as a symbol of past experience; it thus intensifies race prejudice.

The Nordic theory, believing that a certain group of people is biologically gifted for civilization is entirely pseudo scientific. It has already been over thrown by modern anthropologists, but common people, to be sure, still believe it.

Now, in order to understand how race prejudice functions we have to understand crowd-psychology. To be sure, common people usually don't think; they let others think for them. Thus, propaganda, slogans, find their ways. The incessant bombardment of standardized newspapers, magazines, books, movies, and plays, is causing people not only to use the same slang, sing the same melodies and wear the clothes, but even to think the same thoughts and feel the same emotions.

The typical American has been pictured as one wearing a carlton soft collar, a white shirt, a factory made suit and a pair of Walk-Over shoes, seated in a Ford car, with a weekly magazine under his arm, on the way to the monthly meeting of the National Association for the Banishment of Privacy from the American Home.

The point is that if a person of some status, especially a politician who is pulling for a job, tells us that the Negro is immoral, the whole herd believes it. Many a time they are willing to sacrifice everything for it, including their personality and character.

When they say that the teaching of evolution must be forbidden because it does not coincide with the teaching of the Divine Creation, they not only pass laws against it, but even trained scholars and scientists who humbly seek for truth, have to be put into prison. But they say nothing of their daily behavior which is in conflict with the Golden Rule. Isn't it tru that to forbid the colored people who pay the same taxes as the white man from walking in the park has turned the saying of Jesus, "Love thy neighbor as thyself," upside-down?

Who dare say that the colored people are inferior to the white when they think of Hayes, the ardent singer, and Tanner, the famous artist, who glorify the American flag wherever they go?

Many attempts have been made to solve the problem, natural and artificial, but we know very little about it yet. Can Christianity solve the problem? Well, it depends upon what kind of Christianity you mean. You may call yourselves Christians, and yet your behavior is in contradiction with the Golden Rule. Such kinds of Christianity are worse than no Christianity. The fundamental solution of the problem lies very much upon the changing attitude of the common people from that of ignorance to understanding. But it takes a long, long time, for the human mind is slow and irrational. The basic solution lies in creating situations in which both white and colored may be of equal, mutual helpfulness to each other.

Race Problem – 1926.

Africa.

BRITISH WEST AFRICA.

WEST AFRICAN ECHOES.

The Royal African Corps.

The reproductions of old regimental uniforms at the annual Military Tournaments in London, and on such occasions as the sports of the Royal Ulster Constabulary, of which illustrations were published in the daily papers at the beginning of the week, give an idea of the uniforms worn by Wellington's soldiers in the Peninsula and at Waterloo. In those days no difference was made in their equipment when troops were called to active service. The soldiers lined up for battle in the same dress as for a review in peace, and there were plenty of martinets who refused to slacken the rigour of pipe-clayed belts and polished buttons under any circumstances. The same uniforms were worn by troops serving in the tropics. The Royal African Corps, raised for service in Africa, was classed as a Light Infantry Regiment, and was equipped like similar regiments of the line. In the illustrations to the accounts of their missions to Kumassi, published by Bowdich and Dupuis, their orderlies are shown, standing to attention behind them, in full uniform. This consisted of a scarlet cloth coatee, white cross-belts, white duck trousers, and a tall black shako with a plume in front. In the picture of "The Palace of Ouso Adoom, the King's Nephew: the Author's Temporary Residence at Coomassy," in Dupuis's book, a sentry is shown on duty at the gate in the full uniform, and apparently exposed to the sun, as there is no indication of a sentry-box or other provision for sheltering himself. I have seen specimens of the uniforms actually worn by officers of the corps, which were preserved by their descendants. The coat was of thick, heavy red cloth, the tails caught up to buttons at the middle of the back showing the white silk lining: the chest was thickly padded, and there was a braided collar, about three inches high, inside which was a stiff leather stock to ensure the head being well held up. The shako was made of the stiffest material (I believe the idea was to make it capable of resisting a sword-cut), extremely hard and heavy; under a tropical sun it must have been like a furnace on the head. The whole outfit appears calculated to produce the acme of discomfort under tropical conditions. The Ashanti War of 1873-74 was, I believe, the first in which the clothing of the troops was modified to suit the climate of the tropics.

West Africa 8/4/26

An Expensive Passage.

A good idea of life on the West Coast at the beginning of the nineteenth century is to be found in a book whose title-page I transcribe in full. "A Voyage to Africa: Including a Narrative of an Embassy to one of the Interior Kingdoms, in the year 1820; with remarks on the Course and Termination of the Niger, and other Principal Rivers in that Country. By William Hutton, late Acting Consul for Ashantee, and an officer in the African Company's service. Illustrated with maps and plans. Simplex Veri Sigillum. London: Printed for Longman, Hurst, Rees, Orme, and Brown, Paternoster Row. 1821." In July, 1816, the writer sailed from the Downs in the ship "Brixtone," Captain London, which was driven by adverse winds into Guernsey until August 4, when the voyage really started. Goree was reached on September 5. Here Major Peddie, who was preparing an expedition for the exploration of the course of the Niger, persuaded Hutton to leave the company's service and to join him as secretary, but a month later there was a dispute as to the terms agreed upon for his remuneration, which was, perhaps, fortunate for Hutton, as the expedition was a complete failure, and most of the Europeans on it lost their lives. Hutton, desiring to re-enter the company's service, was anxious to get to Cape Coast as quickly as possible, but was unable to procure a passage till "after passing six weeks at Sierra Leone, I sailed to the Isles des Los, where I was under the necessity of making a bargain with an American captain, to the amount of £500, to induce him to dispatch a schooner with me to Cape Coast." On these exorbitant terms he was at length able to report himself for duty at the Castle and was readmitted to the company's service, but lost his seniority, and was glad to offer his services to Dupuis, who was about to proceed to Kumassi as British Consul.

Cape Coast in 1820.

Hutton gives a description of Cape Coast and the life there. "The officers and merchants had built some comfortable stone houses in the town, and also a few neat cottages, a short distance on the country, which . . . are considered more healthy to reside in than the castle." There was plenty of meat and good fruit, but "The society at Cape Coast is very confined; but, generally speaking, both the officers and merchants are extremely hospitable. A library has been established by subscription, and there is also a billiard table; in other respects Cape Coast is barren of amusements." He laments the lack of fresh butter, veal, and European fruits, and the scarcity of horses and bullocks throughout the country. The mortality among horses "is supposed to be from eating a particular sort of bearded grass, which affects the intestines, and causes a swelling under the belly of the animal, which always makes its appearance two or three weeks before its death, when it begins to droop and look dull and sleepy. This is a sure sign of its approaching dissolution; but some persons suppose it to be caused by drinking bad and dirty water. The bearded grass, however, or some poisonous herb is, I think, the more probable cause." The same reasons for the mortality among domesticated animals were given for sixty more years until the discovery of the work of the tsetse fly as a carrier of disease was discovered. I would note, by the way, that the writers of this period always call the town by the old name of Cape Coast (corrupted from the Portuguese, Cabo Corso) and never Cape Coast Castle. I have been told that the "Castle" was tacked on to the name in Maclean's time. As he and his officers lived in quarters in the castle, they naturally dated their official despatches and private letters from "Cape Coast Castle," and so the new name became more familiar to the British public than the older one, which was still used by the private merchants. In Cruickshank's "Eighteen Years on the Gold Coast," published in 1853, he always distinguishes between the town of Cape Coast and the fortress Cape Coast Castle. Hutton says that "Cape Coast Castle" is a large and commodious building, and that the "town of Cape Coast is situated behind the castle."

Palm Oil Chop.

That favourite banquet, or collation, the palm oil chop, which has now become a habit and an institution, was just beginning to catch on in 1820. Hutton says: "Soup is also made from the oil of the palm nut, and is a common dish. The Europeans, indeed, are very fond of it when made into what is called a black's soup, which is frequently sent to take as relish (luncheon). A mess of it was once dished up in London, at the house of a gentleman who had been to Africa, and was considered a great treat. The nut, if roasted when young, is very pleasant to the taste, and when old the oil is expressed from it, which is of a red colour, very rich." As the palm oil trade was then in its early infancy, this description of the oil was not superfluous. The quantity imported in 1820 was 17,456 cwt., which was used principally as lubricant; its use for the manufacture of soap came in much later.

W. F. H.

West Africa 8/4/26

NIGERIAN RAILWAY PROGRESS.

Important Developments.

Mr. E. M. Bland, the general manager of the Nigerian Railways, who recently arrived in England on health leave, says in an interview published in "West Africa":—

"The financial year of the Nigerian Railway completed on March 31 last was the most successful in its entire history. Gross receipts totalled some £2,360,000, while expenditure was in the neighbourhood of £1,150,000, or less than half the earnings. The ground nut crop for 1925-26, though not coming quite up to expectation, will amount to some 115,000 tons. Cotton is increasing to a large extent, it being estimated that the Northern Provinces will produce at least 40,000 bales, while next year everything points to 50,000 bales. The construction of the Zaria-Gusau line, which is proceeding as rapidly as possible, will greatly facilitate the movement of both cotton and ground nuts; and, provided the home manufacturers can deliver the rails and sleepers to contract time, we hope to be able to rail a portion of the next season's crops from this area. Further branch lines are contemplated, and surveys for these will be undertaken as soon as the staff is available. These branch lines will serve areas in both the Northern and Southern Provinces, and will go through country where there is every indication of a quick return being obtained on the outlay. Old material taken from the main line will to a great extent be utilised in the construction of these feeders, and it is estimated that the cost should not exceed £7,000 to £8,000 per mile, which includes provision for a certain number of locomotives and rolling stock.

West Africa 8/4/26

Large Orders Placed.

"Large orders for both locomotives and rolling stock have been placed with the Crown Agents, and, though these have been held up on account of the coal strike, we are in hopes that when such matters have been settled at home, our work will be pushed on and early delivery effected in the Colony. A complete new boat express has been constructed in England, and some of the coaches have already been sent out to the Colony. This train, which consists of first and second class sleepers, restaurant car, baggage and post office vans, will be vestibuled throughout, and is a great advance on the present stock. The new three-cylinder locomotives recently imported to work on the heavy section between Iddo and Ibadan have been put into commission, and are capable of hauling 900 tons gross in the upward direction and over 1,000 tons in the downward. The working of these means a considerable saving over the old, light engines, and one engine takes the place of two trains, thus effecting considerable economies in engine crews, guards, coal, etc.

"Generally speaking, the system as a whole is now in a position to handle the increasing products of the country, and though the purchase of additional vehicles and locomotives will be necessary for years to come, together with the relaying of certain portions of the main line, the railway is much better able to cope with any situation which may arise than it was immediately after the war. We look forward with considerable hope to a large expansion in the trade of Nigeria, and the railway is prepared to bear its share in bringing the immense and valuable products of the country to the home market."

BRITISH EAST AFRICA.

KHARTUM TO KISUMU BY AIR.

Experimental Seaplane Service.

The experimental seaplane service which, with the assistance of the local East African Governments, is to be run between Khartum and Kisumu, thus saving ten days in transport between Great Britain and East Africa, is due to begin in December next.

The line covers some 1,400 miles of country in the Sudan, Uganda and Kenya Colony, and is, in reality, the first link of the future Imperial airway from Cairo to the Cape to be tried, and it owes its initiation entirely to the enterprise of the North Sea Aerial and Transport Company (a subsidiary of the Blackburn Aeroplane Company) and the public spirit of the Uganda, Kenya and Sudan Governments. The two first-named Governments have each provided £2,500, the Sudan Government £2,000, and the North Sea Aerial and Transport Company (which has a very successful training school at Brough) is subscribing £4,000. The British Air Ministry has so far not seen its way to give any financial support, though this is certainly one of the cases in which air transport can demonstrate its value as a means of Empire communication.

West Africa 6/2/26

Twelve Flights.

According to the contract 12 flights in each direction between Khartum and Kisumu must be made, and the machine to be used, a D.H.50 seaplane fitted with a Bristol Jupiter engine, must be shipped to Khartum

in time to be erected and flying in December. This is the same kind of aircraft as that now being used by Mr. Cobham in his Australian flight except as regards the engine and fitted improvements in the cabin to make it more suitable for hot climates.

Captain T. A. Gladstone, who has arranged the preliminary organisation, and another pilot will conduct the service, and the first few flights are to be purely experimental in order to discover the most suitable tracks to follow. In the main the course of the White Nile will be followed, but it may be possible to save a hundred miles by cutting across the Sudd region and following the Bahr el Zeraf River. There are commercial possibilities in the route, as at present the only means of communication between Khartum and Rejaf is by river steamer, a journey which takes 14 days. By seaplane the journey can be made in two days, and Rejaf is important as a point of connection with Aba, the chief transport centre in the adjacent Belgian Congo, which is in turn linked by road with the mining centres of Moto and Kito. There is every prospect that steady traffic will be obtained from Aba, and in Uganda and Kenya there are equally good opportunities of building up a substantial through traffic to and from Kisumu, which, by steamer, train, and seaplane, via Khartum, will then become from 12 to 14 days distant in point of time from London.

Time Saving.

Time will also be saved between stages, as, for instance, between Rejaf and Nimlle there is only a very bad road. From Butiaba to Masindi Port on Lake Kioga the country is much cut up by rivers and lakes, and there should be a prospect of local traffic, and Jinja is only 40 miles from Kampala on Lake Victoria, a growing commercial centre. After Jinja the seaplane route crosses the border of Lake Victoria and passes Port Victoria to its southern terminus at Kisumu, the main port of the lake, from which the Tanganyika territory will be brought in touch with the air line by steamer.

The experimental service will probably continue for six months, after which there will be an examination of the experience gained. It is hoped that sufficient interest and support will have been secured to justify the establishment of this air line on a permanent basis and with that in view designs are being prepared by the Blackburn Aeroplane Company for multi-engined all-metal seaplanes. These machines would practically eliminate the risk of forced landings, would make it possible for the route mileage to be shortened by the use of a more direct course away from the White Nile, and would also give a paying load of some 3,000 lb. or more per machine.—"The Times."

AGRICULTURAL CONFERENCE.

NAIROBI, August 17.

A conference on agriculture, with special reference to entomology, mycology, and cotton, attended by delegates from the Union of South Africa, Northern and Southern Rhodesia, Nyasaland, Kenya, Tanganyika, Uganda, Zanzibar, Portuguese and Italian East Africa, and the Belgian Congo was opened by the Governor, Sir Edward Grigg, at Nairobi this morning.

In his opening speech, Sir Edward Grigg paid a tribute to Lord Milner's interest in Imperial agriculture, and also to Mr. Amery's encouragement and assistance. The Union representative and the Italian delegate replied.

The conference is dividing into three sections—agriculture, cotton, and entomology—and will deal with a very long agenda in the next ten days, including visits to centres of production of coffee, sisal, and maize. There will be papers on agriculture in Kenya and Tanganyika, and the exchange of information on agricultural subjects, the future of the Amani Institute, plant diseases, and the adoption of a definite scheme of co-operation between East and South Africa will be discussed. Other subjects are the preservation or destruction of game, the cotton industry in Uganda, and control of the native cotton growing. There will further be discussions as to the policy of European settlement in Northern Rhodesia and Nyasaland, about which Tanganyika is asking for information, and the native tobacco industry in Nyasaland, about which Uganda is inquiring. The Empire Cotton Growing Corporation is directly represented.—"The Times."

BRITISH EAST AFRICA.

THE £10,000,000 LOAN.

NYASALAND AND ZAMBESI BRIDGE.

To the Editor of THE AFRICAN WORLD.

Sir,—One is naturally reluctant to criticise the views of Mr. C. W. Hobley, whose acquaintance with the northern portion of East Africa qualifies him to speak with authority on matters relating to Kenya, Uganda, and Tanganyika Territory. But in his interesting review of the Schuster Committee's recommendations regarding the allocation of the proposed £10,000,000 East African loan in your issue of August 7 he makes certain statements concerning Nyasaland and the Zambezi Bridge which invite comment.

In the matter of the traffic possibilities of Nyasaland Mr. Hobley says that the Nyasaland Government has frankly declared that it cannot claim that the increased exports will make the bridge a paying proposition, and adds: "Naturally, this must be so, for whatever the traffic may rise to it will mainly enrich the shareholders of the various private railways over which it passes." It is difficult to follow Mr. Hobley here. Not a cent has ever been paid to the shareholders of any of the three railways of the Beira-Nyasaland route, with the solitary exception of the Preference shareholders of the Central Africa Railway (there are no debentures in this case), who received a small dividend until the Government guarantee expired some two years ago.

This year, for the first time, 2 per cent. is being paid on the second debentures of the Shiré Highlands Railway Company, which themselves represent capitalised arrears of interest on the first mortgage debentures. So far then there has been no question of enriching shareholders in these railways. As for the future, Mr. Hobley does not seem to be aware that the proposals that have been put forward in connection with the financing of the Zambezi Bridge and the Nyasaland portion of the coalfield branch envisage the merger of the Shiré Highlands and Central Africa Railways, together with the proposed new undertakings, in a public-private company in which the Nyasaland Government would acquire a substantial or even controlling interest, which would enable it to dictate policy in regard to rates, once the debenture liabilities had been covered.

A "Bogey."

Mr. Hobley is therefore hardly fair to those men of vision who have sacrificed large sums which they will never see again to provide Nyasaland with a railway to the coast, and he raises a bogey in regard to the future that has no real existence.

As to the delay in regard to the bridging of the Zambezi having been productive of good, few people acquainted with the actual position will agree with Mr. Hobley. It has yet to be proved whether the Sumbu coalfield is workable, and much time and money will have to be spent in boring before this can be definitely established. Why should the construction of the bridge be held up while these inquiries are being made when in any case the railway from Chiromo to the Tete coalfield must pass close to Sumbu, and will serve both coalfields equally well? The deciding factor is not the railway interests at all but the willingness or otherwise of the Imperial Government to lend its credit to a great Imperial development project during the first few years. Without the bridge the progress of Nyasaland and the Fort Jameson district of Northern Rhodesia will be stifled.

Indeed, the limit of capacity of existing facilities has already been reached, as the following extracts from a private letter from the general manager of the associated railways of the Beira-Nyasaland route, dated July 6 last, make clear:—

> We appear to be in for a very good year indeed. . . . This is all very nice, but this additional traffic is taxing our resources at the Zambezi to the uttermost, and I view with grave apprehension any considerable increase of traffic in the future. Our tonnage is increasing, and at the same time the physical conditions at Chindio remain unaltered. These conditions to-day, owing to the shoaling of the river, only permit of two barges being unloaded simultaneously. Now the amount of tonnage one can handle from two barges at a time during twenty-four hours is limited. . . . It seems utterly absurd to feel that the prosperity of the country in terms of tons should be governed by the intake and discharge of two barges. . . . We are up against a very serious situation as regards the prosperity of the country, and it is my studied opinion that unless we get the bridge, and get it early, this country, which is now commencing to go ahead, will receive a serious setback, which it will take years to overcome.

The acute congestion which occurred on the Kenya and Uganda Railway two or three years ago, as the result of official failure to foresee the growth of traffic, must be fresh in Mr. Hobley's recollection. In that case the difficulty could be overcome within a comparatively short period by the provision of additional rolling stock and track improvements. But so far as Nyasaland is concerned the elimination of the Zambezi ferry bottleneck will take probably three years from the date at which orders are placed for the bridge material, and unless a speedy decision is reached the consequences to Nyasaland and the Fort Jameson district are likely to be serious. In these circumstances it is hard to see where the advantages derived from delay are to be found

A "Timorous Document."

The Schuster Committee's report, and particularly the section dealing with Nyasaland, is a timorous and illogical document, containing several inaccuracies. This is the fifth or sixth committee that has reported on the Zambezi bridge question, and it is high time that acts succeeded official reports. It is an open secret that the Colonial Office is far from pleased with the report of the Schuster Committee, which was appointed at the instigation of the Treasury and was hamstrung from the beginning by the Government decision not to adopt the East African Commission's recommendation that the interest on the £10,000,000 loan should be paid out of the Imperial exchequer for the first five years. The effect of the Schuster Committee's report has been to place the entire £10,000,000 loan project in jeopardy.

It is very doubtful whether it will be resuscitated in its original form, and the hopes that have been raised in East Africa of witnessing an early beginning of a real development programme are already giving place to disappointment and resentment at the vacillating policy of the British Government. How my friend Mr. Hobley can derive much satisfaction from such a document passes comprehension.—Yours faithfully,

G. H. LEPPER.

Harrow, August 9, 1926.

Race Problem - 1926

Africa

South African Native College.

Principal's Report.

FOR THE YEAR ENDING 31st DECEMBER, 1925

(Continued)

PART II.

8. Earnings of Students: As showing the monetary value of higher education as compared with lower, one may take the salaries of former students as examples. A male teacher who takes an ordinary teacher's course may receive salary of £60; one who has taken the Diploma in Education of the College with Matriculation may receive £100. A female teacher with ordinary qualification may receive from £48; with the College Diploma receive £100. One who has taken a degree as well as the Diploma in Education may receive a commencing salary of £200, per annum. An agricultural demonstrator with the College Diploma may receive £120, and a clerk £120–10 £170. These are actual for salaries received by former Native students. The scales for Coloured men are in some cases in excess of these.

9. Grants; As has been pointed out, the College is now in receipt of grants based on its income from fees and other sources, subject to two limitations: (1) the increase in grant in any one year may not exceed ten per cent of the previous year and (2) the grant in any one year may not exceed three fourths of the expenditure on tuition and maintenance in that year. In practice the effect of the second regulation is that the College must find one-fourth of its recognised expenditure. Our experience of the working of these regulations is that, owing to inadequate endowment, the College is not able to take advantage of all the grant its recognised income entitles it to earn and grants have to be returned to the exchequer.

10. Capital: A second point is that the educational buildings that have been erected have been put up by means of loans from the Government on which 6 per cent of interest and redemption has to be paid annually. A sum of £26,000 has in this way been received on loan during the past ten years upon which £1,560 is paid annually in interest and redemption. The redemption period is forty years. It would almost appear that the annual interest charges have reached the limit that the College with its present resources can carry and some less burdensome method method of financing extensions in future will have to be found. With the exception of £1000 from the Rhodes Trust no substantial increase to the capital fund has been received since the opening of the College in 1916. Had not the co-operating Churches undertaken to find the capital necessary for hostels—a sum of £21,500 having been provided in this way,—the circumstances of the College would have been more straitened than they are.

11. Future Development: What then may we expect to see accomplished in the next ten years? (1) We should hope that, by the end of the second decade, the standard of attainment of the Native and Coloured peoples would have advanced sufficiently to enable the College to confine its energies to, and utilize its resources entirely in, post-Matriculation work, i.e. in work of real college standard. (2) The number of students of college grade should be approaching the 200 mark. (3) A Medical School should have been developed. (4) The schools of Education, Bantu Studies, Agriculture and Business should have been extended. (5) A School of Domestic Science for women should have been organised. (6) In order that any or all of these results may be accomplished, a proportionate expansion of the capital fund will be necessary, in the form of donations from philanthropic bodies or individuals and of annual grants from Native Territories and Protectorates.

12. Relation to European Universities: I may perhaps be allowed to raise a point with regard to the relation of the College to the European Universities. It has been proved, I think, that selected Native and Coloured students of other races and in doing so that they can meet the tests and attain the standards set for students of other races and in doing so that they can conform to the requirements of the University of South Africa. But our students have to be treated as external students of that university and some of the advantages that accrue to internal students of the University have to be sacrificed. The relation that we have established, while moderately satisfactory, is not altogether so, and will become less so as time goes on, because it will involve the courses of the majority of our students being determined by an external body which has not mainly the needs of our students in view. Three possibilities lie open to us: (1) To make application to be received as a constituent college of the University of South Africa so that our students may be internal students of that University. (2) To ask for affiliation with a non-federal University. (3) To ask for a separate charter as a non-European University. These are not necessarily exclusive alternatives but might be regarded in the order given as stages of progress. The first two, however, would not be a great advance upon our present position and would introduce fresh complications for others as well as for ourselves. The bold course of working for the third alternative at once would be the simplest in the long run, and, provided guarantees could be given that certain standards would be maintained, the most satisfactory from the point of view of the non-European population. The problem is not yet urgent but will become increasingly so in the next few years and in any case our minds should be clear as to the line along which we wish development to take place.

13. Proportion of Native to Coloured Students: One fact that might point out here is the relative proportion of Native to Coloured students on the roll. Out of 96 who were at one time or another on the roll in 1925, 24 were Coloured, inclusive of Cape coloured, half-caste and Indian. Thus one-quarter of the students were other than Native, a proportion which is reasonable if regard be had to the two factors of population and relative advancement of the Coloured and Native sections. But if we look at the highest classes of the College, those above matriculation, we find the position reversed, and out of 16 students 11 or three fourths are Coloured. The Native section of the population has to its credit the first three graduates of the College. but it would appear that, having made a gallant start, it has slackened in its efforts and in spite of the most favourable auspices has not pushed forward its young men and women. It is not that we wish to see the number of Coloured students diminish, for some of our best men have been in that group, but we should like to see the Natives taking proportionate advantage of their opportunities at the higher stages.

Amoah III.,

Chief of the Fanti Tribe.

The following from the June number of the "South African Outlook" may be of interest to our readers:—

During his visit to America, Amoah was accompanied by Dr J. E. Kwegyir Aggrey, formerly his subject: these preachers of light and civilisation 30,000 individuals of the Gold Coast." "Every native in this country will is one of those things we cannot understand." visited the Hampton Institute and echo this request and pray that the sound. It is hoped that sooner or later appealed to the Negro students not time may soon come when America's return to native, for it is a repetition of history. for money, but to come and help the Africans of character may return to bringing "Come over to Macedonia and help educational movement in the land of the country of their fathers bring light. us." their fathers. The African, he said, the torch of civilisation and truly known looks to the Americas—Africans of Perhaps it may not be generally known character to come and teach them and that Rev. J. E. East may be tackled by the to take up the research work that will said to be the father of this intensive reveal to the world the story of the cultivation now in process amongst ancient African civilization. Chief our people. Why the Union Govern-

Race Problem - 1926
Africa

South African Native College.

—x—

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Amoah III.,

Chief of the Ranti Tribe.

During his visit to America, Amoah III., Chief of the Ranti tribe of the 30,000 individuals of the Gold Coast, visited the Hampton Institute and appealed to the Negro students for money, but to come and help the Africans of character may return to their fathers. The African, he said, looks to the American—Africans of character to come and teach them and that Rev. J. E. East may truly be to take up the research work that will said to be the father of this intensive reveal to the world the story of the cultivation now in process amongst ancient African civilization. Chief our people. Why the Union Government should close the door against these preachers of light and civilisation is one of those things we cannot understand. It is hoped that sooner or later this question may be tackled by the Union, for it is a repetition of history. "Come over to Macedonia and help us."

The following from the June number of the "South African Outlook" may be of interest to our readers:—

Every native in this country will is echo this request and pray that the not time may soon come when American— the land of the country of their fathers bringing the torch of civilisation and light. Perhaps it may not be generally known Rev. J. E. East may truly be said to be the father of this intensive cultivation now in process amongst our people. Why the Union Govern-

THE NATIVE TAX.

It is not a common thing in this country to have European farmers complaining of a tax that falls on the Native. Of late several associations of white agriculturists have voiced their complaint that the new poll tax on Natives is unreasonable, because in the majority of cases the tax has to be paid by employers, as, owing to the meagre cash earnings of the natives they cannot pay," say the Adelaide farmers, and they have passed the following significant resolution :—

"That it be urged on the Government that the provisions of the Native Taxation and Development Act of 1925 should not be levied thereunder on any Native who is bona fide employed as an ordinary farm labourer for a period of at least eleven months, in the portion of the Cape Province usually referred to as the Eastern Province."

We understand that in the vicinity of Adelaide the amount of cash earned by black farm labourers is less than ten shillings a month. Under the circumstances a tax of 20/- a year means the total cash income of nearly three months each year, an extortionate proportion in all conscience. Throughout the Eastern Province the situation is equally serious for the Natives in Crown locations.

The Cape Native Teachers' Association last month suggested that this tax should be levied only on those with incomes of over £50. This would solve the problem in a simple fashion if the Minister of Finance were prepared to adopt it.

If matters are allowed to continue without any concessions, we fear this tax will create much friction for the Government, not only from the side of European farmers, but from all the Natives living on the land in the Eastern Province.

Maize.

ARTICLE 1.

[By F. G. v H]

HISTORY.—Maize is the biggest cereal crop in the world for grain production The annual output of this crop is about 1,100 000,000 bags. In South Africa the average annual production is about 12 million bags. The United States of America produces ¾ of the world's output and that is used mostly for fattening stock. Austria and Hungary come second and Argentine third The last named is our strongest competitor on the European market because our seasons are the same. We have the advantage here that we have a longer season in which the mealies can dry out, hence we can put a better quality product on the market. The average yield in the U S.A. is from 8 to 10 bags per acre, here in South Africa 3 to 5 bags per acre is the present average production, while the average yield per acre in the Native Territories is only from one to two bags. Good maize farmers in South Africa, however, obtain 8 to 10 bags per acre while a few individual farmers get as much as 16 bags per acre.

The original home of the mealie is believed to be in America Early discoverers, the spaniards, found the Indians growing it both in North and South America as far as Canada in the North and as far as Chili in the South. Seed maize has been found buried with mummies in Peru. They grew maize in 355. Columbus is thought to have brought it back to Europe with him and introduced it into the southern part of the Mediterranean region ; there is no very accurate data to show when maize was introduced into South Africa, it was probably brought here by the Portuguese navigators of the 16th century. The earliest types grown were flints especially yellow ones.

The maize plant belongs to the grass family, the family to which most of our cereals belong.

THE GROWTH OF THE PLANT.

THE ROOT SYSTEM.—It has a fibrous root system like the grasses In the early stages of the plant the roots do not extend very far over the rows, they first grow laterally and then they begin to grow down During the first three weeks we find that the roots do not grow far out, about six inches, and then they go down ; at this stage you can run a cultivator fairly deep and close without destroying any roots ; later on, however, they will extend outwards and more or less fill up the space between the rows ; at this stage they are in the first eight inches of soil. The secondary root system consists of advantitious roots, they are not noticeable at first until the plants get higher when they act as anchors and also feeders to them Deep planting does not mean that it is going to be deep rooted, for most of the roots are thrown out at about one inch below the surface, when seed germinates, suppose it is about four inches below the ground, a little stem is thrown out and the permanent roots will come out of it near the surface. They will develop well if the soil is in a good physical condition, the better the preparation of the soil the better will be the root development The effect of drought is first noted in shallow rooted crops, during a wet season the roots will develop and remain nearer the surface than during a dry one, this is because the roots must remain where they can get air and heat, in times of drought they grow downwards after the food and water and are found even to a depth of four to five feet. Maize in its early stages feeds near the surface and resists by sending down its roots and folding up its leaves A crop well cultivated and kept clean from weeds will stand a great deal of drought.

GERMINATION OF SEEDS.—To obtain heavy crops of good maize three things are essential : (1) Thorough preparation of the seed bed. (2) Frequent and thorough cultivation (3) High grade or pure bred seed.

If maize is frosted the seed will give bad results, in frosted maize you will find a dull grain shrivelled up and often discoloured and light in weight ; in such a case a germination test is required.

Maize.

ARTICLE 1.

[By F. G. v H]

TEMPERATURE AT WHICH MAIZE WILL GERMINATE :—

It does not germinate at temperatures below 50 °F, and will germinate in temperatures up to 134 °F. It generally does not make much growth while the soil is cold in early spring. The most favourable temperature for germination is 90 °F., when planted at this temperature it has been known to sprout within four to five days and will appear in rows ten to twelve days after planting, sometimes maize has to be planted in dry ground but it will not grow until the rain comes, in the mean while the seed may be destroyed by insects, ants and other vermin, field mice are particularly destructive, and may also become musty if the rain is insufficient to start germination.

THE IMPORTANCE OF THE MAIZE INDUSTRY IN SOUTH AFRICA.

1. It will be suited to most parts of our country where a summer rainfall is obtained.

2 We have winter weather for harvesting from May to September.

3. South African grown maize has 5 per cent greater dryness than the maize of most other countries which makes it very suitable for export purposes (for export purposes not more than 12½ per cent. moisture is allowed.

The percentage moisture tests of maize made at the Experimental Farm at Potchefstroom showed the following results.

Chester County Mammoth:—25th April 15 65 per cent moisture 18th June 12.9 per cent moisture 18th August 12 per cent. moisture. Yellow Canado 25th April 23.1 per cent moisture 18th June 15 per cent moisture 18th August 12 per cent moisture.

Hickory King 25th April 21.5 per cent. moisture 18th June 17.5 per cent moisture 18th August 12 per cent moisture

Potchefstroom Pearl 25th April 23.5 per cent moisture 18th June 12 per cent. moisture 18th August 11 98 per cent moisture.

4. We have fairly good local markets on the mines and also good export markets.

5. There is a chance of developing large business in selling bacon and beef fattened on maize.

6 Cheap labour as compared with other older countries.

7. Cheap land for maize production

8 Cheap ocean freight.

9 Government grading.

10. Elevator storage.

11 The highest price on the European markets

Why is it that the natives obtain such low yields Lack of knowledge is the primary cause, the Native Schools of agriculture are doing a great deal to supply this knowledge in certain areas in the Transkeian Territories, but unfortunately these schools reach only a limited number of people. Native Agricultural Demonstrators are also doing good work in this direction, but a great deal more can be done by news papers that have a wide circulation among the native people by publishing regular articles on agriculture in its various branches.

A great many natives have the fixed idea that the more seed you broadcast in a land the greater will be the returns, these people merely plough the land (and in many cases merely scrape the surface soil) sow the seed as thickly as possible, plough or harrow it in and leave it there to look after itself until harvesting time. When employing such methods it is utterly impossible to expect, much less get, good crops. It has been proved over and over again, that thorough preparation of the soil, good seed, and planting the mealies in rows gives 200 per cent to 300 per cent greater yields. The initial outlay in purchasing the necessary implements for proper cultivation and planting of mealies in rows is fully conpensated for by, the time and labour saved, the ease and thoroughness with which the work is done and the increased yields both in quantity and quality It will further be found that the money obtained for the increased yield will pay for the implements with profit of the increased yields goes to in a few years and after that the farmer.

Race Problem - 1926.

Africa.

THE GOLD COAST TRADE REPORT, 1925.

The full report of the Customs Department of the Gold Coast for 1925 (Crown Agents, 7s. 6d.), is the same as that published in the Trade Supplement of the "Gazette," but amplified from some 20 pages to over 300 by the addition of statistical tables and graphs. The principal facts have already appeared in WEST AFRICA (July 3, page 814). Statistics show the average price of cocoa to have been better, and this was, of course, reflected in an all-round increase of trade.

West Africa 8-21-26

The Customs revenue amounted to £2,515,811, an increase of 14.81 per cent. on 1924, the chief increases being £223,871 in duty on gin and £107,300 on cotton goods, while there was a decrease of £113,318 on cocoa, owing to the lower rates now in force. Within the last five years, the revenue from wines and spirits has increased by three-quarters of a million pounds, while that from cocoa has decreased from £622,153 to £254,510, although the value of the latter export has risen from £4,764,067 to £8,222,263. The total imports were £9,782,619, but owing to changes in classification a superficial inspection of the increases shown in the general report is a little perplexing. Actually, the chief increases were as follows: £646,007 in cotton goods, partly due to the 1924 imports being sub-normal, £568,871 in motor-spirit, owing to the natural growth of motor-transport, £64,039 in manufactured silk, £60,761 (261,710 gallons) in gin, £26,117 in preserved meat, and £21,564 in beads, the last three suggesting improved purchasing power in the country. The imports of gin, representing a 32 per cent. growth on 1924, show that Capt. J. M. Reid, the Comptroller of Customs, was premature or mistaken when he stated last year that the high cost of the beverage would limit further consumption. With regard to imported provisions, he calls attention to the fact that over a million pounds were spent on fish, grain, pulse, meats, edible oil, and other goods, for which acceptable local substitutes might easily be found.

The exports, £10,890,223, consisted chiefly of cocoa, the value of this commodity being £8,222,263, as mentioned above. Of this cocoa, the United States took 25 per cent., and could take more, for her consumption is four times what she gets from the Gold Coast; the United Kingdom took 24 per cent., Germany 20 per cent., and Holland 17 per cent. The principal increases occurred in two young industries, and in one almost senile one—rubber—where a revival of prices brought the export up from 272,182 lbs., value £8,917, in 1924, to 1,097,832 lbs., value £33,946. The manganese exported was 338,657 tons, value £680,944, and an increase of £154,544, while that of diamonds increased by £13,399 to £98,760. The mahogany export, at 2,016,755 cubic feet, showed an increase of 67 feet only, and there was a decrease in bullion by 14,448 ozs. to 218,122 ozs., value £840,525. The decrease of 5,178 tons in cocoa, due to bad weather, was more than balanced by the increased price, but the exports of kola were seriously affected, the total falling by £118,625 to £282,773. The irregular fluctuations in the minor exports, copra, cotton, palm-products, etc., show that, despite the efforts of the Agricultural Department, cocoa is still the only crop that really holds the interest of the people.

With regard to the direction of trade, 50.72 per cent. was within the Empire, as compared with 73.89 per cent. in 1913, the loss being chiefly in exports. This may mean that additional markets have been discovered (as is the case with manganese, which goes to Norway, United States, Canada, and France), rather than to Britain being beaten in competition. The supposition is borne out by the fact that the British rate of increase between 1924 and 1925, exports and imports, is 39 per cent. and 26 per cent., as against rates of 6 per cent. and 30 per cent. for all other countries, the actual increases being £675,795 in exports, and £1,129,349 in imports, as against £410,497 and £545,004. It is unsatisfactory to note that less than 1 per cent. of the Gold Coast trade is with other British Colonial countries, but there is encouragement in the fact that the decrease in value is entirely due to kola nuts, and that although in 1923 no exports to Colonies outside British West Africa were reported, in 1924 £12,210 of exports went to Canada and £5,949 to Australia, a trade which grew last year to £113,131 and £8,725. The imports from the Empire, exclusive of local movements of currency, amounted to £218,360, two-thirds of which came from British West Africa, nearly one-third from India, and a small amount of £8,571 from Canada, although, owing to Canadian flour being shipped through the United States, the last figure is probably considerably below the actual total. As regards foreign countries, the United States leads in imports and exports, Holland being second in imports, and third in exports, while Germany is the converse of this, and France fourth in each. In the import trade, the greatest actual increase was that of Holland, but the greatest proportional advance was made by Czecho-Slovakia, who, although nowhere near the "big four," increased her trade by 70 per cent.

The number of vessels entering during 1925 was 760, of a tonnage of 2,090,805, the percentage tonnage, by nationality, being, British 59 per cent., France 10 per cent., Holland 9 per cent., Germany nearly 9 per cent., and United States 6 per cent. Accra remained the chief port, and handled £8,007,388 of the trade, Sekondi following with £7,982,849, the next three being Winneba £1,405,211, Saltpond £898,139, and Cape Coast £790,953.

FRENCH WEST AFRICA AND THE U.S.A.

The United States Consular report on the state of French West Africa gives the total population of the Colonies as 12,283,000 Africans, and not more than 10,000 Europeans, while in July, 1925, there were two secondary and 360 primary schools, with an enrolment of 36,000 pupils. Extensive public works programmes have been made possible in the individual Colonies by their surplus revenue, and these mostly take the form of road, port, or railway development, which has hitherto been unable to keep pace with commercial progress. At present, about 1,800 miles of railway exist, and a similar length is projected, but will not be completed for many years. Post offices number approximately 300, with about 14,300 miles of telegraph line. The report refers to the extremely systematic development of resources and the concentration of experimental work on oil-seeds and cotton. The future of the Guinea banana trade is considered good, provided cold storage facilities are provided. The concrete increases in existing products have already been reported in WEST AFRICA. While the United States followed close upon France and Great Britain in the local trade for a year or two after the War, she is now reported to have fallen again into the background.

West Africa 8-21-26

EUROPE AND ABYSSINIA

[New York World]

Chicago Defender 2-7-27

Abyssinia occupies a conspicuous place in Africa because of the fact that she, Liberia excepted, is the only independent nation on the continent. Hence the interest aroused by the publication in England of the Anglo-Italian notes of last December upon economic rights. The British government recognizes Italy's possession of an economic sphere in western Abyssinia, while the Italian government agrees to a similar British sphere in the region about Lake Tsana, indispensable for irrigation in the valley of the Blue Nile. Both nations pledge themselves to co-operate in obtaining Abyssinia's consent. The notes, like the convention between Britain, Italy and France in 1904, tentatively dispose of the future of important Abyssinian interests without considering the wishes of the little kingdom itself. Such agreements are almost never submitted to any parliament for approval, and what parliamentary discussion they receive is indirect. Of course, they have no general international standing whatever. Yet they may be found at some future date to abridge seriously the rights of the nations which are not parties to them.

Such occurrences before the war would have elicited little comment, but today they are regarded critically. Thus we find the conservative Saturday Review calling attention to the fact that Abyssinia is a member of the league. The Saturday Review comments on "the unplesant spectacle of three members of the league dividing a fourth member into exclusive economic zones without even consulting their colleague and, if so harsh a word may be used, victim." We may hope that Abyssinia proves, as in the past, that she has a will and spirit of her own.

IV.—A GOLD COAST STUDENT'S DISTINCTION.

FAMOUS LONDON UNIVERSITY SCHOLARSHIP FOR MR. J. B. DANQUAH.

A wide circle of readers here and in West Africa, especially at the Gold Coast, will learn with great pleasure that at the Assembly of Faculties at University College, London University, on July 15, Mr. J. B. Danquah, the brother of Chief Ofori Atta, of the Gold Coast, and a student who had already a distinguished record to his credit, was elected John Stuart Mill Scholar in Philosophy of Mind and Logic, including Psychology. Mr. Danquah's election was formally announced by the Dean of the Faculty of Arts (Professor Dawes Hicks), the certificate in connection therewith being presented to the winner by the Rt. Hon. Lord Meston, K.C.S.I., LL.D., with the Rt. Hon. Viscount Chelmsford, G.C.S.I., chairman of the College Committee, in the chair.

West Africa 7-24-26

The annual value of the scholarship is £35, and it carries the title of John Stuart Mill Scholar. One of the conditions of the scholarship is that the holder may be called upon to give assistance in the teaching work of the department of Philosophy and Psychology at University College. It will be of interest to recall that John Stuart Mill, one of the profoundest and most fearless of English thinkers, was a student of University College from 1828 to 1830. The scholarship is tenable

for one year, but may be made tenable for a second year upon the recommendation of the College Faculties of Arts and Science meeting jointly. The scholarship is awarded to the student in the College, irrespective of sex, who is certified by the chairman of the joint meeting of the Faculties of Arts and Science to have taken the degree of B.A. or B.Sc. from the College not more than three sessions before the commencement of the session in which the award is to be made; not to have already taken the degree of M.A. or D.Sc.; to have undergone such tests by examination or otherwise as the Board of Examiners may in accordance with the regulations from time to time impose; and as the result of such test to have evinced the highest merit and to be deserving of such scholarship. The Board of Examiners usually consists of the Grote Professor of Philosophy of Mind and Logic, the Professor of Philosophy, and the Professor of Logic and Scientific method. The Board of Examiners shall require candidates in the second term of the session to submit an original thesis, and shall require such further proof, if any, of thoroughness of study on the part of the candidate as the Board may think fit. The successful scholar is required to pursue some branch of philosophical or psychological work in the College during the session following his election. The thesis prepared and presented by Mr. Danquah for the scholarship examination covered over a hundred typewritten pages, the subject being a branch in Ethics. It is believed that this is the first occasion on which a scholarship of this class has been won by a West-African-born student.

Mr. Danquah's record of academic distinction during his residence in England is as follows:—He entered University College, London, in January, 1923, and passed the Intermediate Examination in Arts in July, 1923. At the Sessional Examination, 1923-24, he was awarded first class certificates in general introduction to Philosophy and in Greek Philosophy, and a first class certificate with the prize in Modern Philosophy and Ethics. In the final examination, 1924-25, he was awarded first (equal) certificate and the prize is higher senior class of Modern Philosophy and Ethics, and he passed the B.A. examination with second class honours in Philosophy in June, 1925. After the B.A. course he took up the study of Laws as external student and passed the intermediate LL.B. examination in September, 1925.

THE WEEK IN PARLIAMENT.

Abyssinia: Agriculture: Rural Housing.

By our Parliamentary Correspondent.

WESTMINSTER, THURSDAY.

Parliament has risen for the summer recess, which normally should continue [illegible] session in November, but is subject as long as the coal stoppage [illegible] a monthly interruption for the renewal of the Emergency Regulations.

Abyssinia, Imperial policy, the state of agriculture, and rural housing have been the principal Parliamentary topics in the past week. Captain Wedgwood Benn, one of the most industrious members of Parliament, and one of the most accurately informed, brought forward the Anglo-Italian Agreement with reference to Abyssinia on the third reading of the Appropriation Bill. He asked whether at the same time that the two great Powers were preparing, presumably, to present a joint Note to Abyssinia they were also getting ready to advocate the removal of that country from the League of Nations. Mr. Ponsonby called attention to the complaint of the Regent of Abyssinia that Great Britain and Italy had arrived at their agreement without consulting Abyssinia itself, which naturally aroused suspicion. The transaction, he said, represented the strangest form of diplomacy of modern times. Abyssinia was the last independent African kingdom, and it would be a bad day when we did anything to endanger its independence.

Our Abyssinian Policy Defended.

Sir Austen Chamberlain, the Foreign Secretary, in a long reply, stated that the water supply of Egypt and the Sudan was a pressing problem, and negotiations with Abyssinia in regard to the administration of the Blue Nile and Lake Tsana dated back to 1902. The Anglo-Italian Notes to the Abyssinian Government constituted a bilateral agreement between Italy and ourselves; they did not and could not bind any other Government. There was no attack upon the independence of Abyssinia, which was free to give or refuse the concession asked for. We had no desire to introduce soldiers or military posts on Abyssinian territory, and there was no suggestion of questioning the right of Abyssinia to remain a member of the League of Nations. No coercion or pressure was contemplated. After reading his reply to the secretary of the League, the Foreign Secretary added that though he regretted the appeal to the League as a symptom of suspicion on the part of Abyssinia, he welcomed it as an opportunity of showing the innocence and propriety of British policy.

The Lords and the Mining Bill.

The Mining Industry Bill has not had the same easy passage through the House of Lords that it enjoyed in the other House, and the Government majorities have been narrow—from 22 to 26. The Duke of Northumberland, Lord Joicey, and Lord Banbury have opposed it as bitterly as if it had been introduced by the Liberals or the Labour party, and Lord Cecil has had all his work cut out to persuade the Peers to accept it unamended. Lord Banbury asserted that the bill violated every principle of good government. Lord Gainford, on behalf of the mine-owners, washed his and their hands of all responsibility for the bill, but would not go so far as to vote against it. Yet he held that it abandoned the rights of property, though he admitted that amalgamation had not been made compulsory. Lord Cecil protested that no one would be better pleased than the present Government if the industry had been able to get along without Parliamentary interference. In existing conditions, however, they were bound in honour and policy to press the bill, which, it may be added, has since become law.

The Non-Emergency Regulations.

On the proposal of the Home Secretary that Parliament should renew the Emergency Regulations for another month, very impressive protests were made by Captain Wedgwood Benn, Miss Bondfield, and Mr. Ramsay MacDonald. The Home Secretary had admitted that the coal stoppage so far had not been attended by any occasion for the regulations. The prosecutions had been remarkably few, but he desired the regulations as a safeguard. He was about to refer to the facts of a pending prosecution in Warwickshire when Captain Benn stopped him by charging him with creating prejudice.

Mr. MacDonald said the Home Secretary wished to set up a Police State like that of the Prussians and the Russians. A statesman took risks, and saw that fair play and justice were the real guarantee for law and order. The regulations were the Government's way of saying to the out-of-work miners "We are afraid of you." The Home Secretary never felt safe unless he had a specially-armed policeman about him. His conceptions of loyalty and disloyalty were party conceptions. Intimidation or blackballing of blacklegs was as prevalent in the learned professions and in society as it was in the ranks of the trade unionists.

The regulations were then renewed, though obviously by a reluctant majority.

Rural Conditions and Housing.

The Liberals, with valued Labour aid, have made a further effort to induce the Ministry of Agriculture to undertake an exhaustive survey of the agricultural conditions of the country. The Minister again replied that the State was already spending large sums on the census of agricultural production and research into agricultural economics, which would include the essential aspects of the survey advocated, and insisted that the ground was already adequately covered. Mr. Lloyd George pointed to the complete survey of the county of Kincardine undertaken by the Scottish Office as a model for English imitation.

Mr. Chamberlain has obtained the second reading in the House of Commons of his Rural Housing Bill to give public financial aid for the improvement of existing agricultural labourers' cottages. Where between £50 and £150 is expended upon modernising such a cottage the State will find a third, the county council a third, and the owner a third. Thereafter the cottage must be let at a working-class rent for twenty years, or, alternatively, the public grant refunded with compound interest. This, said Mr. Chamberlain, was a cheaper way of proceeding than the Wheatley subsidy, which, so far, on the cottages built, had cost the public funds £300 apiece. Several Labour members objected that the bill amounted to a subsidy for the owners and was underpinning private enterprise at the cost of the community.

Among the last decisions of both Houses before the adjournment was one to present for the Royal assent the Clergy Pensions Measure of the Church Assembly, which gives pensions of £200 a year to clergymen of seventy who have fulfilled forty years' service.

Race Problem - 1926

Africa

THE POSITION AND PROSPECTS OF AFRICAN DOCTORS.

To the Editor of WEST AFRICA.

Sir,—The vast tolerance which members of our great profession have for presumptuous and mischievous lay criticism no doubt accounted for the indifference of Gold Coast physicians to the recent strictures of Sir Gordon Guggisberg. As a newly-qualified young man of 23, who has not yet learnt, like my elders in the profession, to develop a sensitiveness of pachydermatoid bluntness to such criticisms, I propose in this letter—for the length of which I apologise in advance—to deal with the censure of this Pro-consul, and, in a lesser degree, with the pronunciamentos of Mr. Addison, and the more helpful suggestions of "Ex-Nigeria."

West African 8-21-26

A glance at any medical directory will convince anyone that the capabilities of many African doctors are worth a good deal more than the paper on which their degrees are written upon. (I apologise to Sir Gordon for borrowing his phraseology.) He will see that, in their undergraduate days, they held more than their own against European and other rivals in open competitions. One, at Liverpool University, passed his degrees with honours (the only honours of his year); whilst another, at the same university, obtained a fellowship and lectureship in bacteriology and passed the examination for his doctorate degree within a year of graduation. Another is an M.D. of London University, and a brilliant specialist in gynecology, the subject in which he obtained his M.D. One, graduate of a Scottish university, was appointed to an assistant-physicianship at one of the leading obstetrical clinics in Dublin. Another, an F.R.C.S. Eng., is now, exclusively by his own ability, a successful consulting general surgeon in Wales. In my own school, in which "the Black tradition" has always been consistently maintained, numerous distinctions have been won by West Africans in open competitions with Europeans, Colonial, and other foreign students, in examinations in most of which the number of competitors was close on 200. Within the last six years, the premier *university* awards in the natural sciences, in anatomy (including a demonstratorship), and in medicine, besides numerous "proxime acceserunts" in various other subjects, were won by 100 per cent. Negro West African (mostly Nigerian) students, in open competitive examinations. Many years ago, the premier prize in clinical surgery also was won by a Sierra Leone student. Last year, every one of the prizes, medals, bursaries, and scholarships available to 1st-year students, was won by a 100 per cent. Negro British Guiana student, whose ancestral home is in Nigeria.

It is manifest, therefore, that at the time of graduation, West African doctors usually amply demonstrate that their diploma is not just the mere scrap of paper that Sir Gordon Guggisberg imagines it to be. The West African doctor usually shows that, up to that time, *having been given the same opportunity as the White man,* he has thoroughly mastered—and in some cases more than most of his White rivals—the basic principles which govern the practice of his profession. It is at this point that he finds the opportunities for developing his proved capabilities rudely circumscribed by various factors. Realising the immense value of post-graduate clinical experience, he applies for a junior house post in his own, or some other, hospital; and, no matter how brilliant his undergraduate career might have been, he is bluntly told his application will not be considered because he happens to be Black. I know of the case of a brilliant student, whose guardian, several months before the completion of his course, approached several influential physicians and surgeons in whose wards he worked, with a view to securing him a junior hospital post after his graduation. They all, without exception, wrote giving various excuses. The replies of two of them, a surgeon and a physician, respectively, were so frank, and so illuminating, that I must crave your indulgence for giving them textual citation.

The surgeon said :—

"Dear Sir,—I duly received your letter of November 10th, and have given your request regarding ——— very careful consideration.

"Were I the only person concerned, the matter would be a simple one, and I would have no difficulty in giving ——— all the facilities he desired. Unfortunately that is not the case, and under the conditions which govern our work in a large teaching hospital, such as the ——— here, I am afraid it is absolutely out of the question that he should hold a post as a medical officer, or, indeed, any post whatever related to clinical work in the wards under my care. I am sorry to have to be so definite about it, for ——— was an extremely brilliant student, and did his clinical work in my wards so well that I should have been very glad to put his claims above those of other applicants for the two posts, had it been possible for me to do so. As you know, this is a cosmopolitan university, in the sense that we have students from all over the world. Such appointments as exist are all taken by our own countrymen. I do not think you can reasonably expect anything else under the circumstances, and I do not anticipate that any change will take place in our time. I regret very much not being in a position to help you further in the matter."

The physician wrote :—

". . . . . I doubt very much whether a coloured foreign student, like ——— would be likely to get any house appointment in the ——— or in any of the larger hospitals, but you might ask him to come and see me . . . . ."

Disappointed, and forced, through the natural impatience of parents whose financial resources are by now exhausted, and who, even otherwise, in many cases unfortunately believe that merely to graduate or qualify for a licence is at once a guarantee of ripe clinical wisdom and finished technical efficiency, the young West African doctor usually returns home, minus the all-important post-graduate experience, and certainly minus the essential diploma in tropical medicine. He tries to set up a practice—which Mr. Addison suggests should be in "the bush"—or he reluctantly joins the Government Medical Service (if it is not considered by the powers-that-be that his diploma is "not worth the paper it is written on—and that a British doplima!), with the prospects of wretched pay (which, on the Gold Coast, is little more than what they pay their locally-trained chief chemist), and of still more wretched leave conditions.

Let us consider, on the other hand, the case of the White doctor. His undergraduate career, perhaps far less brilliant than that of his Black hospital-mate, is succeeded by a six-months' experience as house-physician or house-surgeon, or both, in his or some other medical school. If he is successful in his application to enter the Government Medical Service, the Government pays the fees for his D.T.M. course, pays for his board and lodging till he completes the course, pays his passage to West Africa, and offers him a royal salary and excellent leave conditions.

It is not to be wondered at, therefore, if the newly-qualified West African doctor prefers to settle down to a private practice in one of the coast towns (usually his native town), where he can make considerably more than is offered him in the Government Service. He does not go to "the bush" for private practice "on his own" for various reasons, the chief of which is financial. After all, stripped of its traditional furbelows of nobleness and humaneness, modern medical practice is essentially a business proposition, which, like any other, requires considerable capital with which to start. This will have to be more in a West African "bush" practice, because, to procure and keep in proper order instruments, appliances, and drugs in notoriously insanitary surroundings, will cost hundreds yearly. Difficulty, and cost of railway and river transport also have to be considered. The "bush" doctor's professional fees will therefore have to be more than those of his more fortunate coast colleagues, and the "bush" fees will even otherwise seldom be paid. Most parents, after spending close on £2,000 on the medical education of their sons, will not feel inclined to be called upon again to unburden their purse—if they have any of the contents left—to start them in what they feel sure will be an unprofitable ("bush") practice.

I expect Mr. Addison will be scandalised at my giving such prominence to the financial aspect. The young West African doctor cannot, however, afford to be a philanthropist. No matter how burning his desire to improve the health of his less fortunate brethren up in "the bush," he has to balance this desire against the doubtful prospect of earning enough to feed himself by the proceeds of a "bush" practice. I still have to come across the young British doctor who desires to go up to the Shetlands or Orkneys out of sheer humaneness towards his fellow-Britons there! The majority of newly-qualified West African doctors, therefore, stick to the coast towns, where they know they will make good as private practitioners; whilst a few *do* go to "the bush" only as Government medical officers, with a steady, though small, income to which to look forward. Mr. Addison will, I am sure, be glad to hear that even some of the former are self-sacrificing enough to go to "the bush" after they have acquired a good competence in private practice in one of the coast towns.

I agree with "Ex-Nigeria" that West Africa, particularly Nigeria, needs far more African doctors in the Government Service than are usually estimated for in the Government annual budgets. The number of entrants would be considerably increased if the conditions were more liberal. After all, the usefulness of a White doctor — usually a Government doctor—is much limited by his colour and language handicap. The Black patient usually—and naturally—prefers the services of a physician of his own kith and kin, who only, he knows, can treat him with that sympathy and understanding which, in most cases, far outweighs the consideration of mere technical perfection.

I hope I have sufficiently demonstrated that if Sir Gordon Guggisberg has reason to cavil at the alleged inefficiency (if any there be) of Gold Coast doctors, he has not far to seek the cause, and not much trouble to provide the remedy. The principal cause is the absence of facilities for post-graduate clinical experience, in this country, immediately after graduation. I might make a few suggestions :—

(1) That the promise that West Africans would be able to take the initial portion of their medical training at Achimota College be immediately implemented. This will enable the West African student to complete his non-clinical first two years at home (as many an Indian student does), and to give five years to the purely clinical side of his education in Great Britain. : *i.e.*, take his degrees at the end of three years' stay, and devote the last two years to post-graduate studies.

(2) That house appointments in this country should be guaranteed to such African students as originally signified their wish to join the Government Medical Service, on the completion of their course, and that the Government should pay for the course of such students in tropical medicine as they do in the case of white applicants.

(3) That more inducement, especially at the Gold Coast, should be given to young African doctors to enter the Government service, by holding out the prospect of better salary and better leave conditions than at present exist.

(4) That West African parents should realise the immense influence which a thorough post-graduate education in this country has on their sons' professional success, and that those of them who can afford to do so should give their sons the benefit of at least another year's study after graduation, before they return home.

I must again apologise for the length of this letter; but, as you deemed the subject with which it deals of such public importance as to have written a "leader" on it, I trust you will not find me guilty of journalistic misfeasance. That my letter will go a little way to moderate the bias of Sir Gordon, to declare an appreciation of the sound suggestions of "Ex-Nigeria," and to shed some light on the understanding of Mr. Addison, is the fervent prayer of

Yours truly.

BOKINI ONISEGUN
(alias "Omo Awo," alias "M. (An African)."

August 16.

P.S.—My above aliases are pen-names under which I have from time to time taken liberties with your valuable columns. I enclose my card.

The Chief of Oke Ogun, Ibadan, has been murdered, as a result, it is alleged, of political difficulties in connection with the deposition of the ex-Bale Shitta, of Ibadan.

The death is announced on July 3 of Mohamadu, Emir of Nassarawa.

THE NATIONAL CONGRESS AND MR. ORMSBY-GORE'S VISIT.

West Africa 8-17-26

IN connection with the recent visit to West Africa of the Colonial Office Mission headed by the Under-Secretary for the Colonies, the National Congress of British West Africa published a manifesto, which, after expressing satisfaction at the visit, deals with a number of public matters. The news is published in London this week that the report by Mr. Ormsby-Gore is practically completed, and may be expected at an early date as a public document. In the meantime it will be interesting and may be profitable to be reminded of what is felt in regard to public matters by some of the leading personalities of those who are, and probably always will remain, the "permanent population" of West Africa—the Africans. It is probable enough that the Congress manifesto will not be endorsed in every particular by the European elements of the four Colonies; but European opinion will endorse much, very much indeed, of what is said in the manifesto, especially upon such a point as the restricted use of the official majorities; while as to what is said about appeals in criminal cases, recent proceedings at Sierra Leone speak for themselves with emphasis.

The manifesto regards agriculture as the basis of prosperity and independence, and states that to ensure steady agricultural development security in land tenure is essential, and any policy tending to weaken the sense of security is deprecated. Production by peasant proprietors on their own land has been proved the best system. Co-operative marketing of produce is suggested, also the promotion of agricultural banks and the establishment of co-operative stores. The new Gold Coast Constitution is described as defective, in that it restricts elective representation of the Coast towns to three municipal members and the election of the six provincial members to the class of Head Chiefs only, such restrictions practically nullifying the representative character of the franchise granted. It is suggested that the Gambia should have a new Constitution on the elective system. It is urged that the official majority be not made use of where the opinion of the unofficial side of Legislative Councils is distinctively against a given measure or course of action. The manifesto urges consideration of the federal union of the four West African Colonies, such a federation dealing only with matters common to all. The Congress contends that municipal corporations with full powers of self-government should be established in each principal town, and the intervention of central Governments in municipal matters is condemned as excessive. The manifesto recommends the separation of judicial and executive duties, and the division of districts into magisterial districts, with qualified legal men as magistrates. The practice of trying accused persons charged with capital offences in Ashanti and parts of Nigeria without counsel and jury is condemned, and the opening of such courts to legal practitioners and the institution of trial by jury are urged. The manifesto states that the time has come for all four Governments to appoint Africans to higher positions in the legal and judicial departments.

The opinion is expressed that the benefits of the Criminal Appeal Act, 1908, should be extended to British West Africa. Appreciation is recorded of the action of the Sierra Leone Government in amending the Protectorate Ordinance of that Colony so as to confer the universal right of appeal, as urged by the National Congress. Appreciation is also recorded of the endeavour of the conference of judges at Accra, at the end of 1924, to formulate a workable British West African appellate court, and the hope is expressed that at an early date such a court will be established. The request is reiterated for the repeal of those portions of the criminal codes of British West Africa which introduce offences not declared such by English common or statute law; and the Congress recommendation as to the Assessors Ordinances is reaffirmed. The opinion is expressed that trial by jury should be introduced in all the Colonies and Protectorates of British West Africa, particularly in capital cases. Immediate repeal is urged of the Gambia Ordinance which makes it a criminal offence for an employé to give credit against the order of his employer. The manifesto states that the time has come for associating Africans of educational experience with the African Education Advisory Board and other like bodies in England. Specific appreciation is recorded of the work of the Gold Coast Government at Achimota, and it is recommended that Fourah Bay College, Achimota, and King's College, Lagos, should form the nucleus of the British West African University advocated by the National Congress. Appreciation is also recorded of the fact that such large sums as £500,000 and £35,000 have been set aside for educational work in the Gold Coast and Sierra Leone respectively, and the other Governments of West Africa are advised to use proportionate amounts of their revenues for education.

The opinion is expressed that the policy of definitely laying down a programme for the gradual filling up of "European" appointments by Africans as they fall vacant is hailed as a sound one and an encouragement to education, and it is asked that a similar pronouncement to that of the Gold Coast Government, to the effect that within 15 years some 231 "European" appointments will be filled by Africans, may be made by the other Governments of British West Africa. The Congress asks for an assurance that in the Gold Coast qualified teachers of experience, precluded by age or otherwise from coming within the rules of the new Education Ordinance, will nevertheless have the opportunity of engaging in the educational work of the country. The opinion is expressed that the position of teachers and the emoluments for their services should be raised and made pensionable throughout British West Africa. It is asked that a secondary school, with a boarding department, be opened in the Gambia, and that a Director of Education and an Inspector of Schools be appointed there. The manifesto also recommends the establishment of a national fund for educational purposes. Finally, the manifesto urges that the British Government should give the assurance that in no circumstances will it consent to the integrity of the four British West African Colonies being disturbed. This, it is remarked, has particular reference to the Colony of the Gambia.

South African Native College.

—X—

Principal's Report.

FOR THE YEAR ENDING 31st DECEMBER, 1925

(Continued)

PART II.

14 Conclusion: In closing I should like to record my belief, based on the experience of the past ten years, that our work lies amongst a people eminently worthy in heart and mind of our efforts for their further education; the education such as we are able to give is not the only way but is one main way by which this people will be helped on the road to a true civilization, with all that that implies of directed thought, of cultivated taste, of upright character, of social conscience, of religious experience. These ideals are already being realised in the lives of some who have spent time at the College, and such realization will in the providence of God be increasingly apparent in days yet to come. There is no longer need even to discuss whether opportunities of receiving such education should be given; our only care should be to see that abundant opportunity be in fact given and that our education be directed towards the highest ends. If these be the ends of God there will be no conflict with the ends of any individual or with the righteous ends of any other group in the State or in the world.

Bantu Education

Slavery

I have the honour to be,
Gentlemen,
Your obedient Servant,
ALEXANDER KERR,
(Principal)

Race Problem - 1926

Africa.

Professor Kerr's Report on Fort Hare.

[continued]

EXAMINATION RESULTS.—It is not altogether wise to judge the work of a place of higher education by the results of examinations. There is an influence upon student life which is not measurable by passes in the schools. The capacity for undertaking responsibility in life, the gradual unfolding of character able to withstand the press of circumstance and to command the respect of one's fellow citizens, are the tests we should like our students to be able to meet. That such men and women are passing through the College in increasing numbers we have the best of reasons for believing, and we are thankful to God that it is so. It is a matter for regret that many who begin a course are for various reasons, such as poverty, home responsibilities, age and deficient preliminary education, unable to stay for completion, but such wastage is a common feature of higher education and more obvious perhaps in secondary than in College education proper. But in spite of drawbacks such as these, an institution of higher education, existing as it does for the very purpose of training men and women in the ways of knowledge, should be able to show that a proportion of its students are meeting with fair success the usual tests of school and college work. In comparing such results with those of European institutions doing the same grade of work, it must, in justice, be remembered that the majority of our students have to meet those tests in a language vastly different in structure and idiom from their mother tongue. The handicap that this entails diminishes, it is true, the higher the students goes, but in the lower classes it is a very real handicap indeed. These remarks are not made to palliate failure in examinations but to set in truer perspective such success as has attended the efforts of the students. In the ten years three students have reached the standard of the B.A. degree of the University of South Africa, 14 have passed the second year; 17 the first year of the same degree. Some indication of the character of the studies of these graduate students may be gathered from the passes in the various subjects:

English	29	Psychology	14
Latin	6	Chemistry	9
Mathematics	5	Economics	6
Logic	10	Econ. History	3
Ethics	15	Zoology	2
Education	18		

12 students have obtained the College Diploma in Education

44 students have passed the University Matriculation Exam

6 students have passed the College Matriculation Exam

7 students have obtained the College Diploma in Business.

16 students have obtained the Preliminary Commercial Certificate

6 students have obtained the College Diploma in Agriculture.

Of the students who have proceeded overseas for Medical studies one has graduated M.B., Ch.B. at Edinburgh University, one has passed the third professional Medical Examination at Edinburgh, and one has passed the first professional Medical Examination at Birmingham.

OCCUPATIONS OF FORMER STUDENTS: An analysis of our roll shows that of the former students whose occupations are known to us:

43% are teachers — 20% are ministers

14% are Clerks — 7% are agricultural instructors

3% are chiefs

7% are students elsewhere — 6% are other occupations.

The following figures with respect to the University Matriculation passes may be interesting: Of the 104 presentations for Matriculation in the period under review 44 or 42.3% obtained the Certificate. The percentage of passes in European schools over the country in 1924 was reported to be 47. Figures with respect to the separate subjects are as follows:—

	Presentations	Passes	Percentage	Number who obtained over 50% of marks
Xosa	37	36	97	32
Zulu	15	15	100	12
Sesuto	17	17	100	11
Sechuana	2	2	100	1
English	119	98	83.2	27
Mathematics	89	67	75	22
History	110	70	63	7
Latin	115	69	60	14
Physical Science	101	50	49.5	10
Biology	15	4	26	1

Nailed!

Rev. B. J. Ross, writing to the "Daily Dispatch" on General Hertzog's Malmesbury speech, nails to the counter as a fallacy one of the statements often made by people who do not trouble to verify the facts of a case. Mr Ross says:—

Sir,—I note from your issue of the 29th that in a speech in Cape-town General Hertzog says: 'This had been partly due to the attitude taken up by well-meaning missionaries, who had made the mistake then, as they had in later years, of paying more attention to natives than to Europeans."

The superstition that missionaries are well-meaning simpletons who cannot see or appreciate facts is very hard to kill. Let us look at one or two facts:

(1) In South Africa blacks are to whites about 4 to 1.

(2) In South Africa European ministers attending to whites are to European ministers attending to blacks about 5 to 1.

(3) The ordinary man concludes that, over all, each European receives about 100 times as much attention as each black.

General Hertzog's statement can only be explained by supposing that he has discovered that a missionary does more work than 100 European pastors.

Speaking as a missionary, I may say I have not yet made this discovery. I am therefore shut up to the conclusion that the Prime Minister is talking the most utter tosh, and it is to be feared that not a few who cling to old superstitions believe him and think he is talking sense.

THE NATIVE POPULATION.

At the opening of the fourth Winter School at Lovedale and Fort Hare on the 25th ult. Senator Dr. A. W. Roberts gave a remarkable address on Population. He treated the matter in a refreshing manner from a scientific standpoint, as against the simple and erroneous method adopted by Mr. Cousins, who, not long ago produced alarmist figures of the probable inundation of this country by black people.

The first principle mathematically established by Dr. Roberts was that the figures of population of any given race never increase along the lines of a simple addition sum, indeed, not even according to a simple sum of interest at five per cent. Nature with her indeterminate factors, never allows any nation to double itself with regularity.

According to Mr. Cousins the Natives given enough time, would multiply until they were two hundred persons to the square mile in all South Africa! That sort of simple calculation leads to absurdities and physical impossibilities; just because it ignores such factors as the effect of climate, war, disasters, famine, plenty, epidemic, comfort, occupation and other laws known and unknown, that continually modify the increase and decrease of population.

The learned doctor brought copious comparative figures to bear upon the subject, and succeeded in making the statements of Mr. Cousins appear amusing in their exaggeration, and demonstrated that the Natives of South Africa under continued economic pressure such as obtains to-day, would tend to decrease seriously rather than increase.

Gloomy as this conclusion may be, it is important as showing the fallacious basis of General Hertzog's Native policy which is built upon a fear that the Bantu would in due course crowd out the Europeans by sheer weight of numbers. Even improved farming methods, said the Doctor, would not benefit a doubled population unless concomitant village industries were established. We trust Dr. Roberts will give appropriate publicity to his theories, and discount the numerous alarmists who periodically elect to startle the country unduly with the supposed danger of a future overwhelming Native population.

Native Education In Basutoland In 1925-1926.

Report.

(Continued)

11. The Hlotse deputation brought forward the following matters:—

(a) All schools to be under Government control.

(b) The establishment of school boards in all magisterial and sub-magisterial districts.

(c) An undenominational public school, run on English public school lines, should be established in each magistracy, on the Government reserve.

12. In comparison with that at Mafeteng this deputation was distinctly disappointing, as it had but little unity and its members had obviously not given any careful consideration beforehand to the points raised. They got up and spoke several times each on the same point

often completely contradicting themselves. Attempts were made to get me to make an official pronouncement on the Government education policy and to discuss general political questions. Nor were all the members sufficiently courteous to assemble punctually at the time arranged.

Government control.—It was suggested that for many years the Missionaries had been burdened with the schools; that there was no complaint against these gentlemen, but they controlled everything. Some native ministers were far below the teachers in mental calibre, and the evangelists even more so, yet the supervised the teachers. This was an ill arrangement. The Director of Education was but an agent of the missionaries, who should be responsible for nothing but religious education. Let the Director have complete control of school management and of all funds. Education was of a low quality; firstly; because quantity and not quality was the first consideration; secondly, the teachers, especially the assistant teachers, were inefficient, the main cause being that there was no incitement to improvement.

These points are considered later.

School Boards.—After much confused discussion the general feeling of the deputation seemed to be in favour of school boards, to be composed of 5 or 6 or 7 members to be nominated by the Director from among the enlightened members of the districts and sub-districts. The hope was expressed that the desirability of having a teacher on each board would not be overlooked.

It seems doubtful if boards of any real efficiency can be appointed.

Public Schools.—On this point it was a case of "quot homines tot sententiae." At different moments, the opinions of the deputation seemed to be as follows. These public schools should be religious, the various denominations supplying their own teachers and arranging their own religious examinations; they should be non-religious; they should be religious and supply undenominational teaching. That the course of study should begin at the very beginning of things; that it should begin at Standard 4; that it should end at Standard 7; that it should have no limit. That these schools should not be limited to magisterial districts, but be established wherever it might appear fit. That the English language only be employed; that Sesuto be largely employed; that it matter little what language be employed That Government should run these schools as it sees best, without advice from outside. That education in these schools should be free; that parents should pay for their children's education in these schools.

13. From such a medley of opinions it is difficult to extract anything that shews signs of thought. What struck me as a most sensible view, expressed by one member, that the deputation was not in the least representative of native thought and could not fairly claim to voice authoritatively any public opinion, won no general consent Indeed, the members had no clear idea of what they meant by "an English public school" education, nor had they considered the possible cost of their scheme. Still, it would not be fair on these accounts to disregard the fact that the education question is exercising their minds, however incoherently they may express their opinions. Such a meeting as this should also have its value as shewing to those present that the difficulties surrounding education cannot be solved by the wave of a wand, but must be viewed from every point possible before drastic alterations are made.

14. The views of one individual whom I met were these. Each year sees a further deterioration of the youth of the country, and the ties of family, village and district are everywhere being weakened. This is due to a foolish imitation of the English in the country, who naturally are connected in Basutoland by no ties save that of nationality. The natives see this lack of family interdependence, and think good to copy it, without realising that the circumstances which affect themselves and the English are fundamently different.

DEATH PENALTY FOR OUTRAGES ON WOMEN.

As stated in THE AFRICAN WORLD a fortnight ago, the Kenya Legislative Council has passed legislation introducing the death penalty in cases of outrages on white women.

There has been an alarming increase in assaults of this revolting character in recent months and a climax was reached when an old lady of eighty was brutally assaulted and outraged by a native at Kitale. It became evident that unless some drastic alterations in the existing law were made there was serious danger of the public taking the law into their own hands. The Government, however, acted with commendable promptitude and what is described as the Death Penalty Bill was passed.

Before the Second Reading was moved, the Governor made an interesting statement on the subject. He recalled that two terrible assaults had been committed in the Colony within the space of a few weeks, one in an isolated farm house, the other in the street of the capital at dusk. These crimes, however, did not stand alone. He had it from leaders of the colony, whose word he could not doubt, that there were other cases of this nature, which were not brought to the notice of the police, because the victims and their relations naturally shunned public exposure of the event. Suppression of that kind was particularly natural in cases where attempts were made on young girls. The horror of the outrage in itself was sufficiently great. It was too much to ask them that they should be dragged through the shame and ordeal of exposure in court, especially when such exposure might shadow all their after lives.

Strong Feeling Aroused.

The strong feeling in the colony on the subject was therefore only natural. It had been so strong that some anxiety had been felt in all responsible quarters regarding the possibility of lawless action being taken against the alleged perpetrators of these crimes. Lawlessness of that kind was treachery to our civilisation; it was treachery to the cause for which the Empire stood pre eminent—that was the reign of law. Any such attempt if it had been committed would have done irreparable harm to the good name of the colony. He therefore desired to acknowledge with gratitude the efforts which had been made in many quarters, official and unofficial, to make counsels of moderation prevail.

The Governor emphasised that the death penalty would be optional at the discretion of the court. There would be absolutely no discrimination with regard to race. Whatever the race of the criminal, whatever the race of the victim, the penalty would be the same. Attempts at crimes of this sort would also be more severely punished.

The legislation was necessary to restore a sense of security throughout the colony, to dig deeper the foundations of law and order, to fasten the hold of law on all men, and to prevent the growth of bitterness between the races of which the colony was composed. From such bitterness, if it grew, terrible evils would flow. But it was essential to remember that purely negative or penal action was never completely effective by itself. We must seek not only to hold in check the brutal instincts from which crimes of this sort were derived, but we must seek also to sow better instincts in their place.

We had, indeed, a positive, as well as a negative duty to perform. Our native population was asking now for all the education that we could give. Native councils were voting money every day of their own accord. Wherever schools existed they were thronged. To that appeal for light and leading we must wholeheartedly respond.

A Real African Piano?

It is strange that with so many evidences of the distinctive characteristics of African music before us, there has not yet been constructed a real African piano. This is no mere fad, or desire to be "different" from the European. Musicians will not need to be told that African music (not to be confused with "jazz") cannot be expressed on the ordinary piano of the European which has only one note for F sharp and G flat. Its system of harmonisation is different from that of Western music. It is confidently hoped, however, that an African piano with 17 notes to the octave will before long be an accomplished fact, and this achievement will be mainly to the credit of Mr. Julius Ballanta Taylor, who used to be an Assistant Court Recorder in Sierra Leone, after he had given up his original intention of becoming a minister. As remarked last week, he is a talented West African musician who has been passing through London. He was educated at the Church Missionary Society School at Freetown. Mr. Taylor is a scientific investigator and, before writing a book on the subject, after consultation with an important group of American and Negro educators in New York, including Dr. Jesse Jones and Dr. Moton, of Tuskegee, and Mr. George Foster Peabody, has been studying folk music in British, French and Portuguese possessions in West Africa. He takes nothing for granted. In his opinion the late Coleridge Taylor wrote British music with an African flavour, but "Debussy," he says, "studied African music and is one of the first men to utilise the African method of expression." African music can be rendered on a trombone or on a stringed instrument, of course, but not on an instrument that has fixed notes.

African Rubber.

The "Manchester Guardian" prints an account of an interview with Mr. H. S. Firestone, on the Liberia rubber-growing scheme, which reads a little oddly. In one place we are told that rubber has already been shipped from the plantation to the Firestone Company in the United States, while later on in the interview it is remarked that "within five years' time the first of the planted areas should be tappable." Again, Mr. Firestone says in one place that his company can work and produce in Liberia at lower cost than can competitive companies elsewhere; and in another he contends for price stabilisation all round. The two positions seem inconsistent.

I note, by the way, in connection with rubber, that according to advices from the Cape, the discovery has been made there that the common African euphorbia tree yields a latex from which can be extracted rubber claimed to be of Para quality.

Race Problem - 1926.

Africa.

A REVOLUTION IN AFRICAN TRAVEL.

HOW THE ALL-CONQUERING MOTOR IS OPENING UP EASTERN AFRICA.

THE STORY OF A REMARKABLE ORGANISATION.

(*Special to* THE AFRICAN WORLD.)

African World July 31, 1926

To embark on an extensive tour of some of the wildest and hitherto most inaccessible parts of Eastern and Central Africa with no more elaborate equipment than a week-end suitcase, and to travel in perfect comfort and security throughout—this would have appeared a fantastic dream to those acquainted with the Territories in question, even in the light of recent progress.

True, the remarkable motor trips accomplished by Mr. L. D. Galton Fenzi last year showed that the automobile provided the solution to transport difficulties in this, as in other parts of the African continent; but from the pioneer achievement to the establishment of a regular tourist traffic is a long step. That the gap has been bridged is due to an enterprise which is rapidly being built up into a big organisation, and which bids fair to revolutionise all previous conceptions of African travel—the Tourists and Commercial Transport Company.

Like most big undertakings, the company began its operations in a very small way. In the early part of last year Mr. W. B. Kerr, of Kampala, started transporting cotton with a few one-ton lorries in the Eastern Province of Uganda. In November, 1925, he obtained a transport contract for the 1925 cotton season, and a private limited liability company was formed at the beginning of the present year.

Nairobi to Mongalla by Car.

The most important aspect of the new venture's activities, however—the establishment of a regular service for tourists and travellers—was initiated in December, when Mr. Kerr undertook to run a self-contained motor tour from Nairobi to Kampala, and thence to Mongalla on the Nile, a total distance of nearly 1,100 miles. It was the first time an African transport undertaking had tried the experiment of running an all-found tour over such a long distance, and the result was an unqualified success. The party that made this epoch-making journey consisted of five ladies and two gentlemen, with three European drivers in charge of six-cylinder touring cars which had been specially bought for this experimental run.

This initial success led the new company to take the bold step of establishing a fortnightly service of cars running between Uganda and the Nile. The route chosen was via Jinja, Mbale, Soroti, Lira, Kitgum, Ikotos and Torit, and the service was so arranged as to connect with the Clement Hill steamers which arrive at Entebbe, on Lake Victoria, on Monday, and with the Nile steamers leaving Rejaf or Mongalla for Khartoum on the following Sunday. This service was run without a single mishap up to the middle of April last, when the rains necessitated its suspension until the following dry season, and during this period about fifty people were conveyed one way or the other.

Travel Revolutionised.

The advantages of such a service are so obvious as scarcely to need mention. The six hundred miles which lie between Kampala and Mongalla are covered in four days, as compared with the tiring and difficult fourteen days' trek by the old route. Passengers are exposed to none of the discomforts and inconveniences which are usually considered inevitable in travel—the frequent changes from boat to train and back again, frontier delays, road taxes, the purchase of camping equipment and catering arrangements, all these are provided for by the company, and their charges include all road dues and incidental travelling expenses. Lastly, passengers can see and enjoy the varied beauties of the African landscape, its teeming fauna and flora and its primitive native tribes, under conditions of comfort undreamed of a few years ago.

Naturally, travellers have not been slow to appreciate the facilities placed at their disposal by the company, and this encouraging position, coupled with the increased tourist traffic which may be anticipated from October next onwards, will, it is hoped, enable the tours to be run at an inclusive charge of £30 per person; last season £70 was charged for a car carrying one, two, or three passengers, plus £25s. per day for each person's catering and camping equipment. It is therefore obvious that as this tourist traffic develops the additional advantage of cheapness will be added to its other attractions.

The company has now launched out into an ambitious programme of motor services radiating from Kampala, and this part of the erstwhile dark continent will soon be covered with a network of punctual, comfortable and smooth-running services traversing all the principal routes. In fact, as the promoters of the enterprise proudly claim, "there is no place in Central Africa where a vestige of a motorable road exists where we do not send our self-contained and equipped motoring tours," and it is safe to predict that the cable address and slogan "Motortours" will soon be recognised in every part of East and Central Africa as denoting the activities of what is probably the most successful and reliable motor transport organisation in the Continent.

Trips to Ruwenzori.

The most popular of the tours run apart from the Kampala-Mongalla service is that to Fort Portal, where the wonders of the mighty Ruwenzori Range are a powerful attraction to all sight-seers. The distance between Fort Portal and Kampala is 208 miles, over a first-class metalled road via Mityana and Mubendi, the route crossing what is without question the finest part of Uganda. Fort Portal itself, with its picturesque surroundings, its delightful climate, and its first-class golf course, is an ideal holiday centre, and from here tourists are taken for day picnics to Ndali, a sixteen-mile trip along a knife-edge ridge, with the great crater lakes lying hundreds of feet blow on either side. At Ndali the snow-clad "Mountains of the Moon" rear their giant summits above, while to the south Lake George and the distant mountains of the Congo can be glimpsed, with a vast expanse of virgin forest, teeming with elephant and other big game, lying between.

Another tour from Fort Portal is that to the edge of the escarpment overlooking the Semliki Valley, another great big game ground, with the Ituri Forest and Lake Albert in the distance. Still another is the circular run skirting the Ruwenzori foot-hills, and climbing a section of the Msandwala heights, whence another wonderful panorama is unfolded.

Thousand-Mile Tours.

In addition to these regular tours the company has extended its activities to every corner of the East African Territories, and during May last tourists were carried as far as Kabale, the extreme south-western point of Uganda, Butiaba, and Bihoramulo, well on the way to Tabora in Tanganyika, and to Dodoma, on the central railway line in Tanganyika—the latter trip, via Nairobi and Arusha, covering a distance of nearly a thousand miles from Kampala. This route is of special interest, as it was the line of the British advance in the East African campaign.

The almost unlimited possibilities of such a system of motor transport are emphasised by some of the inquiries and bookings which are already coming in for next season. One party has asked the company to quote for a trip from Cairo to Dar-es-Salaam, while another contemplates a tour extending as far as the Cape Province! The estimated increase of traffic has led the company to place an order for six more touring cars, and the intention is to run these in convoys under a leader, each convoy being accompanied by a fast baggage van with personal boys and a cook in attendance. In maintaining their services and catering for tourists, the company has, of course, the co-operation of the leading hotels in Kenya, Uganda, and on the Nile, and where hotels are non-existent furnished rest-camps are being erected. The tourist is therefore relieved of all worry and responsibility, and his luggage, thanks to the facilities provided, need extend to no more than a suitcase of modest dimensions. At the busy Kampala headquarters of the Tourists and Commercial Transport Company—or at the Nairobi branch which will shortly be established—all his requirements will be met with courtesy and expedition, and he will have no difficulty in realising that touring in Central and Eastern Africa is no longer the fearsome proposition it has hitherto been.

With the recent completion of the Nairobi-Mombasa road—a distance of 400 miles—yet another link in East African communications is open to traffic, and it is impossible to over-estimate the possibilities for future development opened up by the rapid progress of transport.

EGYPTIAN COTTON.

Cultivated Area Must be Further Limited.

CAIRO, August 4.

According to the communiqué of the Ministry of Agriculture regarding the cotton crop, the area devoted to the growing of Sakellaridis is [illegible] per cent. less than last year, the expansion of the flower was not so good in most provinces of Lower Egypt, last year, the ravages of the boll worm have been more extensive and more shrubs have withered.

The inspectors have unanimously decided that it is necessary to promulgate a law limiting the area under cultivation of cotton to one-third of the present area.—Reuter.

RAILWAYS AS "PUBLIC UTILITIES."

BRUSSELS.

The newspapers state that M. Arnold, Administrator to the Ministry of the Colonies, and M. Gohr, Secretary-General to the same Ministry, have given the budget detailed information in connection with the proposal to issue a decree announcing the Congo railway works to be of "public utility." They described the present position in the Belgian Congo, with special reference to the problem of manual labour.—Reuter.

NIGERIA LETTER.

Nigerian Lands.

The reports of two Nigerian Lands Departments have made their appearance together—that of the Northern Provinces for 1925 and that of the Southern Provinces for 1924. In the latter, Maj. D. S. Cook, the Acting Commissioner for Lands, reports only two serious claims outstanding in respect of acquisitions, and of these that of the Oluwa has recently been settled by arbitration. The other, the Diobu claim at Port Harcourt, remained at a deadlock, arbitation having been refused. The principal acquisitions during the year were of the Lagos extension site at Yaba and 300 acres at Ishiago, on the Eastern Railway, for the extension of the brickworks, but more up-to-date information concerning the former has already been made public in Legislative Council debates, so that the report calls for little comment. The total revenue derived from land in the Southern Provinces was £13,952 in 1924, or practically the same as in 1923. The Northern Provinces Report, of course, is chiefly concerned with mine leases, for where lands are under the control of the Governor there are no acquisition difficulties. Mr. G. W. Izard, the officer in charge of the Lands Section, has but few changes to report. Minna ceased to be a township at the end of March last, and the rents of 33 occupancy rights were revised, but only one was altered, and that was reduced from £5 to 5s. per acre, a fact showing that the power to revise rents is not being exercised harshly. The total revenue from land amounted to £17,320, a slight decrease on 1924, and one which would probably have been greater had not increased mining activities swelled the revenue from registration fees.

Plague and Fever Reports.

The Governor of Nigeria reports a case of yellow fever at Oshogbo, and another, European, at Benin City, which has ended fatally. For the week ended July 23, the Governor reports six fresh cases of plague, all fatal.

With reference to these reports, WEST AFRICA has been asked to suggest to the Government of Nigeria that distinction may be made in future reports between Ijebu-Ode town and Ijebu Province; and that the names of Europeans, whose cases end fatally, should be cabled, for the information of relatives here.

Nigerian Students at Edinburgh.

The degrees of M.B., Ch.B., were conferred at a Convocation of the Faculty of Medicine of the University of Edinburgh, on July 23, on Messrs. S. L. A. Manuwa, N. T. Olusoga, and R. G. A. Savage. The three new doctors are all Nigerians. Dr. Savage entered the university from George Watson's College, Edinburgh, with the Fraser Open Entrance Bursary in 1920, obtained the Newton Prize (University) in Physics, at the 1st B.Sc. Edin., in 1921, and graduated B.Sc. Edin. in the schools of Human Anatomy and Physiology in 1923. Dr. Manuwa is an old student of King's College, Lagos. He obtained the class medals in Chemistry and Zoology, and the Robert Wilson Memorial Prize and University Medal in Chemistry in 1921, the Wellcome Prize in Medicine in 1923, and an undergraduate demonstratorship in Human Anatomy in 1925-26.

Gold Coast Students' Association.

A meeting of the Gold Coast Students' Association took place at 3, Persham Road, West Kensington, on Sunday, and the following officers were elected for the October session, 1925-1927. Mr. I. J. Amorin (University College, Medical Sciences), president; Mr. H. A. H. Benjamin (Middle Temple), vice-president; Mr. E. K. Bossman (King's College, Faculty of Laws), secretary; Mr. A. Obuadabang Lamptey (University College, Faculty of Arts, department of Philosophy), assistant secretary. Mr. Asafu-Adjaye announced the success of Mr. J. B. Danquah in winning the John Stuart-Mill Scholarship at London University, and recommended that it be recorded in the minute books. Mr. Blay gave a farewell address to the members. He is the originator of this association, and is leaving for the Gold Coast next month.

The Gold Coast Police.

A short account of the Gold Coast Police is published in the "Gold Coast Gazette," and shows that the present force only dates back to 1894, although a military force, the Gold Coast Constabulary, existed long before that. In 32 years, the personnel has been increased from six Europeans and 400 men, to 31 officers, including two Africans, 42 superintendents, and 4,546 other ranks, but the area to be policed has also increased, and is now 61,000 square miles, carrying a population of nearly two millions, so that the strength does not seem in excess of the work to be carried out. The newest section is the Criminal Investigation Department, but it is hoped shortly to undertake the police training establishment which has been under consideration for a number of years. The constables are recruited chiefly among illiterates and semi-illiterates, but the pay of the trained men, 3s. a day in the General Police and 2s. 3d. in the Escort Police, compares favourably with that of many of the lower clerical appointments, and it is somewhat surprising that it does not attract a better class than at present. But police work has never proved very popular with the coastal peoples.

In a lecture at Breslau Professor Rosenberg, of Breslau University, pointed out that every census taken since 1875 has shown a tendency towards increased longevity. In Germany the proportion of persons over 80 years old is more than 50 per cent. greater than it was in 1875, in spite of the mortality amongst old people during the War. And as the standard of living has been lowered rather than raised during the last decade the reasons for this increased longevity must be due to other than economic causes. Professor Rosenberg has examined records of human body temperatures and has found that there has been a general decrease. While unable to give any reason why our blood seems to be growing cooler, Professor Rosenberg suggests that this apparent cooling process may be the explanation of increasing longevity.

Islam on the Move?

Muhammadanism is the religion of multitudes in West Africa, though its tenets, or at least the prevailing applications of them, differ widely from what obtains in the East. Sooner or later, and the sooner the better for the ultimate peace of mankind, the great conservative mass which professes the code of the Koran must feel the pressure of modern forces, represented by the school and the printing press. The same people who emit clotted nonsense about "keeping the Native unspoiled by education"—which is about on a par with asking that the processes of the suns may be stopped—will deplore it, but those who look deeper know that it is inevitable, and to be guided and helped, not mulishly opposed. The accounts just published here, of the first All-World Moslem Conference lately held at Mecca, deserve close study by all intelligent administrators in West Africa. There were delegates from 10 countries, Egypt and the Soudan being those nearest to Nigeria. The resolutions passed relate to many matters of importance, among them the rebuilding of, and the adoption of sanitary reforms in, Mecca, and one writer who was present, Sirdar Ikbal Ali Shah, I believe of Afghanistan, while agreeing that visions of a united Islam are as yet somewhat remote, remarks that the idea of the conference has "taken root," and " is bound to grow."

SITUATION IS CALLED "GRAVE"

[By Special Cable From Defender's London Correspondent]

London, England, Aug. 20.—Europe hears the dogs of war growl this week. Abyssinia, oldest of Africa's existing empires, let it be known in unmistakable terms that if either Italy or England carry out their present plans of encroachment, the armies of the dark-skinned kingdom will take the field against them.

The Italian and British governments both have been planning invasions of Abyssinia's sovereignty. Italy wants to snatch Abyssinian territory for a railway connecting her African colonies. England wants to use Abyssinia's water supply to irrigate her Sudan cotton fields. Together they had formed a pact under the league of nations to carry out their designs.

Give Warning

But like a shock came the word from the empire on the Nile that the first move on their part would turn against them the armies of Abyssinia. And Italy has not yet forgotten the terrible defeat that the dark-skinned troops of Abyssinia gave Italy's finest soldiery in the disaster at Adowa. That battle proved to all Europe that Abyssinia was a military power not to be trifled with. This week Europe shuddered to learn that those same soldiers may be turned loose upon Italy and England unless these nations abandon their designs upon Abyssinia.

With the clouds of war hanging over white Europe, all eyes are upon the Italian and British foreign offices. The rumble of conflict is too real for Europe's peace of mind. There is no doubt of Abyssinia's firmness. There is equally little doubt of the ability of the African empire to make good her threat. Italy, at the close of the last century was at the height of her power. But when the Italian government sought to override Abyssinia, the dark-skinned armies from up the Nile rode down on Italy's troops and handed them the hardest drubbing the Italian army had ever received. Italy's generals were unable even to make a decent retreat, and they stood helpless as the pride of Italian soldiery was cut down before the terrific onslaughts of Abyssinia's fighting forces.

Minced No Words

Ras Tafari, reigning head of the independent African kingdom, minced no words as he told the British and Italian governments how far they could go. He has let it be known that he has no objection to trying out again the force of Abyssinia's arms if Europe insists upon her encroachments.

Quite unofficial sources here have voiced the belief that in the event of a break between Abyssinia and the Anglo-Italian combination, the African empire may find France not indisposed to take a hand. While the French government has made no official move, it is the opinion of those in the know here that France is not entirely a disinterested onlooker. An opportunity for France to ally herself with the kingdom of the Nile would not be scoffed at, it is believed in more than one quarter.

There is a religious background to Abyssinia's sharp protest of Europe's proposed invasion of her rights. The plans of England and Italy would threaten the native sacred shrines. England wants to build a big dam at Lake Tsana, with further barrages on the Nile itself. Using these to irrigate her Sudan cottonfields, she could make British spinners virtually independent of American cotton. But this procedure would raise the level of Lake Tsana and flood a number of islands that are sacred shrines to the Abyssinians.

Italy wants a railroad across Abyssinia to connect the Italian colonies of Eritrea and Italian Somaliland, and incidentally tap the rich country in between. Both nations have been refused permission to make Abyssinia their stamping-ground, and both have shown a belligerent intention of going ahead whether Abyssinia likes it or not.

Abyssinia first took the orderly step of protesting to the league of nations, for Abyssinia is a member. But the league showed a joke in the handling of the [illegible] cases. The protest was ordered pigeonholed by Britain and Italy. Then it was that Ras Tafari hurled his bombshell by warning both nations that they would advance at their own peril.

Abyssinia forced Europe to recognize her independence years ago, when white nations sought to ride rough-shod over her. Through all the vicissitudes of later wars and rumors of wars, she has forced Europe to respect her integrity. Even when the league of nations was doing its most dastardly work, after the World war, in parceling out "spheres of influence," Abyssinia made them hold off. Her statesmen's ability is reflected in her note to the league, which is regarded as a model of diplomatic writing. It has been freely praised as "one of the most remarkable documents ever presented to the league." And, it was added, it is the most sarcastic. It is hailed even by those whom it hit hardest as "a masterpiece of sarcasm and naive irony."

Race Problem – 1926.

Africa.

THE BELGIAN CONGO.

OUR BRUSSELS LETTER.

(" African World " Correspondent.)

BRUSSELS, August 10, 1926.

The New Liner of the C.B.M.C.

In the London " Syren and Shipping " of August 4 I read the following interesting paragraph from the Saint Nazaire correspondent :—

" The Chantiers de la Loire, having delivered the 16,000-ton-gross motor-liner 'Pieter Corneliszoon Hooft' to the Stoomvaart Maatschappy Nederland, Amsterdam, have now commenced the construction of the new passenger steamer 'Albertville,' which has been ordered by the Compagnie Belge Maritime du Congo, Antwerp. This vessel—delivery of which is to be made in eighteen months—is somewhat similar in design to the 'Thysville' and 'Elisabethville,' which were built at Hoboken, but her dimensions will be considerably greater. The two older boats are each 440 ft. in length, and are of 8,177 tons gross, but the 'Albertville' will be 495 ft. in length, with a beam of 63 ft. and a loaded draught of 25 ft., whilst her gross tonnage will be 9,000 tons and her displacement 15,000 tons. Accommodation is to be provided for 180 first-class and 180 third-class passengers (the 'Syren' correspondent did certainly mistake here, writing third class instead of second—J. R.). The propelling machinery will consist of quadruple-expansion engines supplied by Messrs. R. and W. Hawthorn, Leslie, and Co., Newcastle-on-Tyne, and will be designed to develop 8,500 i.h.p. and to give a maximum speed on trials of 16 knots and an average sea speed of 14 knots. The boilers are to be arranged for firing by either coal or oil fuel."

A New Steamer for Lake Albert.

In the August number of the Glasgow " Nautical Magazine " there is a most interesting article on " the Uganda Railway Marine," article evidently contributed to by an officer of this S.S. service.

The writer of this article adds that, on Lake Albert, the flotilla of the Uganda Railway Marine consists of a small paddle wheel steamer, a launch, and two or three small lighters.

7,100 Tons of Copper in July.

Last month, the Union Minière produced 7,100 tons of copper, its highest output this year, against 8,208 tons in July last year (the biggest figure of 1925 was 9,076 tons in August, and the biggest on record was 9,250 in August, 1924).

The total of the seven first months of this year amounted to 46,882 tons 1-2 against 51,894 in the seven first months of last year and 45,335 in the seven first months of 1924.

An American Appreciation.

In the latest days of July, the " Boston News Bureau " referred several times to the Union Minière.

In its issue of July 29, and after having pointed out that the ore mined out at the Union Minière yielded :

In 1923 : 97 pounds 3-4 copper.

In 1924 : 120 pounds 5-8 copper.

In 1925 : 137 pounds 6 copper.

The " Boston News Bureau " concluded : " The yield of 137.6 pounds of copper per ton of ore stamps this as the richest large deposit of ore known to exist anywhere in the world." and, on the day before, the " Boston News Bureau " (an authority on copper) had written : " As 1,388,453 tons of ore were mined during the year, the average yield apparently was 6.49 per cent. ; but 6 per cent. is nearer right, a considerable amount of copper having been recovered from the reworking of old mill tailings and other similar sources. This yield far surpasses that of any large producer in the world."

This appreciation is confirmed by the returns I have just got from the Bureau of Mines of the U.S.A. Department of Commerce at Washington. Indeed, according to this authoritative source, the average copper per cent. of the ores mined in 1924 in the U.S.A. was 1.59 per cent.

J. ROUSSEAU.

THE TANGANYIKA RAILWAY.

Traffic with the Congo.—Important Statement by Colonel Maxwell.

The Chamber of Commerce of Stanleypool received the Director-General of the Tanganyika Railway, Colonel Maxwell, at a special meeting of its members, at which many leading men of the province were present, including Mr. Engels, Governor-General of Congo-Kasai ; Mr. Beernaert, the Commissioner-General ; Mr. Delfortrie, director of the Banque du Congo Belge ; and Mr. Jooris, of the Crédit Général du Congo.

The President of the Chamber, Mr. Rhodius, in introducing Colonel Maxwell, thanked the Governor-General, Mr. Delfortrie, and Mr. Jooris for their attendance. Colonel Maxwell had expressed the desire to address them on transport conditions from Dar-es-Salaam, and they had pleasure in giving him this audience.

" The Tanganyika Railway Co.," said Colonel Maxwell, " is anxious to be of assistance to the Congo by forwarding goods and provisions through the Bukama and Stanleyville districts especially. Its line extends between Dar-es-Salaam and Kigoma to the extent of 1,244 kilometres. We do not propose any competition with the water route to Stanleyville, as rail transport would be more costly, but we offer the advantages of greater speed. Our capacities have increased considerably both as regards importation and exportation, and at present we are able to transport 3,000 tons monthly both ways and very rapidly, and shortly we shall be in a position to carry 5,000 tons. But in order to reach the latter figure it is indispensable that we should be well informed regarding terms of transport with the Belgian Congo, for thereon depends our eventual increase in rolling stock. In the meantime we will do our utmost to maintain the normal traffic. If any considerable quantities of goods and products are to be confided to us we must be advised well in advance so that we may make the necessary arrangements.

Reduced Railway Rates.

" Since 1924 we have reduced our tariff to the minimum ; our collecting charges are also very low ; our tariff for baled cotton from Kigoma to Dar-es-Salaam is 80 frs. per ton. We also carry cotton from Northern Rhodesia and the Uganda region ; this sells at a satisfactory price in London, which proves that our rates are not exacting. Via Mombasa the charge is 100 frs. per ton.

" We also carry large quantities of palm kernels from these parts at the rate of 34 frs. per ton between Kigoma and Dar-es-Salaam. This charge shows little profit, but we hope to get importations to steady the balance. As regards speed and regular service we have had no complaints, and if any firms should have such to make we invite them to write us. The port of Dar-es-Salaam is being considerably enlarged, and improvements are also being carried out at Kigoma. We are experimenting with a vessel on the lake, but we are not competing with the Grands-Lacs Co., and only propose a service between Kikuta-Rhodesia and Kigoma.

" I do not know if the Leopoldville Chamber of Commerce has a complete statement of our tariffs, but I can let them have all information on the subject. At present I am making a comparison between the Dar-es-Salaam and Matadi routes in respect to speed and charges. The Matadi route to Stanleyville is obviously cheaper and quicker, but as regards Kivu, Maniema, and Lomanie I think it will be of advantage to use that of Dar-es-Salaam. This briefly is the situation, and I shall be glad to reply to any questions put to me."

The Governor-General, Mr. Engels, asked what were the storage charges at Dar-es-Salaam.

Colonel Maxwell said they were about 12s. 6d. per ton for imports and 10s. for quantities for export. These figures might yet be reduced.

Time in Transit.

Mr. Laversuch, a member of the committee, asked the average time occupied in transport between Dar-es-Salaam and Kigoma. Colonel Maxwell replied that unloading is proceeded with at once on arrival of goods, and the transport takes between two and three days. Re-expedition for Kabalo takes another two days ; as eight days are required for taking possession, and as they remain three or four days at Kigoma, the transport from Dar-es-Salaam to Kabalo will thus occupy from fifteen to eighteen days. Copper from Elisabethville is carried to Dar-es-Salaam in about a month, and thence the shipping service is excellent, many English, German, and Dutch lines competing. In spite of adverse statements, there has never been any blockage in that port, although at Kigoma there was a little congestion of some 4,000 tons in 1925, and copper transport has been delayed by rainfalls.

Replying to a further question, Colonel Maxwell said that Dar-es-Salaam was a market for ivory, but not for palm products, which were mostly purchased by Zanzibar firms for export to Marseilles. The Belgian base at Dar-es-Salaam is too restricted, and more than half of Belgian goods are passed to the English quay at Dar-es-Salaam—at least sixty yards more of base are required.

Mr. Rhodius pointed out that shipments to Europe from Dar-es-Salaam have great advantages, as cases are properly assorted under bills of lading, and arrive quickly at destination on that account ; he asked if this sorting occupied much time.

Colonel Maxwell replied that warehousing at the port was under the control of the Cie. des Alléges, and that this left much to be desired, although there was no serious loss of time. He spoke to Mr. Carton just before he resigned office, but had been unable as yet to see anyone at the Colonial Ministry. " During this tour," he added, " I am going to examine the question of transport between Stanleyville and Dar-es-Salaam by sending products experimentally between these places, and later I will forward all details in respect to time, charges, and costs of storage. I will conclude by emphasising the necessity for your chamber to insist at Brussels on the necessity of the enlargement of the Belgian concession at Dar-es-Salaam."

The President promised to do so, and the meeting concluded with a vote of thanks to Colonel Maxwell for his interesting speech, as well as to the distinguished visitors for their attendance.—From the " Tribune Congolaine."

French West Africa.

Administrative.

M. Alfassa has been entrusted, temporarily, with the direction of the Government of Equatorial Africa during the absence of M. de Guise, while M. Prouteaux is carrying on, temporarily, the function of Lieut.-Governor of the Oubangui-Chari during the absence of the Lieut. Military Governor, who has been ordered to return to France.

New Chamber of Commerce.

A new Chamber of Commerce has been formed at Duala, which will also include the districts of Mbauga, Yabassi, Dschang, Edea, Ebolowa, Kribi, Lomie, Doumé and Yaounde.

This chamber is composed of twelve French members, ten foreign and two titular natives, ten members elected for two years and of corresponding members designated by the chamber.

Increased Trade of Togo.

It is satisfactory to note the upward tendency of trade in French West Africa. The trade of Togo for the first quarter of 1926 amounted to 40,721,426 fr., showing, over the first quarter of the preceding year, an increase of 10,127,450 fr., to which corresponds, in quantities, a growth of 3,314 tons 294. These increases are divided as follows :—Imports—2,865,252 fr. and 886 tons 442 ; exports—7,262,198 fr. and 2,427 tons 852.

New Mining Regulations.

The French have introduced new mining regulations throughout their possessions in Equatorial Africa. The decree of July 6, 1899, regulating the research and the exploitation of mines in the colonies or protectorate countries of continental Africa, other than Algeria and Tunisia, has given, for some time past, satisfaction to prospectors and mining exploiters.

For some years, however, it has been apparent that complete modifications to this Act were necessary, and it is for this reason that the edict of October 22, 1924, was sanctioned.

Of all our African possessions, remarks " La Depêche Coloniale," Equatorial Africa alone remains, from a mining point of view, under the old régime, certain provisions of which had become completely obsolete.

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A decree, dated July 8, provides for this requirement. It has the tenor, mainly, of the law of October 22, 1924, affecting West Africa. It will tend to facilitate research and exploration, and at the same time it imposes a series of ideal measures, directed especially to avoid the monopolising and the restricted exploitation of concessions granted, and, finally, ensures for the colony an equitable share in the results of the working of the subsoil.

CONGO FORCED LABOUR PLAN.

BRUSSELS, Aug. 8.

The Colonial Council has asked the Government to sanction a decree allowing the conscription of forced natives for the construction of the Leopoldville-Matadi railway in the Belgian Congo.

The natives, it is proposed, should be forced to work for two years, which period would be deducted from their military service of seven years. They would receive the same wages as free workers.—"Daily Mail."

BRUSSELS, Aug. 11.

The Cabinet has decided not to promulgate the proposed decree for the recruitment of public works labour on the Matadi-Leopoldville Railway.—Reuter.

The Lower Congo-Katanga Railway.

Last week I told you that the provisional working of this great railway had just been authorised up to the Lubilash River, at 372 kilometers from Bukama, and that the temporary bridge over the Lubilash had been completed.

I hear now that the rails laid up to kilometer 400 from Bukama, and that the earthworks are started up to kilometer 420 from Bukama.

On the Western Division, provisionally worked between Ilébo and Domionga, 116 kilometers, the rails laid up to 240 kilometers from Ilébo.

Only 25 kilometers do still separate the yards of the 2 divisions.

J. R.

Nigeria.

The Plague.

Salami Gbede fell a victim to the plague on the day the Mohammedans of this place celebrated their Ramadan festival. His remains were removed to Momo Cemetery, specially set aside for victims of the plague. The conduct of Dr. Cardoso and his humane treatment of plague victims call for special mention. We would wish some of the African staff to copy and follow the example of this good man, when fewer complaints will be heard. Very few deaths from plague took place here this week.—"Nigerian Pioneer."

Obituary.

The death has occurred of Mr. Cameron, of the firm of Messrs. W. B. MacIver and Co., Ltd., of Oshogbo. The deceased gentleman, who was stationed at Oshogbo, was brought into Ibadan on Thursday, June 24, where he died the following day, amidst great regret.

Plague Mortality.

An official report states that for the week ending July 31 there were twenty-one fresh cases and twenty deaths from plague at Ijebu Ode, and for the week ending August 6 there were two fresh cases and two deaths at Lagos.

Gold Coast.

Local Honours for Dr. Selwyn Clarke.

It is reported, says the "Gold Coast Independent," that on the arrival of the train which brought Doctor Selwyn Clarke to Kumasi from furlough, the Serikin Zongo, with a number of his retainers, was at the station to welcome him, the cavacade escorting him to his bungalow. This mark of honour and esteem, it is understood, was extended to the doctor as an expression of appreciation of the good work done by the Hausa community during the outbreak of plague at Kumasi in 1924-1925.

Genoa Merchant's Visit.

Monsieur Benedix, a merchant of Genoa, recently arrived on the Gold Coast on a visit to friends. He landed at Sekondi from the French boat "Owumi." M. Benedix is 65 years of age and is interested in manganese, gold and diamond concessions in the Gold Coast.

Purification of State Drums.

From the "Gold Coast Independent":—"The annual purification of the James Town State Drums was performed last Thursday with the usual ceremonials. A sheep was slaughtered, the drums being smeared with the blood, the old cloth coverings discarded and new ones wrapped round them; they were then carried and beaten round the town to the accompaniment of gun firing."

Yellow Fever.

An official report from the Gold Coast states that no further cases of yellow fever have occurred at Msawam. At Asamangkese five cases—Africans—have occurred, and this has been declared an infected area.

A DEPORTATION.

An interesting figure appeared in the dock of the Police Court last month at Freetown, before His Worship Captain McRoberts, in the person of Ahmed Hassan Mattar, a Sudanese, who was charged under section 4a of the Undesirable Person (Prevention of Immigration) Ordinance, 1924.

Accused is a brown and slim man, 23 years of age, a journalist by profession and a great traveller and linguist.

It appeared in evidence that Mattar left Tangier in Morocco, on his way to Brazil; and arrived here last month on the s.s. "Egwanga," but having no visible means of support, the police authorities did not allow him to land and so he continued with the ship to Liberia. He made some friends in Liberia who were kind enough to give him money; he accordingly left for Sierra Leone with a view to joining a ship, the "Silver Crescent," to complete his journey.

He arrived here by the R.M.S. "Appam" and though the police allowed him to land and stamped his passports, he was subsequently arrested as a prohibited immigrant. The magistrate held that though Mattar had some money in his possession on his second arrival yet the first notice served on him was still operative, and as he landed on the second occasion in contravention of that notice he was guilty of the offence. He was sentenced to three months' imprisonment, and recommended for deportation.

From the remarks of the Commissioner of Police, it would appear that Mattar is an undesirable person for political reasons and that he is connected with a Captain Gardner, who is described as of a notorious character and who was conducting intensive propaganda on behalf of Abdel Krim, the former Riff leader.—"Sierra Leone Guardian."

ITALIAN AIMS IN ABYSSINIA.

The Reply to Ras Taffari.

(*Manchester Guardian Correspondent.*)

ROME, August 12.

Italy's statement in reply to Ras Taffari's protest against the Anglo-Italian Abyssinian agreement was handed to the League Secretariat at Geneva this morning. Official quarters here describe the Note as weighty and detailed, and declare that it ought to remove any remaining anxiety from Abyssinian minds regarding Italy's aims in Abyssinia, which are of a purely economic nature.

It is declared that the next step now lies with Abyssinia, which must decide if it really intends to solicit the judgment of the League on the question whether the Italo-British accord conflicts with Abyssinian independence. In the affirmative case it is declared here to be doubtful whether the matter can come up at the impending Assembly.

I learn officially that the intended visit of the Duke of Abruzzi to the Abyssinian Court has been indefinitely postponed.

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Africa

ABYSSINIA FEARS 'PEACEFUL PENETRATION'

Proposal of Britain and Italy to Carve Out Spheres of Influence for Themselves Leads to Addressing a Protest to the League of Nations

By JOHN CARTER.

The New York Times Aug 26 1926

RECENT diplomatic developments at Rome, Paris and London suggest that the thunderheads of Italian imperialism, which have been banking up in the Mediterranean, are to break no nearer Europe than the Red Sea.

Before that can happen, however, the League of Nations will be forced to settle one of the crucial questions of its career. Whether two League members can agree to divide the resources of a third member, or to be specific, whether Great Britain and Italy can establish "spheres of influence" in Abyssinia.

Ever since the march on Rome, Fascismo and its Duce, Mussolini, have been throwing out hints that Italy needed a new deal and new colonies. At one time it has been Tripoli, at another a redistribution of the former German colonies that have engaged Italian attention, and as late as July 23 Mussolini asserted that "Fascist Italy must expand or suffocate."

Since last April Great Britain and Italy have been indulging in the old game of "diplomatic correspondence" concerning Abyssinia. Unannexed African and Asian nations have learned to grow uneasy when great powers discuss their future, and the Abyssinians have shown profound disquiet over the political future of their nation.

Carving Out Spheres.

Last June Italy and Great Britain finally came to an agreement regarding Abyssinia, which can only be construed as an attempt to carve out spheres of economic interest in the Ethiopian Empire, what the bad old diplomacy euphemistically termed "peaceful penetration." As Abyssinia is a full-fledged member of the League of Nations, it will be worth while to observe what success the Anglo-Italian agreement will meet with. The Tägliche Rundschau of Berlin, believing that an attempt will be made, in the interest of the suppression of slavery or some other unimpeachably moral motive, to grant Italy a mandate over Abyssinia, declared that the procedure would sign the League's death warrant.

After a month of impotent bewilderment, the Abyssinian Government, backed by the French, protested last week to the League of Nations, and should the matter come before the Council it means that in September descendants of the Queen of Sheba will debate their national independence with the House of Windsor and the House of Savoy.

Governments Support Each Other.

The Abyssinian note to the League informs the Secretariat of the receipt of an identical note from the British and Italian Governments announcing that the two Governments will support each other to obtain certain concessions.

"The people of Abyssinia," continues the protest, "are anxious to do right and we have every intention of guiding them on the path of improvement and progress; but throughout their history they have seldom met with foreigners who did not desire to possess themselves of Abyssinian territory and destroy our independence. With the help of God and thanks to the courage of our soldiers we have always stood proud and free upon our native mountains.

"We should like to hear from members of the League whether they think it right that pressure should be exerted on us which they themselves only avail themselves of its terms after they had obtained popular endorsement by a referendum, and all the "dry" Provinces except British Columbia adopted it by this means. But when the measure lapsed, a year after the termination of the war, and the "drys" made a strenuous effort to have it renewed on a permanent basis, the Senate stood as a lion in their path and killed the bill.

Quebec System Extends.

Meanwhile the opponents of prohibition had begun to acclaim Quebec as a splendid model of sanity and toleration which merited emulation, and had banded themselves together in organizations, usually styled Moderation Leagues, for the overthrow of the rigid prohibitionist systems. The prevalence of bootlegging and kindred evils, developed under the "dry" régime, soon provided them with abundant material for directing shafts of criticism against it, and in 1921 the first organized assault against it was launched in British Columbia.

The circumstances were peculiarly favorable to its success, for an unusually large proportion of returned soldiers had settled down in the Pacific Province and the large British-born element among its citizens had never taken kindly to prohibition. So it was overturned by a large majority in 1921, and the Provincial Government proceeded to set up a Government control system adapted from the Quebec model to suit local circumstances. As soon as it was demonstrated that ground held by the "drys" was recoverable the "wets" in other provinces took heart of grace, and in quick succession Manitoba, Alberta and Saskatchewan, in the order named, abandoned as the result of referenda their prohibition laws and established Government control systems.

In each case the "wets" prevailed only after a bitter struggle, and owed would doubtless never accept." the document naïvely concludes.

The gist of this Anglo-Italian agreement is that Great Britain shall be free to construct a storage dam for irrigation purposes at Lake Tsana, the Abyssinian headwaters of the Blue Nile, and that Italy shall be free to build a 2,000-mile railway from her Red Sea colony of Eritrea south across Abyssinia to Italian Somaliland on the Indian Ocean, and shall, in addition, obtain "an exclusive Italian economic influence in the west of Abyssinia." The agreement provides for mutual diplomatic support in urging the Abyssinian Government to grant these concessions, and, as a precaution, copies of the diplomatic correspondence have been filed with the League Secretariat at Geneva.

Hitherto the international status of Abyssinia has been effectively determined by the Tripartite Agreement of Dec. 13, 1906, by virtue of which Great Britain, France and Italy promised—as is conventional—to respect Abyssinian sovereignty and to respect each other's economic ambitions. In consequence of this agreement the French constructed a railroad from Djibouti, on the Gulf of Aden, to Addis Abeba, the capital of Ras Taffari's kingdom.

The French railway has given France a virtual monopoly of Abyssinia's foreign trade, and accordingly French criticism of the Anglo-Italian negotiations and agreement has been persistently hostile. On June 30 Austen Chamberlain felt called upon to explain to Parliament the unselfish nature of the Anglo-Italian negotiations. Said The London Times:

"Lake Tsana, in Abyssinia, is a great natural reservoir for the headwaters of the Blue Nile, and it is proposed by means of a dam constructed at the outlet of the lake to control and vary according to need its natural process of storage. The benefit which modern engineering works at Lake Tsana would confer upon the Sudan needs no emphasis. * * * The present scheme is calculated first and foremost to benefit the Sudanese. * * * Still more obvious is the advantage to Abyssinia. Great streams of flood-water from Lake Tsana at present run to waste, and the works which it is proposed to erect will involve the employment of local labor and the expenditure of large sums of money."

An Unfortunate Term.

As for Italy's "exclusive economic influence," The London Times observes that "perhaps the word 'exclusive' was a little unfortunate; but it is probably not intended to convey the monopolistic meaning which it seems to bear." French opinion has not hesitated to point out that it is rather odd that so beneficent a scheme has not been negotiated with Abyssinia directly, and it is certain that strenuous attempts will be made at Paris and Geneva to air the Abyssinian grievance and prevent an Italian conquest of the highland kingdom of Northeast Africa.

When the attempt is made it will subject the League of Nations to another searching test of its powers. When Abyssinia applied for membership in 1923, Great Britain was strongly opposed to her admission on the ground that slavery was practiced in the applicant's territory. French insistence that Ras Taffari's realm be admitted carried the day, however, and in 1924 Abyssinia became a member of the League, after agreeing to abide by the St. Germain Arms Convention prohibiting import of munitions of war into her own territory and making an anti-slave trade gesture.

In 1925 Great Britain and Italy made an effort to compel the Abyssinians to re-endorse a disarmament compact at the arms traffic conference—the Abyssinians are formidable warriors—but again French diplomacy carried the day. All Abyssinia would bind herself to do was to prevent the reshipment of arms from her territory to the prohibited zones in Africa. At the same conference Great Britain and Italy, acting in concert, succeeded in barring arms from the Persian Gulf, thus overriding the sovereignty of Persia, another League member.

Great Britain is nervous over the northwestern frontier of India, especially since the restoration of Russian influence at Teheran in Persia, so Italy became a party to her measures to restrict the defensive powers of a fellow-member of the League. In return it is probable that the English promised to support Italy's Abyssinian ambitions.

NIGERIAN RAILWAY PROGRESS.

MR. BLAND ON THE LINES' "RECORD" YEAR. THE EASTERN EXTENSION AND OTHER DEVELOPMENTS. —PREPARING FOR INCREASED PRODUCTION.

Mr. E. M. Bland, the general manager of the Nigerian Railway, recently arrived in England on health-leave; and a representative of WEST AFRICA called upon him soon after his arrival with the request that he would kindly give an account of recent activities in the great public department of which he is the permanent head. Mr. Bland courteously complied, and spoke substantially as follows:—

"The linking-up of the Eastern Extension with the Western system in the Kogun Kloof, which you have already reported, means that we are nearing completion of the important constructive work that has been undertaken in Nigeria which has been under way since 1914, and, of course, was interrupted and delayed during and after the Great War. The country traversed by our construction parties has been exceptionally rough, and involved very heavy work; in fact the heaviest on the whole of the West Coast of Africa. The line is some 620 miles long, which includes the branch from Kafanchan to Jos. I may mention that it has been decided to take the 3½ feet gauge into Jos, which involves re-laying between Bukeru and Jos. This will enable boat train passengers from Lagos to travel to and from the tinfields without any change, and in considerably less time than at present.

"It is hoped to throw the whole of the new line open to public traffic on April 1, 1927, though previous to that date Udi coal will be railed to the tin mines. This will confer a tremendous benefit to the tinfield as it is expected that the price of coal will not exceed 42s. per ton as compared with the 89s. or 90s. paid at present. I need not enlarge on what this should mean to the industry.

"The opening of this line will also enable us to rail a great deal of the bulky produce of the Northern Provinces to Port Harcourt, and the returning trucks will transport coal to the mines and for railway use. The train ferry, which is now established at the Benue Bridge, has given the utmost satisfaction, though it is expected that the construction of the bridge across the Benue at Makurdi will have to be undertaken at an early date. This work will in all probability have to be put in hand earlier than was anticipated on account of the formation of bad sandbanks in the river, which may necessitate the curtailment of the train ferry services during extreme low water; but arrangements are being made to place sufficient coal across the river during the high river to prevent any question of a shortage for the mines or the railway, while at the same time the passenger services will be maintained and a certain amount of traffic can always be transported across the river by means of tugs and barges.

"The financial year of the Nigerian Railway complted on March 31 last was the most successful in its entire history. Gross receipts totalled some £2,350,000, while expenditure was in the neighbourhood of £1,150,000, or less than half the earnings. The ground-nut crop for 1925-6, though not coming quite up to expectation, will amount to some 115,000 tons. Cotton is increasing to a large extent, it being estimated that the Northern Provinces will produce at least 40,000 bales, while next year everything points to 50,000 bales. The construction of the Zaria-Gusau line, which is proceeding as rapidly as possible, will greatly facilitate the movement of both cotton and ground-nuts; and, provided the Home manufacturers can deliver the rails and sleepers to contract time, we hope to be able to rail a portion of the next season's crops from this area. Further branch lines are contemplated, and surveys for these will be undertaken as soon as the staff is available. These branch lines will serve areas in both the Northern and Southern Provinces, and will go through country where there is every indication of a quick return being obtained on the outlay. Old material taken from the main line will to a great extent be utilised in the construction of these feeders, and it is estimated that the cost should not exceed £7,000 to £8,000 per mile, which includes provision for a certain number of locomotives and rolling stock.

"The opening of Apapa wharves and warehouses during December, 1925, has greatly expedited the handling of exports at Lagos. It is anticipated that the whole of these wharves, etc., will be at work before the end of the year, and all rail-borne traffic, both import and export, will then be dealt with at this modern and well-equipped terminal. The second extension of the wharves at Port Harcourt is well under way, and arrangements are being made to erect a large warehouse behind the next instalment. The construction of a concrete coal-bin with a storage capacity of 2,500 tons is also in hand, and, with electrical machinery and belt conveyors, we expect to be able to load vessels at the rate of 300 tons per hour.

"Large order for both locomotives and rolling stock have been placed with the Crown Agents, and though these have been held up on account of the coal strike, we are in hopes that when such matters have been settled at Home, our work will be pushed on and early delivery effected in the Colony.

"The reorganisation of the railway on a divisional basis was brought about in February last, and is proving of great benefit. The change was made without the slightest interference to traffic, and the movement o trains and trucks has been considerably expedited.

"The coal output at Udi created a 'record,' amounting to 243,000 tons. At present, on account of the strike in England, coal is being railed to Port Harcourt at over the rate of 1,000 tons a day, and ships are loading with sufficient bunkers to take them to England and the return journey as far as the Islands.

"It is rumoured that a large electric power plant will shortly be put in hand on the tinfields, which will be supplied with Udi coal, current being distributed to various mines from a central station; if this is brought about it should be of considerable benefit to the tinfields in general.

"A complete new boat express has been constructed in England, and some of the coaches have already been sent out to the Colony. This train, which consists of first and second class sleepers, restaurant car, baggage and post office vans, will be vestibuled throughout, and is a great advance on the present stock.

"The new three-cylinder locomotives recently imported to work on the heavy section between Iddo and Ibadan have been put into commission, and are capable of hauling 900 tons gross in the upward direction and over 1,000 tons in the downward. The working of these means a considerable saving over the old, light engines, and one engine takes the place of two trains, thus effecting considerable economies in engine crews, guards, coal, etc.

"Generally speaking the system as a whole is now in a position to handle the increasing products of the country, and though the purchase of additional vehicles and locomotives will be necessary for years to come, together with the re-laying of certain portions of the main line, the railway is much better able to cope with any situation which may arise than it was immediately after the War. We look forward with considerable hope to a large expansion in the trade of Nigeria, and the railway is prepared to bear its share in bringing the immense and valuable products of the country to the Home market."

Makes Plea For African Natives

Teaching, In Place Of Exploiting, Is Educators' Advice To Europe

NEW YORK, Aug. 25 — "White supremacy and rule by force was sharply censored in a lecture here by Professor K. Meade-Monn-Barcholdy of the University of Hamburg, world authority on historical questions.

Prof. Bartholdy emphasized that the term "backward races" used in English for the native population of Africa hardly indicated the right point of view for handling the common task of Europeans in Africa. He would have the world consider whether the old conception of European Governments having a title of property in their colonies won by conquest would not better give way to the idea of a mandate given to colonizing power, who would then be trustee, rather than owner of African territory and African people.

Speaking of a recent decision of the British Privy Council about the forcible expropriation of natives in Swaziland. He said that in the future a people who call themselves forward should show their forwardness not by insisting on the rights of conquest but by helping to educate and develop those peoples who are not yet able to maintain self-government in the modern sense of the word.

He stressed the point that if Europeans came to recognize that it was their duty to teach rather than to exploit the native peoples in Central Africa, they could in their turn learn a salutary lesson.

Race Problem - 1926

Africa

The Benefits of Negro Education in America.

Prof. Carney's Tes[illegible]

Prof. Mabel Carney, who is Professor of Rur[illegible] Education in Columbia University, and [illegible] Field Secretary of the America[illegible] Life [illegible] now touring South Africa ivestigating the education needs of the country, especially in rural areas. For som[illegible] time she has made a close study of the Negro problem in the United States and she feels that South Africa and America have a great deal to learn from each other. Both countries have faced a primitive people and are now facing both a poor white and a coloured-and-white problem.

South African Christian Advocate 7-1-26

In an address at Cape Town, Miss. Carney drew a picture of the progress of education among the Negroes from the days of slavery, under which they learned how to work, and in many instances became skilled workmen. They also became in those days a deeply religious people and developed a great instinct and love for music. The Negro spirituals were known as some of the most wonderful things in American music, and it was all developed under the influence of religion. Education,

After the Civil War, said Miss Carney, came a big effort in the education of the Negro, and the building of the great Hampton educational institution for manual training and general culture of the Negro. Another great institution was the Tuskegee College, and there were others which came into operation in different portions of the country. Forward S.A.

Some of the greatest Negro education work in the United States had been carried out by the General Education Board, which was part of the Rockefeller Foundation. This body, starting their work soon after the American Civil War, appointed white men with University degrees in each of the Southern States to supervise Negro Education. They were men with great powers of leadership, who saw that the future of the United States hinged on the [illegible] co-operation of the black and white races.

To-day the various States had recognised the work the General Education Board had started, and had taken over supervision.

Another important stage arrived when the public generally supported taxation for purposes of Negro education.

Thousands of Native teachers were being trained in America to-day. There were Negro agricultural teachers who drove from farm to farm demonstrating the best methods on the land of Negro planters.

Miss Carney has absolute faith in the American Negroes to work out their own salvation, and thinks they are solving the educational question for themselves. "In one of the Southern States," she said, "the Negroes have given three million pounds for their own education. Of course, they can't work out their problems alone, but white and black will have to co-operate and do it together.

In this connection Miss Carney gave an interesting account of what the Inter-Racial Committees are doing to bring black and white together in a practical and friendly way. In every community some of the best white and the best coloured people are appointed to confer on all questions affecting the latter, such as housing, hygiene, sanitation, lightening, water and drainage, and a great deal of practical good has resulted.

"It is most unwise not to educate the black people as well as the white," declared Miss Carney, "We find that the places where trouble occurs are the places where there are ignorant whites and ignorant Coloured people.

"Ignorant whites are just as great a menace as ignorant blacks. But by education I do not mean the teaching of foreign languages. I mean teaching people to work and keep healthy and become practical citizens.

"Negroes can be educated just as well as white people. Our psychologists have come to the conclusion that you cannot take it for granted that the brain of the Negro is inferior to that of the white man.

"The black and white races in America can live together advantageously, without segregation" concluded Miss Carney.

Abyssinia Appeals to the League

SINCE Abyssinia became a member of the League of Nations, she has remained undisturbed in her inland state, surrounded by British, French, and Italian territories. Recently she received notes from Great Britain and Italy, announcing that they had decided to take certain concessions in her territory. Great Britain has long desired to control the waters of the Blue Nile for the irrigation of her Sudan cotton fields by a dam at the headwaters of the river, which happened to be Lake Tsana in Abyssinia. In return Italy would be permitted to build a railway across Abyssinia connecting her territories of Eritrea and Somaliland. This they had arranged between them, without consulting Abyssinia. The Abyssinian Government turned to the League, with the note reprinted below from the *Manchester Guardian Weekly* for August 6.

Mail

9-8-26

Our Government recently received from the British and Italian Governments identical notes informing it that these Governments had arrived at an agreement to support each other with a view of obtaining a concession for the British Government to undertake the conservancy of waters of our Lake Tsana and for the Italian Government to construct a railway through British Government and our own, and the fact that no conclusion had yet been reached was due to reasons of whose nature of this agreement, arrived at without our being consulted or and importance we were fully aware. We had, however, never informed, and by the action of the two Governments in sending given any definite reply.

We cannot help thinking, therefore, that in agreeing to support us a joint notification.

In the first place, on our admission to the League we were each other in these matters, and in giving us joint notification told that all nations were to be on a footing of equality within of that agreement, the two Governments are endeavoring to the League, and that their independence was to be universally exert pressure on us in order to induce us to comply with their respected, since the purpose of the League is to establish and demands prematurely, without leaving any time for reflection maintain peace among men in accordance with the will of God. or consideration for our people's needs.

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have every intention of guiding them along the path of improvement and progress. but throughout their history they have seldom met with foreigners who did not desire to possess themselves of Abyssinian territory and to destroy their independence. With God's help, and thanks to the courage of our soldiers, we have always—come what might—stood proud and free upon our native mountains. For this reason prudence is needed when we have to convince our people that foreigners who wish to establish themselves for economic reasons in our country or on the frontiers between it and their possessions are genuinely innocent of concealed political aims, and we doubt whether agreements and joint representations such as those now in question are the best means of instilling that conviction.

Nor must it be forgotten that we have only recently been introduced to modern civilization and that our history, glorious though it be, has not prepared us for ready adjustment to conditions which are often quite beyond the range of our experience. Nature herself has never gone forward by sudden bounds, and no country has been metamorphosed in a night. With our well-known eagerness for progress, given time and the friendly advice of countries whose geographical position has enabled them to outdistance us in the race, we shall be able to secure gradual but continual improvements, which will make Abyssinia great in the future as she has been throughout the past, but if we try to go too fast accidents may happen. We should like to hear from members of the League whether they think it right that means of pressure should be exerted upon us which they themselves would doubtless never accept.

We have the honor to bring to the notice of all states members of the League correspondence which we received in order that they may decide whether that correspondence is compatible with the independence of our country, inasmuch as it includes a stipulation that part of our empire is to be allotted to the economic influence of a given Power. We cannot but realize that economic influence and political influence are very closely bound up together, and it is our duty to protest most strongly against an agreement which, in our view, conflicts with the essential principles of the League of Nations.

The British reply, which was read in Parliament by Sir Austen Chamberlain, the Secretary for Foreign Affairs, is also reprinted from the *Manchester Guardian Weekly*.

There is nothing in the Anglo-Italian notes to suggest coercion or the exercise of pressure on the Abyssinian Government. Sir Austen Chamberlain has stated in Parliament that the agreement was certainly not to be used and could not be used for the purpose of coercing the Abyssinian Government. He believed the agreement to be in the interests of all three parties, but added that, of course, the Abyssinian Government had a perfect right to judge of what was in the interests of Abyssinia. His Majesty's Chargé d'Affaires was instructed by telegram on July 14 to bring this statement to the knowledge of Ras Tafari. As to the suggestion that the British and Italian Governments are trying to force the Abyssinian Government to yield to their requests in a hurry and without being afforded time for reflection and study of the requirements of the Abyssinian people, I am to point out that in notes exchanged between the British Minister at Addis Ababa and the Abyssinian Government on March 18, 1902, the Emperor Menelik confirmed an oral undertaking given some days previously.

Since the date of this undertaking, which shows that nty-four years ago the Emperor Menelik contemplated the struction by the British Government of a barrage at Tsana, His Majesty's Government on several occasions made specific proposals in regard to this work, the full effect of which it is now possible to foretell as the result of detailed observations which have been carried out by scientific missions dispatched to the lake with the consent and assistance of the Abyssinian Government.

In these circumstances his Majesty's Government feel that they cannot fairly be charged with proceeding, in regard to Lake Tsana, with undue precipitancy. In the concluding paragraph of their protest the Abyssinian Government inquire whether the Anglo-Italian notes can be regarded as compatible with the independence of Abyssinia, especially when these notes state that a portion of Abyssinia will be reserved to the economic influence of a particular Power. Sir Austen Chamberlain desires to emphasize that the Anglo-Italian notes do not reserve any part of Abyssinia to Italian economic influence. His Britannic Majesty's Government, so far as they are concerned and under certain conditions, recognize an exclusive Italian economic influence in the west of Abyssinia and in the whole territory to be crossed by the above-mentioned railway joining Eritrea and Italian Somaliland. This recognition cannot affect the rights of third parties or bind the Government of Abyssinia. It imposes no obligation on anyone except the British Government, who in return for the Italian undertaking in regard to Lake Tsana engage not to compete or to support competition with Italian enterprise in the regions specified. Sir Austen Chamberlain will be happy to repeat these explanations and assurances to Abyssinia in the presence of the Council at its meeting when it takes into consideration the note addressed to you by the Government of Abyssinia.

Early Education in the Vernacular.

The Rev. G. Burton, missionary at St. Andrew's College, Oyo, near Lagos, with his wife, when on furlough in the summer of 1925, met many old friends in the parish of St. Saviour's Church, Hanley Road, London, N.4. In a letter to a friend in the parish he tells something of his missionary work in Nigeria. He says the College has become a small village, and the work which falls on the staff is of the most varied description. "We are situated on the outskirts of a large, backward, Muhammadan town 150 miles from the coast, and 30 miles from a doctor. All sorts of emergency jobs fall to our lot, from mending a broken leg to repair of a motor-cycle." After referring to the annual diocesan synod, he goes on: "When in Lagos, I generally take the opportunity of running over to the Government leper settlement, where for many years members of the C.M.S. Bookshop Staff have carried on fruitful work. Quite a number are Christians now, and some are full members of the Church. Two more are expecting to be confirmed by the Bishop shortly. One of the inmates is Paul, educated at the C.M.S. Grammar School, Sierra Leone. Years ago he lost his sight, but he is always cheerful and bright . . . . in fact, his influence has made the settlement very largely a Christian one." Commenting on a change in the education system in Nigeria, Mr. Burton says: "We have every reason to be thankful for the constitution of the new Board. The late Director of Education and those under him took the line that English must be begun in the infants' departments of the schools. This was against our mission policy, which was that English should only be begun after a child has thoroughly mastered reading and writing in its own language. There is now to be a return to this, and all early education is to be in the vernacular. Some have advocated the elimination of English altogether from the elementary schools, but this is impracticable when dealing with primitive vernaculars. I have now done nearly 19 years' service at the College as Principal, and I would not wish to exchange it for any other work in the world."

West Africa

8/21/26

'BEAUTIFUL WHITE WOMEN"

Chicago Defender

"This is a white man's country and political dastards who, to gather their own nests, flagrantly fool the unfortunate black man into thinking that he has the same right to the companionship of a beautiful white woman as a white man, deserves to be given the severest drubbing known to an imperiled white race."

Chicago Ill.

These silly lines were written by some obviously "white" dunderhead calling himself an editor. His vehicle is "The Yellow Jacket," a scurrilous sheet published somewhere in the wilds of Dixie and devoted exclusively to the championing of his race and the saving of "beautiful white women." How proud white people must be of him! How secure these "beautiful white women" must feel in the knowledge that the editor of "The Yellow Jacket" is their knight—that he has ridden forth to execute the role of Don Quixote in their behalf!

What are beautiful white women, anyway? We had always understood that white women were the female of the species of that branch of the human family generally known as the white race. We had supposed them to be a fundamental, integral, functional division of that group of the people who have made reputations for themselves as thinkers and doers. We had no idea that these women were so helpless that they could not think for themselves, and that such an example of stupdity as this editor has shown himself to be must be relied upon to protect them from the encroachments of a so-called inferior, helpless Race.

As a matter of fact, this editor is deliberately clouding the facts in this American race issue in order to win his point. To hide real truths, he is even willing to make puny puppets of his women; he is even willing to make them sacrifice their own self-respect, and reduce themselves to pawns, to be bandied about at will, that he may advocate the continuance of America's present system of injustices. He allows the filth that is in his own perverted mind to pollute the minds of others, that the curtain might be drawn about the dastardly conduct of men of his race toward women of other races in the South.

Concerning the "companionship of beautiful white women" or beautiful women of any other race, the editor is "all wet," and he knows it. Real companionship is something that can be acquired neither through force nor purchase. If a "beautiful white woman" prefers the association of a man of some other race to such specimens of white "superiority" as the editor of the "Yellow Jacket," all the bally-hooing in the world will not deprive her of it. She usually gets what she wants. If she doesn't want this association, she doesn't invi-

...rate it, and she doesn't accept it. No cring-
...ing, yellow editor is needed to protect her
...from it.

Quite the contrary is the situation for beau-
...tiful women of other races, especially in the
...domain of Yellow Jackets. There, our women
...are browbeaten, abused and used for the pleas-
...ure and comfort of white men, and our men
...are, to all intents and purposes, helpless.

have today on the American stage a play showing how that works. It is "Black Velvet," and it is heralded as the great American drama. It glorifies the sort of human degradation as is sponsored by Yellow Jackets and their ilk. It depicts a white man leading a lynch party to get a man who dared oppose the white's attention to a "beautiful black woman." Many such lynch parties are conducted throughout the South every year, and

our women are preyed upon by these miscegenists who, by day, cry out for racial purity.

We pity the "beautiful white women" whose happiness and security depend upon these hypocrites—Pharisees. Her situation is deplorable indeed. Even our women, suffering as they are, must feel a sort of compassion for their white sisters who are held up to scorn and ridicule by their own men.

have every intention of guiding them along the path of improvement and progress. but throughout their history they have seldom met with foreigners who did not desire to possess themselves of Abyssinian territory and to destroy their independence. With God's help, and thanks to the courage of our soldiers, we have always—come what might—stood proud and free upon our native mountains. For this reason prudence is needed when we have to convince our people that foreigners who wish to establish themselves for economic reasons in our country or on the frontiers between it and their possessions are genuinely innocent of concealed political aims, and we doubt whether agreements and joint representations such as those now in question are the best means of instilling that conviction.

Nor must it be forgotten that we have only recently been introduced to modern civilization and that our history, glorious though it be, has not prepared us for ready adjustment to conditions which are often quite beyond the range of our experience. Nature herself has never gone forward by sudden bounds, and no country has been metamorphosed in a night. With our well-known eagerness for progress, given time and the friendly advice of countries whose geographical position has enabled them to outdistance us in the race, we shall be able to secure gradual but continual improvements, which will make Abyssinia great in the future as she has been throughout the past, but if we try to go too fast accidents may happen. We should like to hear from members of the League whether they think it right that means of pressure should be exerted upon us which they themselves would doubtless never accept.

We have the honor to bring to the notice of all states members of the League correspondence which we received in order that they may decide whether that correspondence is compatible with the independence of our country, inasmuch as it includes a stipulation that part of our empire is to be allotted to the economic influence of a given Power. We cannot but realize that economic influence and political influence are very closely bound up together, and it is our duty to protest most strongly against an agreement which, in our view, conflicts with the essential principles of the League of Nations.

The British reply, which was read in Parliament by Sir Austen Chamberlain, the Secretary for Foreign Affairs, is also reprinted from the *Manchester Guardian Weekly*.

There is nothing in the Anglo-Italian notes to suggest coercion or the exercise of pressure on the Abyssinian Government. Sir Austen Chamberlain has stated in Parliament that the agreement was certainly not to be used and could not be used for the purpose of coercing the Abyssinian Government. He believed the agreement to be in the interests of all three parties, but added that, of course, the Abyssinian Government had a perfect right to judge of what was in the interests of Abyssinia. His Majesty's Chargé d'Affaires was instructed by telegram on July 14 to bring this statement to the knowledge of Ras Tafari. As to the suggestion that the British and Italian Governments are trying to force the Abyssinian Government to yield to their requests in a hurry and without being afforded time for reflection and study of the requirements of the Abyssinian people, I am to point out that in notes exchanged between the British Minister at Addis Ababa and the Abyssinian Government on March 18, 1902, the Emperor Menelik confirmed an oral undertaking given some days previously.

Since the date of this undertaking, which shows that ·nty-four years ago the Emperor Menelik contemplated the ·struction by the British Government of a barrage at Tsana, His Majesty's Government on several occasions made specific proposals in regard to this work, the full effect of which it is now possible to foretell as the result of detailed observations which have been carried out by scientific missions dispatched to the lake with the consent and assistance of the Abyssinian Government.

In these circumstances his Majesty's Government feel that they cannot fairly be charged with proceeding, in regard to Lake Tsana, with undue precipitancy. In the concluding paragraph of their protest the Abyssinian Government inquire whether the Anglo-Italian notes can be regarded as compatible with the independence of Abyssinia, especially when these notes state that a portion of Abyssinia will be reserved to the economic influence of a particular Power. Sir Austen Chamberlain desires to emphasize that the Anglo-Italian notes do not reserve any part of Abyssinia to Italian economic influence. His Britannic Majesty's Government, so far as they are concerned and under certain conditions, recognize an exclusive Italian economic influence in the west of Abyssinia and in the whole territory to be crossed by the above-mentioned railway joining Eritrea and Italian Somaliland. This recognition cannot affect the rights of third parties or bind the Government of Abyssinia. It imposes no obligation on anyone except the British Government, who in return for the Italian undertaking in regard to Lake Tsana engage not to compete or to support competition with Italian enterprise in the regions specified. Sir Austen Chamberlain will be happy to repeat these explanations and assurances to Abyssinia in the presence of the Council at its meeting when it takes into consideration the note addressed to you by the Government of Abyssinia.

Early Education in the Vernacular.

The Rev. G. Burton, missionary at St. Andrew's College, Oyo, near Lagos, with his wife, when on furlough in the summer of 1925, met many old friends in the parish of St. Saviour's Church, Hanley Road, London, N.4. In a letter to a friend in the parish he tells something of his missionary work in Nigeria. He says the College has become a small village, and the work which falls on the staff is of the most varied description. "We are situated on the outskirts of a large, backward, Muhammadan town 150 miles from the coast, and 30 miles from a doctor. All sorts of emergency jobs fall to our lot, from mending a broken leg to repair of a motor-cycle." After referring to the annual diocesan synod, he goes on: "When in Lagos, I generally take the opportunity of running over to the Government leper settlement, where for many years members of the C.M.S. Bookshop Staff have carried on fruitful work. Quite a number are Christians now, and some are full members of the Church. Two more are expecting to be confirmed by the Bishop shortly. One of the inmates is Paul, educated at the C.M.S. Grammar School, Sierra Leone. Years ago he lost his sight, but he is always cheerful and bright . . . . in fact, his influence has made the settlement very largely a Christian one." Commenting on a change in the education system in Nigeria, Mr. Burton says: "We have every reason to be thankful for the constitution of the new Board. The late Director of Education and those under him took the line that English must be begun in the infants' departments of the schools. This was against our mission policy, which was that English should only be begun after a child has thoroughly mastered reading and writing in its own language. There is now to be a return to this, and all early education is to be in the vernacular. Some have advocated the elimination of English altogether from the elementary schools, but this is impracticable when dealing with primitive vernaculars. I have now done nearly 19 years' service at the College as Principal, and I would not wish to exchange it for any other work in the world."

'BEAUTIFUL WHITE WOMEN"

"This is a white man's country and political dastards who, to gather their own nests, flagrantly fool the unfortunate black man into thinking that he has the same right to the companionship of a beautiful white woman as a white man has, deserves to be given the severest drubbing known to an imperiled white race."

These silly lines were written by some obviously "white" dunderhead calling himself an editor. His vehicle is "The Yellow Jacket," a scurrilous sheet published somewhere in the wilds of Dixie and devoted exclusively to the championing of his race and the saving of "beautiful white women." How proud white people must be of him! How secure these "beautiful white women" must feel in the knowledge that the editor of "The Yellow Jacket" is their knight—that he has ridden forth to execute the role of Don Quixote in their behalf!

What are beautiful white women, anyway? We had always understood that white women were the female of the species of that branch of the human family generally known as the white race. We had supposed them to be a fundamental, integral, functional division of that group of the people who have made reputations for themselves as thinkers and doers. We had no idea that these women were so helpless that they could not think for themselves, and that such an example of stupdity as this editor has shown himself to be must be relied upon to protect them from the encroachments of a so-called inferior, helpless Race.

As a matter of fact, this editor is deliberately clouding the facts in this American race issue in order to win his point. To hide real truths, he is even willing to make puny puppets of his women; he is even willing to make them sacrifice their own self-respect, and reduce themselves to pawns, to be bandied about at will, that he may advocate the continuance of America's present system of injustices. He allows the filth that is in his own perverted mind to pollute the minds of others, that the curtain might be drawn about the dastardly conduct of men of his race toward women of other races in the South.

Concerning the "companionship of beautiful white women" or beautiful women of any other race, the editor is "all wet," and he knows it. Real companionship is something that can be acquired neither through force nor purchase. If a "beautiful white woman" prefers the association of a man of some other race to such specimens of white "superiority" as the editor of the "Yellow Jacket," all the bally-hooing in the world will not deprive her of it. She usually gets what she wants. If she doesn't want this association, she doesn't

...ite it, and she doesn't accept it. No cringing, yellow editor is needed to protect her from it.

Quite the contrary is the situation for beautiful women of other races, especially in the domain of Yellow Jackets. There, our women are browbeaten, abused and used for the pleasure and comfort of white men, and our men are, to all intents and purposes, helpless. We have today on the American stage a play showing how that works. It is "Black Velvet," and it is heralded as the great American drama. It glorifies the sort of human degradation as is sponsored by Yellow Jackets and their ilk. It depicts a white man leading a hypocrites—Pharisees. Her situation is deplorable indeed. Even our women, suffering as they are, must feel a sort of compassion for their white sisters who are held up to scorn and ridicule by their own men.

Our women are preyed upon by these misceganists who, by day, cry out for racial purity.

We pity the "beautiful white women" whose happiness and security depend upon these Her situation is deplorable indeed. Even our women, suffering as they are, must feel a sort of compassion for their white sisters who are held up to scorn and ridicule by their own men.

Chicago Defender 2/13/26

West Africa 8/21/26

Race Problem - 1926

Africa

WEST AFRICA'S CHIEF NEEDS.

ADDRESS BY MR. CASELY HAYFORD.—INTERESTING DISCUSSION.

West Africa 10-6-26

Mr. W. Casely Hayford, ex-M.L.C., addressed a meeting of the Union of Students of African Descent on Saturday last, at Student Movement House, Russell Square, London. The subject was "The Significance of Africa," and in the course of his address, Mr. Hayford dealt with the position of the African races, politically and economically, in various parts of the world besides Africa itself. In West Africa, he said, the people were slowly coming into their own. In the local legislatures they were being given a larger voice, but he maintained that the people should have the right to send their own men to the Legislative Councils. Nigeria, to a limited extent, enjoyed that right, but in the Gold Coast, where he had refused Government nomination, they had been given the shadow of electoral representation rather than the substance. It was the substance they wanted, and not the shadow. Unless the men who were sent to the Legislative Councils were able to voice the needs of the people it was no use having them there. There was an extension of the franchise in the West Indies and to other parts of the Empire the power of self-expression by the vote was being given. The Gold Coast wanted its educated sons to represent the people in its Council Chamber. When they had the right to self-expression by the vote the Africans as a race would be able to work out their own salvation.

It was no use always expecting the European to help them, Mr. Hayford continued, the Africans would have to take up their own burdens. This could be done largely by the spread of education. The Government had done its share in this. At the Gold Coast it had established Achimota, but, notwithstanding that, the African would have to endeavour to help himself. The West African Congress had established a scholarship fund for the sending of boys and girls to different parts of the world to acquire learning.

There was nothing like self-help for a race. In this connection he would like to draw attention to the position of the Jewish race, which had, in its own way, suffered as much as the African. Wherever there was a group of Jewish people to-day, they would find that they helped each other to the uttermost extent. In America, in this country, or in any part of the world where Jewish people were to be found, they came out always on the top. Like the Jews, the Africans would have to learn to help each other and not to pull each other down.

The integrity of Abyssinia was the concern of the African. Liberia's troubles were Africa's troubles. All over the continent of Africa they could have to realise that the black folks' home was Africa. Every steamer that left Liverpool and Plymouth, took scores of Europeans to Africa, to study the land, the habits and the needs of the African people, and to see how they could enrich themselves. Africa was enriching the world. Unless the Africans themselves applied their knowledge to practical purposes, they would not come into their own. Like the European, they should set up in business and they should apply science to satisfy their own prodigal needs. They must be able to do what the European could do in Africa, and get out of their own continent some of its benefits for themselves.

The Gold Coast was a wealthy country, and it could get together a good deal of capital. Firms there which did all the trade were from Europe. What was there to prevent Africans from getting together, and setting up their own stores, etc., and enriching themselves?

Some of the Europeans said that Africans were "Savages," or that they were more or less barbarians. As a matter of fact, many of the indigenous races had good customs and institutions of their own. Africa was the cradle of civilisation, but for a long time its people had been asleep. Where knowledge was before, it was easy to get it back again. Africa was a storehouse of potential knowledge, and in the resurrection of that knowledge there would be a quicker way to that spirit of friendliness and oneness about which Europe was talking, if the Africans themselves would unite and realise the spirit of service. In addition Africa had the family system, another asset in favour of that far-off event for which the world was striving, viz., the brotherhood of man. He urged the Africans to unite so that in a spirit of harmony and co-operation, they could bring their quota to the brotherhood.

An interesting debate followed. A student from the Coast said that in the last 50 years many people from West Africa had come to this country for educational purposes, and he would like to know what they had done for the betterment of Africa when they had returned to it. Another West African said that the lesson he had learned in this country was that money was the governing God, and not education. Another speaker said that although financial strength was the source of political power, there was nothing like the possession of a piece of land. Mining was a diminishing asset on the Gold Coast, inasmuch as an ounce of gold was taken out of the soil it could not be replaced, whereas if a ton of cocoa was taken this year, a ton could be taken again from the same place next year. The owner of a small piece of God's earth could never be compelled by another man to do what he did not want to do.

A student said that the training of the young people in West Africa was deficient, and not till they got to a certain age could they begin to think. This was a handicap to them when they came to study in this country. At an early age, he said, the history of their own country should be taught in the schools. A visitor from Winnebah, who arrived here some weeks ago, on a business mission, and who was ready, he said, to go back to-morrow, because of the English climate, said that some of the schoolmasters on the Gold Coast had been informed that they must not read certain newspapers of which the Government did not approve. He wished to call attention to this injustice. He also said that schools in certain areas could not be opened unless Government approved. With regard to the professions the Gold Coast was too full of lawyers. Those from that Colony who were studying law here were sadly mistaken if they thought that they were going home to make a lot of money at it. The Gold Coast needed capable men, and in this connection he was proud to meet the chairman, Mr. J. B. Danquah, whose paper on Christianity, which appeared in WEST AFRICA recently, had so impressed the people of Winnebah, that a meeting was called there in order to discuss it.

A student from Sierra Leone said that he was glad to hear that no private school could be opened on the Gold Coast without Government permits. They all knew the evils of some of the privately-owned schools—such disastrous evils as incommodious buildings, not enough funds, etc. The Government in each Colony should provide properly-staffed schools, and it was well that they should supervise them. With regard to the life of the student from West Africa, he said that the films, mostly from America, did not on the whole tend to help Africa much in this country, and they were doing all they could here in their own little way to represent the race in a less lurid light, and to show that the films belied the facts. The youth of Africa was trying to interpret its country to the people here, and at the same time to get information that would be useful to its own people when it returned to its own home. The legislative system in Sierra Leone, he thought, was so far satisfactory. The bringing down of the Chiefs from the Protectorate to Freetown, where they could meet on common ground and exchange ideas, would make for better understanding in Sierra Leone.

Replying to the question as to what the older generation had done for West Africa, Mr. Casely Hayford said that the pioneers had done their best, but that they had been opposed by Government.

A hearty vote of thanks to Mr. Hayford concluded the meeting.

Basutoland National Council

MESSAGE BY HIS EXCELLENCY THE HIGH COMMISSIONER ON THE OCCASION OF THE OPENING OF THE TWENTY-FIRST SESSION OF THE BASUTOLAND COUNCIL.

Star of Basutoland 10-5-26

1. I greet the Members of the Council on the occasion of the opening of i twenty-first Session.

2. Since your last meeting Sir Edward Garraway, K.C.M.G., has retired from the post of Resident Commissioner in Basutoland, after many years in South Africa in the service of the Crown. Sir Edward Garraway was a good friend of Basutoland and the last eight years of his service were devoted to the welfare of the Basuto. Mr. J. C. R. Sturrock has been appointed to succeed him. Before coming to South Africa to take up the duties of Resident Commissioner in Basutoland Mr. Sturrock had the benefit of long and valuabl experience in Uganda, and I am confident that in him the Basuto will find a wise counsellor and friend who will do his utmost to serve Basutoland and to further in every way the true interests of the Basuto people.

3. I have seen and carefully read the report of your discussions during the last Meeting of the Council

4. In my last message, I endeavoured to impress upon the Chiefs the importance of supervising the Administration of Justice in their Courts and of avoiding all delay in dealing with cases Judging however from reports I have received there still appears to be room for much improvement and there would seem to me to be more delay than is necessary in attending to the complaints of the people Chiefs should realise the hardship entailed in people having to travel long distances and in leaving their families, stock and lands to be looked after by others during their enforced absence.

5 I learn with interest that the appointment of native demonstrators

with the view of improving your methods of agriculture has so far shown signs of success. I trust that you will take advantage of the instruction and experience being offered to you and thus justify the increased expenditure and trouble your Government is undertaking on your behalf.

6 I continue to receive good reports upon the progress of the campaign against Scab in sheep and goats. The expenditure incurred in such an effort is considerable and necessarily increases year by year, and it therefore behoves you to use every endeavour to keep your flocks clean and assist the workers in every way.

7. For many years my predecessors and I have spoken to you about the destruction of burrweed and other noxious weeds I am disappointed to hear that very little progress has been made and real attempts have only been made by a few chiefs to cope with this danger to your crops and pastures.

8. At the last Session I addressed you at some length on the subject of making financial provision for a scheme towards the improvement of Education in Basutoland and to this end your Resident Commissioner put before you a proposal for a levy of 2s. per native tax per annum I understand the proposal though discussed at some length was not looked upon with favour by some of the membets of the council. No further action was taken pending the receipt of a report from Mr. Urling Smith the Education Expert who was about to visit Basutoland. This report has now been received, and I have taken steps to ensure its obtaining the widest possible publicity in the Territory. Mr. Urling Smith's recommendations have been given careful consideration by the Resident Commissioner and those who have for many years been engaged in education in Basutoland. Their views have been transmitted to me and I have requested the Resident Commissioner to inform the Council of the arrangements which it is contemplated should be mad for the future conduct of the schools and for the furtherance of education among the Basuto. A proposal for an education levy of 3s will be aid before you. My feeling is that the desire of the Basuto for education is legitimate and praiseworthy, but I wish you to realize that the benefits to be obtained from a sound educational policy can only be realized if there is a readiness to make some national self-sacrifice.

9. I am very sorry to hear that the past year has been a bad one and that your crops have suffered owing to the severe drought you have experienced.

10. I hope that you may be guided in your deliberations in the right way during this Session and that the Basuto and their Country may continue to prosper.

(Sgd) ATH ONE
High Commissioner.

Native Education In Basutoland In 1925-1926.

Report.

(Continued)

Star of Basutoland 9-3-26

(d) Many teachers object to being under a pastor or an evangelist. This is not unnatural in cases when the scholastic attainments of the latter are but slight, but it hardly seems to amount to a grievance. (e) Teachers complain that some of their classes are too big, and that they have too many subjects to teach Both of these are fair complaints

18. It is worthy of comment that no complaint was made by any teacher that salaries are inadequate. As the result of the recommendations of a committee appointed by the Board in 1920 a revision of salaries was made, the former and present scales being as follows:—

Head teachers:

£30—34 revised to	£50—56.	1st Class	
£20—24 „	£40.	2nd „	
£16 „	£30	3rd „	

Assistant teachers:

£8—12 „	£12—20.

A bonus is given after ten years' service. Each subsequent period of ten years' service might be similarly recognised.

19. I have perhaps described at greater length than is necessary these opinions which have been put before me by different members of the native community. As, however, Government may be to a certain extent unaware of what is being said and thought about the general condition of education by a community which has few means of giving audible expression to its ideas, it may not be amiss clearly to state what appears to be the state of affairs. There are, it is true, one or two newspapers that should one day be useful organs for voicing public opinion, but at present they cannot be said to represent much more than the opinions of the editors, certainly not those of the mass of the people, and to judge from samples I have read or had translated to me a petty waspishness is apt to stultify the value of criticism which might be useful, even though not very logically expressed.

20. Undoubtedly there is a growing feeling that the missionaries have outlived their usefulness as educational agencies, as far as secular education is concerned. This may be ingratitude and imply forgetfulness of the very great debt owed to the missionaries for their past and present endeavours, but the fact remains, and it is well to recognise it, bearing in mind that there is no sign visible of any wish that the missions should relax one jot of their labours for religion, as well as the truth that they came to the country to teach religion and through force of circumstances had to give to the native some instruction to enable him to adapt himself to a changing environment. To quote a phrase from a letter I recently received in the Territory "From a Christian point of view, and even from the point of view of a statesman" the missionaries had to undertake educational work. But since an education department was created and a Director of Education appointed there have obviously been growing the expectation and the hope that Government would take over the control. Unfortunately alongside of these is also growing to-day the feeling that Government is not really interested in the matter but is content to let things drift, and all my attempts to show that this feeling is not right were received with a polite shrug of the shoulders.

Race Problem—1926

Africa.

THE SOUTH AFRICAN SCENE.

THE REPUBLICAN DREAM—PRESIDENT TIELMAN!—THE FLAG DISPUTE—LABOUR'S POSITION—NATIVE PROTESTS—MISCELLANEA.

(*"African World" Special Correspondent.*)

African Word 7-24-26

CAPE TOWN, June 28.

Mr. Tielman Roos has long been hailed by his supporters as the Lion of the North, a by no means inapt description when one remembers his propensities for roaring. Greater laurels are in store for him [illegible] if the prophecy [illegible] his most ardent admirers is fulfilled. Oom Tielman is to become the first President of the South African Republic! As Mr. Roos is the pioneer of that dream, who more suitable than he to fill the office of President? As for the Republic, that, according to the aforesaid admirer, one Mr. du Breez, a leading Pietersburg Nationalist, will come in God's own good time.

But whether it will come in Mr. Roos's time is another matter. Still, in the rôle of Lion he succeeds in monopolising a good deal of the limelight, and is apparently well enough pleased with things as they are. True, he has a corresponding measure of criticism levelled against him, especially by certain sections of the Press, which, when you come to think of it, is rather unfair, for no politician of the present day is such a regular source of good "copy." Whatever else may be said against Mr. Roos, he is never dull. That's why his name is always prominent in the newspaper headlines.

Eternal Flag Controversy.

Needless to say, the flag controversy, imbroglio, issue, dispute (call it what you will) is still with us, and it seems that we are destined to have it for breakfast, lunch, and dinner for months to come. The trouble is that all the argument—and, heaven knows, we are having a surfeit of it—gets us no forrader. The Government, if we are to take the utterances of Ministers on the subject at their face value, are determined to stand by their guns and introduce their "disunion jack" next year, while the opponents of the proposal are no less resolved that if South Africa is to have a flag of its own the jolly old "red, white, and blue" is going to have a place in it. It is all rather reminiscent of the old argument of the irresistible body and the immovable force.

Unless the Government is prepared to compromise, and at the moment it shows not the slightest inclination to do so, it will assuredly bring a cartload of trouble around its head. One way out of the impasse would, as I suggested in a previous letter, be to make the question an election issue, but as that astute judge of the political situation, Mr. Vere Stent, has told you, the Pact is prepared to swallow a big dose of pride rather than risk a fall. So we may yet see another "tactical retreat" (comforting phrase) and the Government's bacon saved once more.

Labour's Sorry Figure.

In the meantime Colonel Creswell's lot is not a happy one, and he is finding it difficult to explain the reason for his change of front. His argument, that as the Smuts' Government had omitted the King's Head from certain stamps there is no harm in the present Government omitting the Union Jack from the proposed Union flag, is ingenious but not convincing. As Sir Thomas Watt, who was primarily responsible for the disappearance of the King's Head from the postage stamps, states, we have yet to hear that a postage stamp is a symbol of national unity, or is held in such reverence that anyone is ready to sacrifice their lives in its defence. No, Labour has certainly cut a poor figure during this distressing controversy, and more and more is it being made to realise that the price paid for a share of the ministerial spoils is a very heavy one.

The Pact has been in power now two years, and while naturally the parties to it profess to be proud of its record, Colonel Denys Reitz takes the opposite view. He is honestly perturbed at the trend of events.

There is no development going on, and instead of new money entering the country, a great deal is going out of it because of the socialistic legislation that has been passed or threatened. Overseas investors, he wisely points out, are not going to put money into a country which is passing half-digested and socialistic legislation. Colonel Reitz is not the only critic of the Government.

Recognised leaders of native opinion are bitterly opposed to the Colour Bar Bill and talk of going as far, if necessary, as petitioning the King for his intervention to secure the vetoing of the measure. There was some very plain speaking at the African National Congress at Bloemfontein which was opened by Dr. Abdurahman. The latter spoke in characteristic vein, criticising the Act of Union which he contended had not even brought the two white races together and had driven the non-European further away from the Europeans. The Colour Bar Act he described as one of the blackest things South Africa had ever done. It was an open declaration to the whole world that no African and no Asiatic could rise above the pick and shovel level. It was nothing more than a piece of bare-faced robbery; it was worse than slavery.

Dr. Abdurahman, whose people settled in the Transvaal in 1888, cannot be airily disposed of by including him in the category of the agitator. He does not come under that heading, and while we may not agree with his views it were well to recognise that he is a man of standing and of intellectual attainments and that his words carry considerable weight among the coloured people.

A Critic of the Churches.

Even our churches have not escaped criticism. Dr. Landes, of New York, the General Secretary of the World's Sunday School Association, who has been touring this country, informs us that there are fewer people taking Christian work seriously in South Africa, in proportion to population, than in the United States or in England. He also complains of a lack of unity among the various Christian bodies. No doubt the gentleman is right, but South Africa does not hold a monopoly in this connection. Dr. Landes also tells us that there is a spirit of religious indifference abroad. It is not that the people generally are openly wicked or hostile to religion. Oh no! It is just that they are so absorbed in other things, so taken up with the things of time, that even many of those who go to church lack the spirit of worship.

And, of course, our visitor had to express himself on the native question. As against the desire on the part of a section of the white community to repress the native, there is, he discovered, in the native the will to rise. He is determined to get on a higher plane. Surely it is wise to encourage him rather than to repress him. When he is raised to a higher level he will take a better place as a producer and consumer, etc. "That," says Mr. Landes, "has been the experience of U.S.A." and he pleads, if only the people could all catch that idea, it would make a very big difference in our racial relationships. We have yet to learn that the American people ever absorbed this idea. What we *do* know, is that any concessions which Uncle Sam made to the negro, were made for the very good reason that the World's Creditor had no alternative!

We are flattered to be told, however, that ours is a far more progressive country than our American globe trotter had expected. Splendid! There appears to be no end to the number of people who are discovering South Africa. However, we are getting used to them now. They no longer irritate but only amuse.

BAUCHI, THE LAND OF TIN.

[BY R. DYKES, OFFICIAL CINEMATOGROPHER, EMPIRE SQUADRON CRUISE.]

West Africa 7-31-26

"Tin" (in vulgar parlance) lures man into many odd corners to-day, as it lured the Phœnicians to England some 2,000 odd years before the Niger Company began working tin in Nigeria. Did those pioneers of European civilisation, the Phœnicians, know that there was tin in Nigeria? It is possible, for long before the oldest Hebrew and Greek civilisations had emerged from barbarism the Phœnicians were masters of the Mediterranean and trading with the world as then known; they had sailed the Ægean in 1400 B.C. and in 1100 B.C. established themselves on the Atlantic sea-board at Gades (Cadiz). The Phœnicians took great precautions to hide from the Greeks their oceanic routes as well as their sources of tin, gold-dust, amber, spices and merchandise, and by exaggerating the difficulties in their voyages tried to prevent rivals from entering the field; but those exaggerated accounts of dangers worked on the imagination and cupidity of their enemies, who eventually drove them from the seas.

Had the Barbarians not overrun Europe in the third and fourth centuries of our era and destroyed the maps of Eratosthenes, of Marinus of Tyre and of Ptolemy and the writings of these ancient philosophers we no doubt would be in a position to know more about the sources of the fabulous wealth and treasures accumulated by these ancient civilisations of the East.

Herodotus, 500 B.C., states that by order of Necho the Phœnicians had circumnavigated Africa in 600 B.C. When we consider this and that they were accustomed to rounding the southernmost point of Arabia and sailing down the east coast of Africa as far as Sofala, it is possible that the ruins found in Mashonaland may represent one of their settlements; perhaps the site of Ophir mentioned in the Scriptures.

The Phœnicians must, therefore, have traded with all parts of North Africa, and knowing the centuries of trade in existence between North Africa from Morocco to Palestine across the Sahara to Tombut (Timbuktu) and Ghânah (Kano), it is highly probable that gold-dust found its way from Ashanti and the Gold Coast, and perhaps tin from Bauchi, into the coffers of ancient Phœnicia.

There is evidence of extensive ancient gold-workings in Northern Ashanti, but whether these supplied the civilisations of the East with gold I know not. All we know concerning the Phœnicians or the Carthaginians is from Greek or Roman translations.

It would be interesting to know whether ancient tin-workings have been found on the Bauchi Plateau, for it is remarkable that an area so extensive, yielding tin from outcrops of almost similar types of rocks to those in Cornwall, such as granites, schists and gneisses, should only have become known within the last 20 years compared with the Cornish workings which were supplying to the Phœnician traders several centuries before the Christian era.

The surface features of the Bauchi landscape are characteristic of the weathering and decomposition of granite bosses and at first sight one would think the country was studded with roches moutonnées from recent glacial contions; but closer inspection shows these peculiar outcrops rock to be granite bosses peeling in layers, as one would peel a hard-boiled egg, due to the extremes of heat by day and cold by night and the rapid decomposition of the feldspars in the rock. The alluvials containing the tin-stone are practically in situ as a result of the breaking down of these rocks. Frequently the actual "gangue" or vein-stuff containing the tin may be found running through the granite, gneisses and schists of the district.

The high specific-gravity of tin-stone makes it one of the easiest minerals to win by ordinary gravitation methods of sluicing. It is possible by means of up-to-date plant, such as "Wiffley Tables," etc., to win out almost the last grain of tin in the concentrates.

The Bauchi Plateau is one of the most interesting and at the same time most healthy portions of West Africa. The air is almost English for coolness, the Plateau being at an elevation considerably over 4,000 feet above sea-level. This coolness is appreciably noticeable as one leaves the coastal

belt behind, from Lagos to Zungeru, and climbs steadily upwards from Minna to Zaria and up the scarp to Jos.

On arrival at Jos a peep into one of the gardens surrounding many of the pretty bungalows dotted around may, if you happen to be lucky, disclose English roses in full bloom, and it is possible to rear an English salad in the kitchen garden. One might designate Jos "Tin Town," for it is the headquarters of tin-mining in Nigeria and the jumping-off ground for all the mines in this vast area of tin-fields, one of the largest in the world, covering an area of nearly 10,000 square miles.

When we consider that the output of tin by the Niger Company in 1909 was 400 to 500 tons and to-day the output is 7,000 to 8,000 tons, with many thousands of square miles still to prospect and work, we may assume that Nigeria is likely to figure prominently in the world of tin, and take its place well in line with the soundest of mining propositions.

The Bauchi country, a country not unlike parts of South Africa, with the veld and kopjes, is rapidly being dissected by excellent roads leading out from Jos to Bukeru, Ropp, Jemma, Naraguta, and Bauchi; these roads, coupled with the linking-up of the Nigerian Railway system from the Udi coal-fields at Enugu to the Lagos-Kano line, make the outlook for Nigerian tin-mining very promising. The advent of the Kano-Lagos and the Zaria-Bauchi light railway revolutionised tin transport and almost completely swept away the old Rigachikun and Loko-Keffi road and river transport to the sea, taking nearly 14 days to accomplish. Yet, in those old days of British pioneering, not so many moons ago, that spirit of the Phœnicians existed, as it no doubt exists to-day, and man wrestled with Nature for Nature's products and then fought his way home through almost insurmountable difficulties with "wee bit pokes filled with tin." Nigeria owes its present position to-day, as one of Great Britain's leading Colonies, to the Phœnician spirit of enterprise, as shown by the able pioneering of the Niger Company and the founder of Nigeria, Sir George Taubman-Goldie.

The labour question in the tin-mining areas is not quite so difficult a problem as it was some few years ago, as the Pagans of the Plateau are beginning to realise the value of a "saxpence" and are willing to work for it; they are a fine type of African, and from what the writer saw of them highly appreciate the protective influence of the British residents. Just recently, in one of our London evening papers, appeared a weird statement by a film actor who had recently returned from Bauchi, where he had been playing lead in a film production, to the effect that mirrors, gramophone records and so on were new to these people; that money was of no interest to them, and that when it came to acting before the camera "the savages were told that they were just having a game with the white man." Now, the writer filmed these folks on the Bauchi Plateau in 1922-3, and found that they thoroughly understood the work required of them and promptly took payment in cash for all they did; also that there was not one British resident throughout the Plateau who had not heard a gramophone; in fact, it is the outstanding musical entertainment, and Mr. and Mrs. Pagan can hear it whenever they wish. These Africans of Bauchi are not quite as they were 20 years ago when they did nothing but fight amongst themselves or against the Fulani and Hausa. The Bauchi Pagan is an industrious worker and an excellent horseman. As an agriculturist he is a clean and capable worker, rearing crops of magavagara, a form of guinea-corn, gwaza, tobacco, etc.

Clean in his agriculture, he is clean in his living, and a Pagan village, with its impenetrable stockade of cactus, is a lesson to some classes of the community in the Old Country; for its streets or lanes between the dwelling-places are scrupulously clean and tidy. All Pagan towns have a town band, with instruments ranging from harps to piccolos and flutes to drums. The writer is not aware of any Pagan "Bee Keepers' Association," but the Pagan is fond of honey and obtains a plentiful supply, though few flowers grow on the Plateau, by bee farming, his hives being made of mud.

As the writer has already pointed out, the climate of Bauchi is excellent, and no better place in West or Central Africa could be chosen as a health resort for Coasters requiring a short rest.

It is midsummer in England as the writer pens these lines, and one would require to be informed of that fact, for it is raining, and most people are enveloped in overcoats or hiding under umbrellas. The streets are grey, the buildings are grey, and even one's mind is grey. Oh! for the tonic of Bauchi's sunshine! No wonder Old Coasters are reluctant to return Home to the penny-'bus-and-umbrella life. Africa ever calls.

MR. ORMSBY-GORE ON AFRICAN PROBLEMS.

SIR F. D. LUGARD AND THE EX-GERMAN COLONIES.

West Africa

8-14-26

Mr. Ormsby-Gore, M.P., Under-Secretary for the Colonies, was president of the section of geography at this year's meeting of the British Association at Oxford, and delivered an interesting address on the economic development of tropical Africa and its effect on the Native population. In the course of the address he said that in West Africa Great Britain had four Colonies with area of 500,000 square miles and population of over 24,000,000 Africans, but no permanent European settlers, with a small exception in the German plantations on the Cameroon mountain. The greater part of these areas had been brought under British control within the last 40 years and the problems were therefore comparatively new. The riches were in the main agricultural, the mineral deposits as yet discovered being relatively insignificant. The area as a whole was to be regarded chiefly as a producer of raw materials for export—cocoa, cotton, palm-oil, sisal, coffee, tobacco, ground-nuts, etc. The absence of iron and coal over most of the area, as well as the character of the population (for except in the regions above 5,000 feet in elevation Europeans could not be permanent residents) seemed to point to tropical Africa as an area in which manufactures were not likely. It would form a market for the manufactured goods of the temperate zones and a source of raw materials for them. The development of the economic resources of tropical Africa was one of Great Britain's duties as well as one of her rights. Forty years ago there were no railways in tropical Africa; now there were over 10,000 miles. In Northern Nigeria transport by human carriers cost from 2s. 6d. to 3s. per ton-mile, motor transport 1s., and animal transport 9d.; but railways were carrying cotton and ground-nuts at approximately 1½d. per ton-mile. When the railway from Baro to Kano was constructed it was estimated that two trains a week would suffice. When he was in Kano in February last the average number of goods trains leaving Kano was eight per day. The expansion of the cultivation of ground-nuts was entirely due to the railway, and this export had risen from nil in 1910 to 120,000 tons last year. Railways without roads were of little value, but he was convinced that in tropical Africa the rains prevented roads from being substitutes for railways. Perhaps the first question to be examined was the effect of the European impact and economic development on the numbers and health of the African population. Africa was a sparsely populated continent. Broadly speaking, there was more fertile land in tropical Africa than people to cultivate it, and almost invariably the demand for labour exceeded the supply. It was therefore important to consider the effect of the new conditions on the numbers of the population. Unfortunately data were inexact, but it appeared that the rate of reproduction was too low, largely on account of infant mortality, and the death rate too high. A vast task was before them in increasing the numbers and the welfare of the Africans. Among social problems was the effect of acquisition of wealth by persons to whom such an experience was a novelty—for one thing, it enhanced the individual as opposed to the community—and the breakdown of tribal and communal restraints. The missionary in converting the African to an individualist religion such as Christianity, inevitably, sooner or later, affected the sanctions behind African political authority, and the whole moral order associated with that authority. Hitherto we had been too easily content to give the African a veneer of 19th-century English board-school education, without studying the real needs of the people or the right methods of bringing out their innate capacity on modern scientific lines. A great experiment like the Prince of Wales College, Achimota, was fraught with much interest for Africa as a whole. In closing he said there were four main duties which the British had to perform if they were to render the impact of European civilisation upon the African not only innocuous but in the long run beneficial to the latter. They had first to concentrate upon the problems summed up under the words public health; second, to improve the standard and quality of the Native as producer both of food and of economic crops; thirdly, to provide for further transport facilities, both to secure wider marketing of African products and to secure that in the movement of labour there was not the wastage which obtained at present; fourth, to educate the African in such a manner that, whether he were a direct producer or a wage-earner, he could advance in civilisation and assimilate such new moral controls as would fit him to withstand the dangers and make the best use of increasing wealth.

In the subsequent discussion the Rev. E. W. Smith said that in a single generation Africans had been hustled out of the prehistoric into the present age. Many Africans had gained considerable advantage, but on the other side there had been evil effects, some of which would have been avoided if anthropologists had led the advance of the Europeans. The Ashanti wars might have been avoided if the story of the Golden Stool had been scientifically known, and Kaffir wars by a better knowledge of Native systems of marriage and land tenure. Europeans were in the dark, ignorant of African languages and of social conditions. There was a definite Negro African culture, collectivist in type, the social bond being religious. It was of paramount importance to preserve this system as long as possible. European imports broke down communal production. Africans were a religious people, but their religion had little direct power, except through the communal group. Yet the hands of the clock could not be put back. They had it in them to make great progress. Their minds had been stimulated and they demanded European education. It was our duty to teach them the unwisdom of abandoning anything of real value in their past and it was our duty also to help them to conserve it.

Sir Frederick Lugard said the invasion of Africa was impelled by the economic necessities of Europe, themselves due to the industrial revolution. Africa was not invaded so much for gold as for raw materials of industry. Europe's obligations in regard to Africa, to use its potentialities and to protect the Natives, need not conflict. The benefits of European exploitation to the Native were considerable. The development, of course, ought to be as gradual as possible, so as to inure the Native to the new social order which was inevitable. He emphasised the unwisdom of the European administrator cutting the Native loose from his tribal life and subjecting him to a code of imposed regulations. There must be a new orientation to the whole subject of education in Africa, and Europe must give the African a share in both the economic and the administrative development of his continent. The Native looked at life from a collectivist point of view, but he must be induced to seek individual benefit and continuity of interest. On the question of Germany's claim to restoration as a Colonial Power, Sir Frederick said that when Germany entered the League, Germans would have absolute commercial equality in all the mandated territories in Central Africa. They already had that advantage, and would continue to have it, in all British Colonies and Protectorates. As far as material needs went we might hope that they would be fairly satisfied in that way, and probably they might have a member on the Mandates Commission, who would be able to see that the clauses of the mandate were carried out; but all this did not save the *amour propre* of the Germans from stigma and reproach as being "unfit to govern" a Colony. Leaving aside that question, he thought it would be an adjustment of the right kind if we were to invite some of the German scientists who previously found employment for many years in their Colonies to join with us in research work in those Colonies.

Professor J. W. Gregory said that to condemn indiscriminately the effect of European civilisation on the Native was as foolish as to condemn the industrial revolution in England by the state of some of our towns in the early part of the 19th century. For terror the Native had received security. The duty of Europe to become the trustees for the African was the soundest ethical policy, and it gave also the only sou[illegible] prospect of economic success. It was the policy emb[illegible] Covenant of the League of Nations. Native enf[illegible] must come whenever education had made sufficient progress.

Dr. R. R. Marett, of Exeter College, University Reader in Social Anthropology, praised the type of men presenting themselves for training as British administrators in African territories, and said they learned readily from experience and on leaves came Home anxious to hear everything the anthropologist could tell them on that side of their work as it arose.

The Belgian "Journées Coloniales" took place on June 27 and July 4, when the celebration attracted more than the customary number of people. The "Te Deum" and "Salute of the Unknown Soldier," were held on June 27, and many Colonial functions were held, a notable one being the dinner of the Cercle Africain, at which Prince Leopold was present, and the Chairman spoke strongly against even the suggestion that the Congo should be sold.

Race Problem 1926

Africa.

GREAT BRITAIN AND ABYSSINIA.

A Question for the League.

(From a Correspondent.)

Abyssinia is a wholly inland State, completely surrounded by territory belonging to Great Britain, France, and Italy; for no other reason than that those Powers spent the closing decades of the nineteenth century in staking out territorial claims in such parts of the adjoining [illegible] and hinterland as they could come by. The three Great Powers [illegible] satisfied their requirements of the moment, or rather having arrived at a point at which none could afford to see at the expansion of the others without detriment to its own interests, proceeded to guarantee the integrity and independence of what remained to the Negus of Abyssinia by the tripartite agreement of December 13, 1906.

Manchester Guardian Weekly 8.6.26

Having opened the ball so satisfactorily, the three Powers proceeded to state various respects in which the integrity of Ethiopia should be regarded, *ab initio*, as modified in deference to their respective interests. The interests of Great Britain centred round the "Nile Basin, more especially as regards the regulation of the waters of that river and its tributaries. . . ." Italy was concerned "more especially with reference to the hinterland of her possessions [Eritrea and Italian Somaliland] and the territorial connection between them to the west of Adis Abeba." While France equally modestly confined her interests to "the hinterland of this [French Somaliland] protectorate and the zone necessary for the construction and working of the railway from Jibuti to Adis Abeba." The three Governments then proceeded to agree that all railway construction in Abyssinia, "in so far as foreign assistance is required," should be considered the rightful perquisite of themselves, each in its own sphere as laid down by the agreement.

Thus did Abyssinia, having much to be grateful for, enter upon its heritage of "sovereign rights" and complete independence duly circumscribed and limited. Menelik must have smiled a wan smile on receiving a copy of this extraordinary document with the compliments of the envoys of the Great Powers. He could not bring himself to acknowledge it till six months later, and then he replied in the following terms:—"We have received the arrangement made by the three Powers. We thank them for their communication and their desire to keep and maintain the independence of our Government. *But let it be understood tha this arrangement in no way limits what we consider our sovereign rights.*"

The Nile Basin Scheme.

The storm of the war left Abyssinia unscathed but outside the League that followed. But the fates were kind to her, and suddenly, almost unnoticed, she slipped into those protecting portals. She became a member of the League. Her independence was an accomplished fact for all time. But that was only the signal for a renewed assault. The three Great Powers had never forgotten their special interests in Abyssinia—least of all Great Britain. The Sennar Dam and the resulting extension of cotton cultivation in the deserts of the Sudan had directed our eyes to the region of the Nile Basin, with special regard to "the regulation of the waters of that river and its tributaries." But the Blue Nile rises in Lake Tsana, and that lake is in Abyssinia. How easy it would be to build a barrage at the exit of the lake to make of it a permanent reservoir of water for the Sudan cotton fields, regulated so as to give a regular flow at all seasons! But the works would have to be protected, and that might mean a British garrison, and that would mean a railway, or at least a motor road with guard posts. The Abyssinian Government could surely be persuaded to concede a British demand so reasonable, and would not boggle at a technical infringement of its sovereignty by the establishment of British military posts in the territory. The Abyssinians would themselves benefit by the resultant improvement in security, and the Government would receive payment for the utilities conceded.

The difficulty was the ease with which the diplomatic representatives of Italy could represent to a Queen of Queens, already suspicious, that the policy of Great Britain was not entirely altruistic. The Nile Basin scheme must obviously wait until the adhesion of Italy to our plans could be secured by the proposition of a resonable *quid pro quo*. The Jubaland and Jaghabub settlements supplied ample evidence of the cordial relations existing between his Majesty's Government and the Royal Government in the matter of imperial adjustments. And now in a White Paper (Cmd. 2680) we are allowed to see how the two Governments have, to their mutual satisfaction, solved the knotty problem of their respective interests in Abyssinia.

As long ago as 1919 Italy proposed that, in return for her own support in obtaining the desired concession for the Tsana barrage, Great Britain should support her demand for a concession to construct a railway joining Eritrea and Italian Somaliland across Western Abyssinia and carrying with it an exclusive economic influence in the area in question. The proposition "was not entertained at the time," not out of respect for the integrity of Abyssinia, but "chiefly owing to the strong objection felt to the idea of allowing a foreign Power to establish any sort of control over the head-waters of rivers so vital to the prosperity . . . of Egypt and the Sudan." But now, in view of the cordial relations between the two Powers, we have discovered "that the Italian proposal is not in contradiction with the stipulations" of the 1906 agreement, "since the object of that agreement is to maintain the *status quo* in Ethiopia." So in the event of our receiving the Tsana barrage concession, we are "prepared to recognise an exclusive Italian economic influence in the west of Abyssinia and in the whole of the territory to be crossed by the above-mentioned railway."

The French Government, naturally perturbed at the nature of this Anglo-Italian agreement, has asked for explanations, and can it be wondered at that there is wrath and amazement in Abyssinia by reason of an arrangement which can scarcely be paralleled for the outspoken arrogance of its wording? And what will the League of Nations say about it?

ABYSSINIA'S APPEAL.

Full Text.

(From our Geneva Correspondent.)

The following is the full text of the Abyssinian Note to the League:—

Our Government recently received from the British and Italian Governments identical Notes informing it that these Governments had arrived at an agreement to support each other with a view of obtaining a concession for the British Government to undertake the conservancy of waters of our Lake Tsana and for the Italian Government to construct a railway through our empire. We have been profoundly moved by the conclusion of this agreement, arrived at without our being consulted or informed, and by the action of the two Governments in sending us a joint notification.

In the first place, on our admission to the League we were told that all nations were to be on a footing of equality within the League, and that their independence was to be universally respected, since the purpose of the League is to establish and maintain peace among men in accordance with the will of God. We were not told that certain members of the League might make a separate agreement to impose their views on another member even if the latter considered those views incompatible with its national interests. Secondly, one of the subjects covered by the agreement had already been discussed between the British Government and our own, and the fact that no conclusion had yet been reached was due to reasons of whose nature and importance we were fully aware. We had, however, never given any definite reply.

Counsels of Prudence.

We cannot help thinking, therefore, that in agreeing to support each other in these matters, and in giving us joint notification of that agreement, the two Governments are endeavouring to exert pressure on us in order to induce us to comply with their demands prematurely, without leaving any time for reflection or consideration for our people's needs.

The people of Abyssinia are anxious to do right, and we have every intention of guiding them along the path of improvement and progress, but throughout their history they have seldom met with foreigners who did not desire to possess themselves of Abyssinian territory and to destroy their independence. With God's help, and thanks to the courage of our soldiers, we have always—come what might—stood proud and free upon our native mountains. For this reason prudence is needed when we have to convince our people that foreigners who wish to establish themselves for economic reasons in our country or on the frontiers between it and their possessions are genuinely innocent of concealed political aims, and we doubt whether agreements and joint representations such as those now in question are the best means of instilling that conviction.

Request for Opinions.

Nor must it be forgotten that we have only recently been introduced to modern civilisation and that our history, glorious though it be, has not prepared us for ready adjustment to conditions which are often quite beyond the range of our experience. Nature herself has never gone forward by sudden bounds, and no country has been metamorphosed in a night. With our well-known eagerness for progress, given time and the friendly advice of countries whose geographical position has enabled them to out-distance us in the race, we shall be able to secure gradual but continual improvements, which will make Abyssinia great in the future as she has been throughout the past, but if we try to go too fast accidents may happen. We should like to hear from members of the League whether they think it right that means of pressure should be exerted upon us which they themselves would doubtless never accept.

We have the honour to bring to the notice of all States members of the League correspondence which we received in order that they may decide whether that correspondence is compatible with the independence of our country, inasmuch as it includes a stipulation that part of our Empire is to be allotted to the economic influence of a given Power. We cannot but realise that economic influence and political influence are very closely bound up together, and it is our duty to protest most strongly against an agreement which, in our view, conflicts with the essential principles of the League of Nations.

[The reply of the British Government is given on page 105.]

Ganz harmlos!

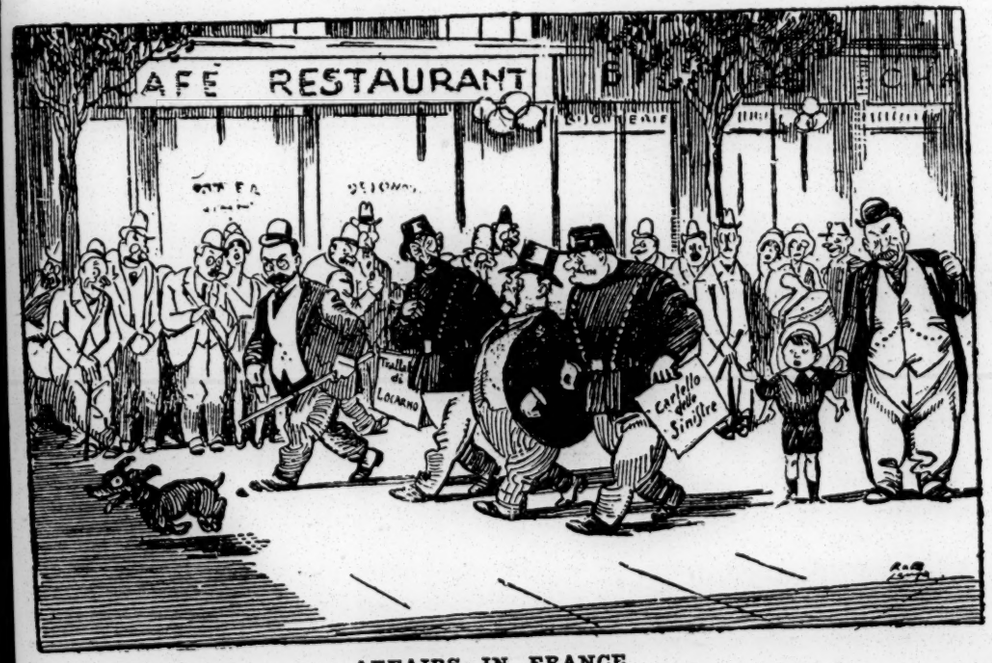
Originalzeichnung für die M. A. von Werner Hahmann.

Die Beiden: „Ach, Herr Wachtmeister, wir wollen ja sein Lämmchen nur so'n kleines Bischen streicheln!"

QUITE HARMLESS!

England and Italy (to the League of Nations policeman): "Why, officer, all we want to do is to stroke his little lamb."

(Werner Hahmann, in "Magdeburgische Zeitung."



AFFAIRS IN FRANCE.

"Papa, have they arrested M. Poincaré?"
"No, my son, they have made him Prime Minister."
[Left to right—MM. Sarraut, Briand, Poincaré, Herriot.]

["Allaccabottoni," Rome.

UN VEINARD

— Du moins... il n'aura pas vu la livre à 240... le pain à 2.70... et le retour de Poincaré...

HIS GOOD FORTUNE.

"At least he will not have seen the pound sterling at 240 francs, the loaf at 2 francs 70 centimes, and Poincaré back again."

["Canard Enchaîné," Paris.

racial Relationship

[By Tamsanqa.]

[continued]

I have already observed in my proceding article that we are being faced by a catastrophe involving the whole human race. We have before our eyes the declining twilight of one world preceding the dawn of another, and a new. This inevitable change in human affairs, this fearful portent, must have both a cause and a meaning. Nations and rulers, politicians and writers, are, alike, exceedingly absorbed in this new problem. Books written on this subject are on the increase and America has taken the lead in this direction.

What this colossal struggle means to the world, how it will leave mankind when it is over, what will follow, are questions of supreme interest to the whole human race, and the meaning concerns us more vitally and seriously than does the cause. "More and more, writes Stoddard in his "Racial Realities in Europe" we are coming to realise the fundamental importance of race in human affairs. More and more we see that the racial factor lies behind most of the world's problems. This is not solely an academic matter, to be left for consideration of scientists and historians; on the contrary, it is about the livest, most practical subject that can engage the attention of thinking men and women to-day.

We can not run away from the fact that the Native need adjust his position to suit the obviously changing situation. It is the enunciated policy of the present Government, and for that matter, in these democratic days, the policy of the populace, that the Native must develop according to his own lines as dictated to him by nature and reason. Directly or indirectly these things touch us one and all, both in our common capacity as citizens and in our private capacity as individuals. Especially do we need to regard the racial factor when considering South African affairs, because South African politics have a fundamental racial back ground.

We all know how the English is straining every nerve to allay racialism in South Africa. On the other hand he is jealously guarding his supremacy and predominance in South Africa and is extremely touchy about his connection and relationship with Great Britain.

On the one side stands the Dutch unalterably convinced that the development of British idealism in South Africa spells their ultimate or their immediate ruin and that the tightening of British Bonds over South Africa means their national disaster. Between such opposing forces compromise is remote. With each successive crisis the tension increases.

The non-Europeans form a third and distinct unit in South African politics They have interests peculiarly their own, and cannot fuse themselves nor mix with any of the European sects, were we not, indeed, for their disintegration and lack of unity they would form a splendid powerful deciding factor in South African politics instead of being pawns on the chess board of the European politics in South Africa.

The native people of South Africa considered as a separate unit cannot join hands with any of the two European sects owing not only to colour but to racial differentiations. They do not only differ physically but also intellectually and temperamentally, and such mental and temperamental differences are precisely the factors which in great part determine national development. This theoretically may be true, but in politics we do not always follow intricate logical theories, some people may remark, but even so the native has no other course. He is in a cul de sack. The European will not have him in his politics. Under the present schools of thought in European politics this feeling is so terse that segregation has been engineered to further this object, so that they will even manoeuvre segregation of development. If the native has been availing himself of the advantages accruing to his reliance on Europeans; if it has been beneficial to his progress to follow the white man's lines of civilisation, he has now to content himself with the dead slow natural development unaided by modern civilisation. In short he must be content to struggle in the mud and mire of ignorance for some hunderds of years to come.

Race Problem - 1926

Africa.

THE LEAGUE AND MANDATES.

THE NEW QUESTIONNAIRE AND OFFICIALDOM'S ATTEMPT TO DEFEAT IT.—SLAVERY AND FORCED LABOUR.—GERMANY'S CO-OPERATION.

[*By* WEST AFRICA's *special correspondent at the League of Nations meeting.*]

West Africa 10-2-26

GENEVA, September 25.—This evening the Assembly brought its work to an end. Five hundred delegates are now travelling to their own countries, some to the remotest corners of the earth. Each in some measure returns with new ideas, and, perhaps, new sympathies.

The week has been a crowded one. It is no doubt necessary for the duration of the Assembly to be fixed before the session opens, to enable the delegates to make their plans accordingly. But to limit it to three weeks, this year of all years, was, to say the least of it, unfortunate. The Assembly, which was adjourned until Thursday, after the Council elections, had to deal with the reports of its six committees in three days, with the result that they were rushed through without the full consideration which they should have been given—a procedure which called forth an indignant protest from Norway on Saturday afternoon. But however well merited the charge of undue haste may be here, it cannot with justice be levelled against the work done in committee. Some of the committees, notably the second and the sixth, have been working at two reports simultaneously, e.g., the sixth has hammered out reports not only upon Mandates, but upon the whole question of slavery and forced labour, and the many opinions and arguments advanced in committee have been so full as to seem interminable. This has resulted in the need for all-night sessions, and as some of the members are attached to two other committees, one marvels that the work has been accomplished. It is not to be wondered at if tempers got a little short towards the end of it.

In the absence of an Assembly session, I have attended the committee meetings of the Sixth. There I found plenty of evidence of that strain on the cordial relations between the Mandatory Powers and the Permanent Commission, which I noted in my first article. The attempt of the Commission to substitute for the old questionnaire submitted to the Mandatories a more vigorous one, containing nearly 120 questions, called forth, in one of the first Council meetings, determined opposition from Sir Austen Chamberlain, and from Mr. Smit, the High Commissioner for South Africa, which was echoed by M. Briand (France) and by Viscount Ishii (Japan). Mr. Smit asserted then that the territories under Mandate were an integral part of the territory of the Mandatory Power—a liberal interpretation of the words of the Covenant which say that the "territories should be administered *as if* they were, a part, etc." Both Mr. Smit and Sir Austen accused the Permanent Commission of trying to usurp the administration of the territories themselves, instead of confining themselves to hearing reports of the Mandatory Powers.

The Commission excused itself at that time. But the dispute was not closed. On Tuesday, at the meeting of the Sixth Committee, Dr. Nansen (Norway), undertook the defence of the Commission, and did his best to clear up any misunderstanding. The study by the Commission of the fundamental problems of the administration of the mandated areas, such as Native labour, education, and public health, would, he said, profit not only those territories, but Colonial administration generally. On the other hand he regretted the considerable increase in the imports of alcohol. He hoped the Commission would give a final definition of the terms of the Mandates concerning the liquor traffic. He wished the Committee to draw up a resolution giving full latitude to the Commission regarding reports, and deciding whether the administration had conformed to the interests of the Native population. At the same time it should record its appreciation of the admirable work of the Commission. Dr. Nansen is a stout and worthy champion of the League ideal at its best.

Mr. Smit contended that it was faced by sovereign States, and since the sole duty of the Commission was to examine reports, it had no right of initiative with regard to future policy.

General Freire D'Andrade (Portugal) pointed out that two years ago in the Assembly, a representative of the British Government had criticised the Commission as not going far enough, because, in his view, it ought to lay down general principles of Colonial administration. The other day the same Power complained that the Commission was entering into too great detail.

Viscount Cecil answered softly. He, too, appreciated the value of the Commission. But it was wise to remember the respective duties of the Council and the Assembly. The first examined the annual reports with the assistance of the Commission. The Council, indeed, had originally granted the Mandates, not the Assembly. That body was, of course, entitled to express its opinion on Mandates as on anything else, but it would be wise, perhaps, to exercise a certain restraint and keep to general matters. It was ill-advised to go into discussions which had just taken place in Council. The matter of the new questionnaire, like that of the hearing by the Commission of petitions against the Mandatory Administration, was in a preliminary stage. So that for the moment he thought they might record their appreciation of the work done, and refrain from prejudicing the issues of matters still *sub judice*.

Mr. Van Rees, Vice-Chairman of the Permanent Mandates Commission, said that the Commission did no more than its duty, as defined by a resolution of the Council. It had no easy task, being blamed by one side for naïvely accepting official documents, and by the other, for an alleged tendency to undue interference. Composed, as it was, of administrators of long Colonial experience, he thought it discharged its difficult trust with responsibility and justice.

A draft committee was then appointed to draw up a resolution for submission to the Assembly, upon which all could agree.

Its labours were successful, for to-day M. de Brouckère, the Rapporteur of the Sixth Committee, was able to present his resolution, "That the Assembly, having taken cognisance of the Report to the Council relating to Mandated territories, and of the discussions in Council, thanks the Permanent Mandates Commission for its zeal and devotion in this delicate task, and has confidence in the Commission and the Council to carry out the principles of the Covenant in cordial co-operation with the Mandatory Powers." It was not difficult to assent to this, and the Assembly gave it a unanimous vote. But M. Brouckère in his speech made it clear that while the Mandatory Powers exercise a certain tutelage over the mandated peoples the Committee were agreed that that tutelage is exercised on behalf of the League and that the League had, therefore, a perfect right to see that the duty was carried out. Co-operation was no bar to criticism—but criticism ought to be constructive and helpful. With regard to the new questionnaire, negotiations were going on with the various Governments. There was not the least doubt that a complete understanding would be reached. As to petitions, the Commission had never suggested that there should be a unilaterial right of hearing petitions without reference to the Governments of the Mandatory Powers. There ought not to be a tribunal from which accusations could be pronounced against the Mandatory Powers. Neither ought any procedure to be rejected which would enable the Commission, in clearly defined cases, to carry out its duties by hearing both sides.

The Mandate question being thus disposed of for the moment, the Assembly was able to turn attention to the other report submitted by the Sixth Committee, that is, the problem of slavery and forced labour. Here again the discussions have been exhaustive. The League is determined to put an end to conditions of labour which have been too long a reproach to our civilisation. But while the ideal which inspires this resolve is noble, the methods by which the problem is to be tackled are the work of men who can at the same time appreciate facts, however unpleasant they may be. Previous attempts, being made too abruptly, have often resulted in hardships for the people they were intended to alleviate. The League recognises that this latest movement must be progressive, in the sense that it must be gradual, if it is not to end in disaster again. At the same time each Government is urged to make all possible speed in the total abolition of slavery.

A Slavery Convention has now been drawn up after seven years' intensive study, and collaboration with the Powers concerned, and it is a proof of the practical nature of the League's work that by six o'clock this evening, the same day as that on which the Assembly had adopted it, more than 20 Powers had already signed the draft Convention. Germany signed among them—the first treaty she has engaged in since she entered the League.

Defining slavery as the status or condition of a person over whom any or all of the powers attaching to the right of ownership are exercised, the Convention binds all signatories to prevent and suppress the slave trade, by preventing the embarkation and transport of slaves in their territorial waters and upon all vessels flying their respective flags. And secondly, to bring about progressively, and as soon as possible, the complete abolition of slavery in all its forms.

More interesting, to a Colonial mind, is the fifth article of this Convention. Recognising that forced labour may have grave consequences, the contracting parties agree to take all necessary measures to prevent compulsory or forced labour from developing into conditions analogous to slavery. In general, forced labour may only be exacted for public purposes—and these, too, are carefully defined. Where it still survives for private purposes, the Governments agree to put an end to it as soon as possible; while it exists, it shall always receive adequate remuneration and shall not involve moving the labourers from their homes. In all cases, responsibility for any recourse to it shall rest with the Government in whose territory it takes places. It is with special pleasure that I record South Africa's adhesion to this liberal document. It is needless to say that it passed the Assembly without a dissentient voice. The same evening, at 12 minutes past six, M. Nintchitch concluded his address, and the most memorable Assembly of the League was ended, too. Even then there was a surprise to come. For within the hour a telegram arrived from Buenos Aires saying that the Argentine Republic was ready to enter the League. So we closed on a note of optimism.

It is always difficult to judge contemporary events rightly, and perhaps doubly difficult after such a session as we have just witnessed. Yet I believe we have passed another milestone on the one road which can lead us to anything better than the state we enjoy at present. There have been disappointments, and not a few recriminations—I have had to record a dispute which nearly blazed into quarrel—but against these things we can set a record of solid achievement. The great problems of the world remain to be solved, but at least the League is facing them courageously, and the new nations, like the old, will find their best security in facing them together.

F. O.

Republic of Liberia.

OUR LIBERIAN NEWS-LETTER

("African World" Correspondent.)

MONROVIA, September 3.

Good Financial Conditions.

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Many Immigrants Arriving.

Immigrants are arriving at this port by almost every American steamer. These come appear to be of a selected class of artisans and business people. It is the policy of the present Administration to encourage immigration of the right type—immigrants who come with the intention of assisting in the upbuilding of the Republic and who desire to become loyal citizens. But, on the other hand, the bars will always be thrown up against agitators and those whose mission is primarily to disturb the friendly relations which exist between our Government and the Governments of neighbouring Powers.

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"The day is not far off," Dr. Malan presaged, "when the natives, having so many votes, will have the power in their hands and, if the native dominates in the Cape, he will dominate in the Union."

How could the white man allow such a state of affairs to continue? The white man was the guardian of civilisation in South Africa, and if he was content to allow things to go on as they were to-day he was doomed. But will segregation of the type embodied in General Hertzog's proposals prove a panacea? He would be a super-optimist who believed that, though every credit is due to the Premier for his courage in tackling this forbidding problem.

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TOBACCO-GROWING IN WEST AFRICA.

To the Editor of THE AFRICAN WORLD

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It is true; tobacco can be grown in British West Africa. I have smoked it, and it made me feel very ill, so I did not venture on further experiment. It is probable, however, that under efficient management, which necessitates the introduction of capital, a high grade of tobacco could be produced; but would it be wise? For many years a very good leaf has been imported into British West Africa, far superior to the best leaf produced locally, and not so trying to the nervous system, so far as my experience is concerned. There seems to me to be no sound reason to interfere, or to recommend interference, with the importation of the cheapest kinds of leaf tobacco, the tobacco of the people. If British West Africa can import the commodity from some part of the British Empire where the cultivation of tobacco is an established industry employing the people of the country and contributing its quota to the revenue required to administer that country, perhaps a point would be gained. As all of your readers are aware, tobacco is a dutiable article. In the state in which I have seen it imported it becomes a simple matter for an official or two of the Department concerned to compute the duty payable, and to obtain payment of such duty, which is passed to Revenue expeditiously and with as little trouble, fuss, and bother as possible. If tobacco were cultivated successfully in British West Africa for the African market, in what way would it benefit the African? To begin with, the revenue received from the duty paid on imported unmanufactured tobacco (leaf tobacco) would gradually fade away, involving an annual loss of considerable sums of money to the respective Colonies which would have to be made good. A special Department of the Excise would have to be established, with officials trained to survey land, estimate the value of the tobacco in cultivation on the land, collect the duty, pay it into the nearest Sub-Treasury, escorts would be necessary to the safeguarding of the specie so collected, quarters provided for the officials, and so on, the cost of which would probably absorb a large portion of the revenue collected, and there would be endless friction, arguments, appeals, and other difficulties; there is no telling where the trouble would end. If, after all this bother and fuss, the amount of duty collected, less the cost of collecting, does not equal the amount formerly received when unmanufactured tobacco was imported, some other means of raising the necessary revenue must be devised more grumbling, more dissatisfaction.

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Finally, tobacco is a luxury, it is not a necessity. We can, and so can the African, do without tobacco, but neither of us can do without food. We want his products, and he wants our manufactured goods. By all means encourage capital into British West Africa for the cultivation of fruit, cacao, the coco-nut, and other products necessary to him and to us, with benefit to all concerned.—Yours very truly,

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Sir,—All qualified from actual experience to express an opinion upon the question of land tenure and education in tropical Africa will be grateful for the resolutions passed at the recent International Conference of Christian Missions in Africa, held at Knocke. It is most satisfactory that an vital matter should be made an international question for co-ordination between those nations actively interested in the humanitarian, sane, and practical development of tropical lands and the welfare of the native races concerned.

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Unfortunately, up to the present different views have obtained in individual yet neighbouring Colonies, even in cases of those administered by the same nation. Obviously there is something wrong here, although allowances will naturally always be necessary owing to varied conditions and stages of existing development. To thinkers it is clear that native progress cannot be divorced from commercial progress, and, to ensure the latter, means must be found to induce capital investment, which implies the provision of acceptable security. For the present at least the native cannot be expected to provide the capital, but this ought not to be allowed to stand in the way of a commonsense co-operation of these two necessities. The Belgian colonial authorities have set a fine example by the introduction of legislation whereby huge sections of the Belgian Congo, which roughly thirty years ago were known as darkest Africa, have been successfully developed by European energy and capital, to the benefit of the native tribes concerned and the world at large. Enormous wealth of products all urgently required has thus become available, and in turn is providing the wherewithal for the enlightenment and prosperity of the natives. Without the progressive action of the Belgian Colonial Administration, these lands would still be lying *perdu*. Such development, unfortunately, is not possible under the existing land laws of Nigeria, and this letter is a plea for the reconsideration of the present legislation on the lines of the resolutions passed at Knocke.

In support of this plea I do not think one could do better than quote the following facts regarding the existing conditions in the oil-palm industry in Nigeria and the Belgian Congo. Nigeria to-day, although by far the largest producer of palm oil, is hundreds of years behind in its methods of production, and the oil exported is mostly of much inferior quality to that obtained by known scientific methods such as are now used in the Belgian Congo and Sumatra. Why is this? Simply because up-to-date methods need capital, and capital needs security by way of land tenure. It is exactly here where the Belgians have scored. In Nigeria at present thousands of tons of palm fruit annually rot away unused, and only something like 50 per cent. of the resultant oil is obtained from the fruit used. In addition, large areas are lying *perdu* because the native has neither the knowledge nor the means properly to develop them. Compare this with the Belgian Congo—the baby of West African colonies—where practically every palm area is developed, and, in addition, huge palm plantations are rapidly springing up. The industry is right up to date, and the oil produced infinitely superior to that produced by the ancient wasteful methods employed in the British colonies. The result of this enterprise has brought untold blessings on the natives, and many of the former darkest and most cannibalistic parts of tropical Africa are now enjoying the fullest advantages of civilisation and orderly government. All this has been secured without encroaching upon the most liberal interpretation of the just rights and needs of the native populations. Surely this points to a crying want of similar legislation to meet our own case.

The claim that the land belongs to the native is just and sound, but where it is in excess of his requirements or his powers of development it is difficult to see any injustice in those entrusted with the safeguarding of his welfare providing the requisite ways and means; indeed, it is their duty to do so. Years of practical work and study of all the circumstances have convinced me that in the interests of the natives themselves, and to meet the growing world demand for tropical products, there is an urgent call for the revision of our Colonial legislation in the direction indicated. Further, we have before us an example of a successful effort made by a humane and progressive Colonial neighbour. Why not profit by that lesson?—Yours faithfully,

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L. H. MOSELEY.

Race Problem - 1926.

Africa

Hertzog's Proposals.

The Prime Minister has published the text of his four bills that constitute his new Native policy, shaped in accordance with the ideals of the Transvaal Nationalists. Our people are deeply indebted to the "S.A. Outlook" which has recently published the bills in full. The bills are four in number and are so linked up that if one of them is rejected by Parliament then all the four are doomed to failure. This indivisibility will prove to be the downfall of the whole scheme; for it is not likely that the four bills will be all acceptable to all Parliamentarians nor to all the Natives. Not one of them offers attractions to the Eastern Province Natives in whose name we write and speak. The African National Congress has condemned them all without reserve. The first one, *The Native Land Act 1913 Amendment Bill 1927* embodies the ideal of territorial Segregation. The Congress has already published its decision on this, namely, that it cannot discuss any amendments of the obnoxious 1913 Act, but desires its total repeal. This Act has never applied in the Cape Province. The Native reserves in the Cape are secured and guaranteed to us by specific treaties and agreements. Therefore the Lands Act 1913 is superfluous here and cannot help us. We are ready to join hands with our fellow Bantu of the Northern Provinces in agitating for its entire repeal. *The Coloured Persons Rights Bill 1927* purports to elevate all people of mixed white and African blood to the level of political equality with Europeans to the disadvantage of the pure black races. Those of our coloured friends who think themselves superior to the race of their African mothers by virtue of having Europeans as their fathers are quite welcome to the elevation. But this cannot deceive any clear-thinking Eur-African, because in effect it does not fulfil its avowed promise. It is hollow humbug. It seeks to drive in a racial wedge between Coloured and Native with the obvious aim of securing Coloured voters in the Cape for the Nationalist party while at the same time the South African Party is to lose the Native vote to which it owes some thirteen seats in Parliament. Therefore this bill is repulsive to all sensible Coloured men, to all the Natives, and to the South African Party. It is only wanted by the Nationalists and nobody else, and that, for insidious political stratagem. *The Union Native Council Bill* is the substantiation of the Premier's Malmesbury speech in which he made it clear that the Native must have no part or lot in the real Parliament of the country, but must be shunted off somewhere where he will use curtailed rights in an imitation *imperium in imperio*. This Union Council has been made repugnant in advance by the fact that the price we have to pay for it is the abolition of the Cape Native Franchise. Therefore the Cape Natives, in fact all intelligent Natives, do not care to discuss the proposed Union Council until they are assured that the old Cape Native franchise remains unimpaired. *The Representation of Natives in Parliament Bill* forms the crux of the whole question. Upon it hinges the whole policy of the Prime Minister. It was the bone of contention and origin of the statutory Colour Bar in the 1908 Convention, whereon the Provinces agreed to disagree. Under this bill we have the revolutionary proposal that a privilege specifically entrenched in the South Africa Act is to be lightly taken away at the expense of the Cape Natives. Should this bill succeed, then the Transvaalers will have won a wonderful victory in the history of South Africa as they will then have succeeded in their long cherished dream to reduce the Cape Province from its traditional British principles of fairplay to all British citizens without discrimination of race, down to the Krugerian humiliation of all aboriginal races to a state of uniform helotage. All the Natives of the Union are solid in their opposition to the virtual disfranchisement of the Cape Native. The South African Party has no choice but to oppose this bill in the interests of its own self-preservation if from no nobler motive. Nobody but the Northern enemy of Native political freedom wants this.

We shall be greatly surprised if two thirds of the combined members of the Assembly and the Senate will be found in favour of such an unjust, retrogressive and revolutionary proposal.

Native confidence in white rule has already been shattered by the passage of the anti-Native Colour Bar Bill into law, but the projected disfranchisement of the Cape Native voter, if carried into law in the teeth of united Native opposition, will offer a direct racial challenge, and permanently set up a condition of animosity that can only end in a serious bloody conflict between future black and white generations.

Hertzog's proposals stand self-condemned by the very nature of their fundamental injustice, miscalculating opportunism and illiberal statesmanship.

Native Education In Basutoland In 1925-1926.

Report.

It is a matter for regret that there is still to be found here and there in Basutoland "a man on the veld" who expresses the opinion that all education for native children is unnecessary and a waste of money. To argue with him is as useless to-day as it has ever been, for every day makes it more impossible to leave the natives to themselves, in that they have made up their minds to have some form of education and have a clear right to it. The charge that schools are responsible "for increased drunkenness and all this political unrest" is too artificial to merit reference, except for the sake of bringing to notice that it is still made, with an added sneer at the claim that a trustee power has obligations in this matter towards the native community. Those, if any, who in all sincerity hold such an opinion, may be referred to a recent speech of Sir Frederick Lugard. He said that the new village schools in close touch with village communities and the mass of the people, instead of the literary education of a small urban class only. It regarded education as a means of making both the individual and the community to which he belonged more efficient in the sphere of life and the environment in which they were placed, whether it were village arts and crafts, or agriculture, or vocational training in more advanced classes. It aimed at the training of character and good citizenship and at inculcating a sense of responsibility and self-control. The teaching of religion was encouraged in order to replace superstitious beliefs and to assist in the formation of higher standards of life. History and geograph, when taught, would have an African and not an English basis, and it was hoped that the result would be to produce policy of entrusting to each native community the conduct of its own domestic affairs under its own rulers, to the greatest extent to which in each case it might be feasible to do so, was, he thought, a form of community education not less important than the form of individual education given in the schools. The degree of self-government must necessarily vary with the degree of social evolution already attained.

Trusteeship, too, was not merely a sentimental expression of what was called "the humanitarian conscience" in regard to the native races. It did not ignore the claims of the congested populations of Europe to share in the bounties of Nature in the Tropics, or the just and proper claims of those who had spent capital and effort in development to reap their reward. The Power which accepted the obligations of a trustee was, moreover, charged with the duty of assisting the evolution of each native community, according to the stage to which it had already attained, by a system of education adapted to its needs.

Star 7-6-26

Basutoland

2. Book-learning, then, and the dissemination of political ideas are not the true aim of education, but the developmeut of better men and women. The right of Basutoland to this is not lost sight of, and to the hope of the Government that an outside opinion might be of value to it in reviewing the position was due my commission to investigate the state of Native Education in the territory.

The Abyssinian Ewe Lamb.

A week ago the Abyssinian Government appealed, as a Member [illegible], to the League of Nations [illegible] the pressure implied in the [illegible] sent to it by the British [illegible] Italian Governments concerning [illegible] concessions desired from it. On Monday Sir Austen Chamberlain read to the House of Commons the reply which the Government is sending to the League. The Abyssinian Note suggests that "pressure" is being exerted, but there is no such intention; Abyssinia has a perfect right to judge of what was in her interests. The British barrage proposal at Tsana, now in question, is twenty-four years old. In mutually recognising one another's exclusive influence in territories defined the two Governments speak for themselves only and commit no third parties. It all smacks very much of the language attributed to the two Powers in the German cartoon reproduced on a later page; one can imagine the League policeman asking, "Why do you *want* to stroke the lamb?" If, in other words, the intention underlying the identical Notes is so harmless, why were they sent? (pp. 105, 110)

Manchester Guardian 8-26

THE FUTURE OF SPANISH WEST AFRICA.

GENERAL JORDANA'S POST AND PLANS.

In no part of his work of regaining for Spain her place among the nations has General Primo de Rivera shown more activity than in all that relates to the development and progress of Fernando Po and Spanish Guinea. It is barely six months since General Jordana was appointed to control the newly-formed department of Morocco and the Colonies, but already there is a spirit of optimism abroad in respect of the future of Spanish West Africa, which up to a recent date was conspicuous by absence. A new Governor has been appointed in place of Don Angel Barrena, who felt that it was time to give way to a younger man, and on every side Colonial problems are receiving the greatest attention.

West Africa 8-21-26

General Jordana is in many ways himself the cause of this interest in West Africa, for he is personally enthusiastic about the future of Fernando Po and the mainland. In an interview which the writer recently had with him in Madrid, he not only showed himself optimistic, but also well-informed as to the problems with which he is called upon to deal. He hopes to be able to pay a visit to the Colonies in the near future, and no doubt such a step would be of enormous encouragement to the Spanish authorities on the spot.

In General Jordana's opinion the greatest difficulty which his fellow-countrymen have to face in West Africa is that of obtaining suitable labour for the development of Fernando Po, and for this reason the recent agreement between Spain and Liberia has been signed. General Jordana is hopeful that this arrangement will remove the obstacle which has long stood in the path of the island's progress, for he is convinced that with adequate labour its prosperity will soon equal that of S. Thomé. On the mainland the Native population is of a vastly superior type from every point of view, and the difficulty there is not one of labour but of the provision of satisfactory means of communication. This problem, too, is being vigorously taken in hand, for the Government states that it is determined to leave no stone unturned in the development of Spain's remaining Colonies, and now that the end of the war in Morocco is in sight, there will be more money available for this purpose.

There is, however, so far as Fernando Po is concerned, a legacy of the past with which it is necessary to reckon, and that is the number of concessions which have never been properly worked. In the old, bad days, grants of land were made without preliminary inquiry into the capacity of the new owners to develop their holdings, and without the exaction of guarantees that their exploitation would even be begun by a certain date. The results of this unfortunate policy can better be imagined than described, and for many years they have proved a stumbling-block to every attempt at reform.

General Jordana is determined to bring this abuse to an end, and in May of this year King Alfonso signed a royal decree, which has the force of law in Spain, containing important provisions. In the first place all concessions which have not been developed by those to whom they were granted are to revert to the Government, and in any event they will be forfeit unless their owners render an exact return of their condition within six months of the date upon which the royal decree comes into force. By this means it is hoped not only to correct the mistakes of the past, but also to secure the surrender of much valuable land, which can then be entrusted for cultivation to more capable hands than those of its present occupiers.

In future, too, applications for concessions will be carefully scrutinised, and only those who can provide evidence of possessing both the requisite capital and energy are likely to be successful in gaining what they wish. As evidence that this policy is attracting confidence, General Jordana told the writer, only a few weeks ago, that he had received so many applications for concessions since the creation of his department in December of last year, that it would take 12 months to deal with them. On the mainland this particular difficulty has not arisen to anything like the same extent, for Spanish Guinea has only recently received any attention from the outside world, and so has been spared the infliction of the abuses rife under the "ancien regime" in Spain.

If further evidence be required of the Government's determination to develop its West African Colonies to the uttermost, it lies in the appointment of a specialist in tropical questions in Don Emilio Gómez Flores to be "Director Agronómico" of the Spanish possessions in the Gulf of Guinea. Señor Gómez Flores is eminently suited for his new post, for he has spent 20 years working in Central America and 10 on the Canary Islands. The "A.B.C.," one of the most popular of Madrid newspapers, referred to this appointment as "a decisive step in the resurrection of our Colonies."

In effect, the vigour shown by the Government is beginning to attract attention to the immense potential value of the West African Colonies, small as they are in comparison with those of Great Britain and France. The Spanish public is notoriously slow to rouse, and the idea of Colonial enterprise has for so long been associated with nothing but disaster and disgrace, that it is hardly surprising that even now the nation is not awake to the treasures which it possesses. The stream of emigration still flows in the direction of Cuba and the Argentine, though the more enterprising are at last beginning to ask themselves whether West Africa might not prove a more profitable field for their energies. The young Spaniard of to-day is a realist above all else, and once he realises, as he is beginning to realise, the value of Fernando Po and Spanish Guinea, the future of Spanish West Africa seems assured.

CHARLES PETRIE.

Race Problem - 1926

Africa

CHEYENNE, WYO.

Tribune

NOV 10 1926

THE NEGRO'S DESTINY

The negro race in America is afflicted with an "inferiority complex" which is causing it to pursue a wrong course in its struggle for equality; it would better strive to develop black culture than to impose white culture upon black people, is the interesting premise of John W. Vandercook, who has studied the black race in its own country and who expresses his conclusions in "Tom Tom," a book written as the result of a recent stay in the jungles of Suriname, South America. In the preface to his book Mr. Vandercook says:

> Black slavery did not end with the "Mancipation." The fact of bondage died, but the mood lived. The four centuries during which the white race preserved its conquest of the people of Africa were ample time for the imposition of an ideal. That ideal—the gigantic, cruel absurdity that the white race is, through some weird miracle of pigmentation and force, the supreme, heavy-wrought master of the world—still survives. Tragically, the negro has accepted the truth of what was originally nothing more than an opportunist hypocrisy with the quiet, passive, eternally waiting fatalism of the race. In the United States particularly, and in the "civilized" world generally, the observer is treated to a spectacle of ugly farce without parallel in human history.

Relating that there are upwards of 12,000,000 negroes in America, Mr. Vandercook continues:

> All are free, so far as their bodies are concerned, all are equal sharers in the great jest of democratic equality. Yet, with so few exceptions that the rule is merely strengthened, these negroes have tacitly accepted and, deep in themselves, actually believe that they are somehow lower in the scale of things than those of us who glory in white complexions. Proofs of that state of mind abound.
>
> Most conspicuous is the devoted acceptance of Christianity by the American negro. In Western theology God is white, Christ is white, the Church is white. Yet the "free" black has swallowed this bait, hook, line and sinker. The negro worships the white God as unhesitatingly as four hundred years of force and utter weariness have taught him to worship the white state, white manners, white clothes, customs, legends, brutalities, inventions, and material accomplishments.

Arguing that it is a mistake for "American negro missionaries of the white church" who go to Africa to tell "their 'heathen' brothers in the homeland that the old gods are wrong, the ancient pride is false and the wonderful tales of the forest children are merely antique lies," the author arrives at his conclusion that it would be better for negroes to strive to develop black culture than to impose white culture upon black people. Summing up, he says:

> To my mind there is no hope for the modern negro in the way he is now vainly going. Slavery lasted too long and ended too suddenly for the whites ever to forget and forgive enough to allow the black people into our sancta. Our state, our civilization is our own, for we made it. It is fair, as things in this partial world can be fair, that we should keep it, use it for ourselves, and shut the outcasts that we made away from it.
>
> A race is like a man. Until it uses its own talents, takes pride in its own history, and loves its own memories it can never fulfill itself completely. The civilized negro must lose his contempt for his "heathen" brethren in Africa and in the jungles of Melanesia and Suriname. He must learn that the fathers of the race had and still possess blessed secrets, wonderful lores, and great philosophies, that rank the jungle negro's civilization as the equal, and in many respects the superior, of any way of life that is to be found anywhere in the world, whether among white or yellow people, black or red."

Regardless of whether one accepts or challenges Vandercook's conclusions (they will be hotly challenged by both black and white), his iconoclastic analysis provides substance for thought and when people may be incited to think there has been opened a way for progress.

General Notes.

The Commission's Tour.

The Native Affairs Commission, consisting of Senator Dr. A. W. Roberts and Mr. P Le Roux van Niekerk M.L.A is busy visiting various Native centres of the Union, explaining the four Native Bills of General Hertzog.

In the Northern Transvaal the Natives unanimously opposed the disfranchisement of the Cape Natives and affirmed that the seven new members of Parliament cannot be acceptable if they are to be Europeans, as that creates yet another colour bar.

At Nylstroom there were over 1,500 Natives present and they also insisted that the seven representatives of Natives in Parliament should be black men.

At Mafeking a huge gathering of the Barolong people met the Commission and informed the Commission that they were totally opposed to the proposed Native legislation. In rejecting the Bills they pointedly announced that they felt highly perturbed over the whole affair in view of the attitude and comments of General Hertzog on their interests and welfare.

We shall watch with interest the results of the Commission's tour in the Cape during the present month, and also the expression of the annual Native Government Conference that is due to meet at Pretoria for the three days of November 2nd, 3rd & 4th next

NATIVE OPINION

OF SOUTH AFRICA

PUBLISHED :: :: WEEKLY.

ESTABLISHED IN 1884

KINGWILLIAMSTOWN, SEP. 28, '26

NATIVE AFFAIRS COMMISSION.

According to the Premier's instructions the Native Affairs Commission is to visit the Natives of Herschel, Queenstown, Lady Frere, King William's Town and Victoria East within six days, with the 20th October, to explain the four Native bills published in the Union Government Gazette Extraordinary of 23rd July 1926, price 6d off the Government Printer, Pretoria, or 3d at the Bookstore, Lovedale. The Natives of the Cape Province, perhaps also those of the Northern Provinces too, are mainly interested in the Franchise Bill, or rather, the Native Disfranchisement Bill, because the other three are of little consequence. The Land Act Amendment proposal does not in any substantial manner improve the prospects of future Bantu generations. Nothing but a repeal of the 1913 Act will help matters. This is the position taken by the Northern Bantu who are directly affected by the Act.

The Union Native Council Bill offers little more than what we already have under the Native Affairs Act of 1920. The Coloured Persons' Rights Bill is a political dodge which is so obvious that it needs no comment at this stage.

Some of the questions that should be addressed to the Commission by those who have studied the Native Disfranchisement Bill are these :- (1) Why does Section 1 (1) seek to abolish the present Cape Native franchise? (2) Why is the Cape vote not allowed to remain in accordance with the terms of its entrenchment in the Union Act? (3) Has King George been informed of this fundamental change involving the dispossession of a right of citizenship specially protected by his late father King Edward VII. (4) Why is the Government bringing this proposal before Parliament without previously ascertaining Native opinion in official Provincial conventions? (5) Why is it that under Section 3 (6) the election is confined to chiefs, headmen and groups, instead of the old individual franchise for all qualified men? (6) Why are Natives to be again disqualified from Parliamentary membership by a colour bar (in Section 5 of the bill) where the representation of the whole Cape is reduced to two members? (7) Why are the powers of the seven members to be curtailed (under Section 6 (a) of the bill? (8) Why are the Natives who pay all Provincial taxes to be now debarred from representation in the Provincial Council which controls their

education funds? (9) Is it fair that the Natives should be taxed without representation? (10) Why are the solemn promises made in England in 1909 now abandoned, whereby the Cape system of administration was to be introduced into the Northern Provinces? We trust our local leaders will take note of these and other such questions, and urge adequate replies to them when the opportunity offers.

Native Education In Basutoland In 1925-

Report.

(Continued)

GENERAL.

54. It is hardly necessary to review one by one all the day-schools visited. Their general characteristics are very alike and may be summarised under the following headings.

(a) Equipment.
(b) Buildings.
(c) Attendance.
(d) Arrangement of classes.
(e) Methods of teachers.

55 Mention has already been made of (a) and (b).

56. In some cases my visit was expected, but probably more often it was not. The average attendnce of pupils on the rolls worked out at 65 per cent. Two reasons were advanced to account for this low average. First, that children are especially needed in the months of October, November and December for work on the lands; second, that in some classes the annual examinations had taken place early in December and it was not worth the while of those who had sat for the examinations to return to school for the rest of the session. To these may also be added the ordinary truancy, and the possibility that figures obtained from only a small number of schools may not be justly representative.

I have not been able to obtain figures shewing the average age of pupils starting and ceasing to attend school; the range of age must be from 5 or 6 to 25 or more. Nor could I find out what is the average duration of attendance at school, but the proportion of those leaving after one year and two years' attendance must be rather high. It is also probable that there is a large proportion of children who are sent to school to be off their parents hands rather than for education's sake.

57. Pupils are so arranged that the lower the class the greater number of pupils it contains, and the less qualified the teacher, the lower the class he, or she, takes.....

58. Here is how three teachers arranged the work of the staff:—

(a) Head teacher: 4 classes standards 3. 4, 5, 6, a total of 24 pupils.

Second teacher; 3 classes, grade 3 and standards 1 and 2, a total of 54 pupils.

Third teacher: 2 classes, grades 1 and 2 a total of 67 pupils.

(b) Head teacher; 4 classes, standards 2 3, 4, 5, 6, a total of 16 pupils

Second teacder: 3 classes, grade 2, standards 1 and 3, a total of 24 pupils.

Third teacher: 2 classes, grades 1 and 3, a total of 43 pupils.

(c) Head teacher: 4 classes, standards 2, 3, 4, 5, a total of 37 pupils.

Second teacher: 2 classes, grade 3 and standard 1, a total of 49 pupils.

Third teacher: 2 classes, grades 1 and 2, a total of 72 pupils. One school, having only one teacher, was arranged:—

Grade	1.	6	pupils.
,,	2.	6	,,
,,	3,	4	,,
Stan.	1.	7	,,
,,	2.	3	,,
,,	3	4	,,

and for all his assurances I could not bring myself to believe that he could do justice to all his classes, or that the pupils could not have been classified more conveniently for teaching purposes.

It is fair assumption that the very difficult work of teaching the beginners is generally left to the tyro teacher either by order of the missions or at the discretion of the head teache; probably the latter. If this be thecase, it must be allowed that he does not know his work properly, which is, presumably, to supervice the work of the whole school, and by his dispositions to get the best value out of his staff.

Jubilee of Rev. Elijah Makiwane.

On Saturday, 2nd October, 1926, the Presbytery of Umtata of the Bantu Presbyterian Church of South Africa met at Somerville to celebrate this Jubilee.

There was a good attendance of friends and people of the district.

Rev W. Gavin, Moderator of Presbytery presided. Addresses of congratulation were given by Rev. W. Mpamba representing the Assembly of the Bantu Church, by the Rev. W. Gavin representing the Bantu Presbytery of Umtata, by Rev. D. W. Semple representing the Kaffrarian Mission Council of the Scots Church, by W. G Bennie, Esq, representing the Education Department

Rev. W. Mure of Umtata presented Mr. Makiwane with a bag containing £41 4s. 10d. as a token of the esteem of his church and his friends after 50 years' service. This was during the service and afterwards augmented to upwards of £45. A gift and message of greeting was also sent by the Rev. Fr. Superior of St. Cuthbert's, and by Mr. Butler of the Bunga Farm, Tsolo.

Rev. Makiwane suitably acknowledged the gifts and gave an interesting reply containing reminiscences of his 50 years' ministry.

LIBERIA BIG RUBBER FIELD; 1,000,000 ACRES

According to a statement from Firestone Tire and Rubber Company, of Akron, Ohio, by 1931 the Liberian rubber output will be a factor to be reckoned with in the world's rubber market.

Mr. Harvey S. Firestone said: "Seven months ago, the future of our Liberian plantation was in doubt. Governmental difficulties had arisen which left the success of the project largely in the hands of fate. Since that time, an agreement suitable to the Liberian administration and the Firestone plantations, has been worked out; and there are now, no further bars towards the development of the 1,000,000 acres which the company owns in the Negro republic.

COLOR LINE IN AFRICA

DOMINION OF SOUTH AFRICA PLANS TO DRAW COLOR LINE EVEN AGAINST SUBJECTS OF GREAT BRITAIN AND LATTER CANNOT PREVENT IT

(Boston Herald, Nov. 4, 1926)

The British Imperial conference being held at London to define the status of the component parts of the Empire is meeting at the outset with a poser. This is the question of drawing the color line in South Africa.

General Hertzog, the South African premier, insists on the right of that State to draw the color line and to make it the law of the land. It seems practically certain that his demand will be granted because if one South African State holds to its demand there is no way to compel it to relinquish this right except by force and that on such a question is unthinkable.

Curiously enough, when the South African State was independent under Boer rule it was this very matter of drawing the color line which England seized upon as one of the reasons for the war which finally brought that state into the Empire. Now that it is a member of the Empire Britain can make no effective protest against color discrimination.

In a sense, then, the members of the British Empire are freer than if they were foreign states because they can discriminate again British subjects in a way that would be challenged by Britain if perpetrated by any outside nation.

—Prelim. 25th Ann. Edition—

Race Problem — 1926

Africa

BRITISH EAST AFRICA.

KENYA'S LABOUR SHORTAGE.

Chamber of Commerce Alarmed.

The Nairobi Chamber of Commerce views with considerable anxiety the present position of the labour supply, and deems it necessary—in view of the present shortage, the daily increasing demand and the future development of the colony which will entail a still [illegible] that some stated policy be [illegible]. Furthermore, according to statistics [illegible] by the Chamber, it would appear that in the immediate future an additional labour supply will have to be discovered outside the colony.

Africans Wanted 10-16-26

In August, 1925, the total native population of the colony was 2,427,000. Less tribes who through indolence, custom, distance from civilisation, unfitness, etc., do not work:—Masai, 47,800: Coast, 157,800: Northern Frontier, 62,000: Turkhana, 30,000—297,600, giving a total available working population of 2,130,400.

The number of males of, say, 15 to 40, is estimated at one-seventh of the total population (this figure has been accepted in South Africa and this country as approximately correct). Therefore, the total available workers at one-seventh of the above is 304,300. Medical experts state that at least 20 per cent. of these men are unfit. Therefore, subtracting one-fifth of the above, 60,800, the total available labour is 243,500. The actual number working in August, 1926, was 170,000. There remains a balance unaccounted for of 73,500 men of working age. This works out that 70 per cent. of the actual labour supply is actually in work if the coast tribes are left out. If coast tribes are included as available labour the percentage becomes 65 per cent.

In Rhodesia in 1923, according to the Chief Native Commissioner's official report, the indigenous males over 14 were 215,864. The total employed in the mines was 10,300 and on farms, etc., 39,000, a grand total of 49,300, or 23 per cent. of the available labour.

At a meeting of the Chamber Mr. Ker said he desired to emphasise: (1) It is a common cry throughout the country that we are 50 per cent. short in our present-day labour requirements. If that is so, then there is not sufficient labour available in the country to meet the present-day requirements even if all the available male population turned out to work.

(2) It is a common cry that the native should be induced to come out of his reserves in greater numbers. I put it to you, gentlemen, that Rhodesia can only get out 23 per cent. of the available labour, and Rhodesia is a much older colony than we are. We are getting a proportion very nearly as much as we ever will get.

With these two factors before us, it is obvious we are bound to look for a labour supply outside the colony.

There was some difference of opinion as to whether the question of labour supply was not a political one, and therefore outside the province of the Chamber, but the consensus of opinion was that the Chamber was quite justified in taking up the matter.

GERMAN COLONIAL CLAIMS.

Apropos of German Colonial claims in connection with which a number of letters have appeared in the London Press, Captain A. Gault MacGowan writes:—

"Planter friends out there (Tanganyika) write to me with growing apprehension of the constant trek back of the pre-war German settlers, of their regular acquisition of estates which the under-capitalised ex-Service man has been obliged to surrender, and the gradual isolation of the successful post-war immigrant within a circle of Teuton neighbours. Life in the highlands is often a lonely one, and neighbours matter very much. British settlers tell me that they unfortunately find it not always possible to associate socially with these returning Germans, and there are strong grounds to fear that the British settler in this so-called 'integral' part of the British Empire' will very soon find himself in a serious political and economic minority."

KENYA AND THE UNION.

South African Indian Delegation at Mombasa.

The South African Delegation to India, which includes the Hon. F. W. Beyers (Minister of Mines and Industries), Mr. O. J. Vermooten, Mr. J. S. Marwick, Mr. Patrick Duncan, and Mr. J. R. Hartshorne (the Principal Immigration Officer of the Transvaal), was entertained to luncheon by the Governor of Kenya on their arrival at Mombasa, the function taking place at the Mombasa Club. In the course of a speech, His Excellency expressed the very great pleasure which he felt in being able to welcome so representative a delegation from the South African Union. His Excellency said that he was especially glad for two reasons. The first reason was that they had in their own colony of Kenya a very large community and a very hard-working community of the Dutch people from South Africa. These, indeed, formed in particular a considerable proportion of the population of the Uasin Gishu Plateau. He was glad to be able to welcome them for a second reason. In trying to solve the difficult problems which always confronted a young colony, Kenya had often had to appeal for expert assistance and advice to the Union of South Africa and so far that appeal had never been made in vain.

Tribute to South Africa.

His Excellency said that without doing more than mention a few names which occurred to him at the moment he was sure those present would realise the great debt which the Colony of Kenya owed to the friendship of the Union. There was Mr. Felling, who had done a great work in putting their railway on a firm and stable basis; Mr. Justice Feetham (who was present at the lunch), who had come to help to settle one of their most difficult problems; Mr. Walter Jameson, who had helped them in the town-planning of Nairobi and Mombasa; Mr. Lewis, who had given them most helpful advice on their water problems; and Mr. Eckbo, who had only recently sent to him a most useful report on the seasoning of the local timbers.

His Excellency also said that Kenya was deeply interested in the question which was taking that South African delegation on a visit to India, and wholeheartedly wished the delegation success. He asked all present who belonged to Kenya to rise and drink the health of Mr. Beyers and his colleagues from the South African Union.

The Hon. F. W. Beyers, in the course of his brief reply, mentioned that he had been twice to Mombasa before, once in 1904 and once in 1913. He expressed his very great surprise at the great development which had taken place in the island since his last visit. He warmly thanked His Excellency for his welcome, and said that it was an especially great pleasure to him to have an opportunity of developing the friendship between this part of Africa and the Union. He said that, after all, they were all Africans working for one ideal—the civilisation of a great continent—and all they could do in the South to further that ideal would be done willingly. He added his pleasure at hearing the good reputation which had been achieved by South Africans who had come to the Colony as officials in the Government or to help Government with advice. And, speaking not only on behalf of himself but of his colleagues in the Cabinet, he would like to say that the Union always welcomed the opportunity of lending the services of their men to Kenya.

U HETSORO E NGILANI.

Inkulu Mbuso ka rulumente weli lizwe lo Mzantsi Afrika u Jen. Hetsoro yindoda esitunzi siti apo siwe kona ku gilare, kutyòbane yonk' into engumntu ngokwe mboyane zigalelwe eziko. Sitsho kuba umka kweli lizwe esinga Pesheya eshiya ngemva isililo esifana n'sama hoba kobo ababamhlope beba mbene ngezibwita ngomcimbi we Ndwe ayifunayo yeli lizwe, efuna ukubángisa eyo Kumkani i Union Jack Esenza lonto nje ngqiba kugqela etafileni inyama emanqata atshisayo emlonyeni kumzi ontsundu ngale miteto mine yake azakuyi ngenisa e Palamente kunyaka ozayo; wakwela enqanaweni eyaleze nqo nqo ukuba i komishoni yake ize ipikisane nokupuma kwama langa onke kule nyanga ipelileyo ihambe ilala ivuka kumjikelezo wa o lonke elo Manya o izame ukuba loma nqata atshisayo emlonyeni aginywe yi ndlu emnyama.

Kuse nqanaweni awele ngayo esinge vanga nto ite yahlahlambisa abaqubi bayo; kodwa ute ngako nje alubeke unyawo e Ngilani enze inteto kwi Ngqungqutela ye zizwe ezipantsi kwe Britani ekuye kuyo zonke Inkulu Mbuso zalo mazwe, avakala amayeyeye ezikalo kumapepandaba ase Ngilani apambili ebetwa luswazi lu a Hetsoro lamazwi awatetileyo okuba yena Hetsoro uze kule ngqungqutela ukuba apume emabaleni malunga namalunge. lo okuzipata ko rulumente wo Mzantsi Afrika esiti ufuna ebäliwe acaca into ayiyo. Yena akakolwa kukusoloko izinto zitelekelelwa eziyimfanelo yeli lizwe ku Nozala i Ngilani U Mzantsi Afrika njengazo ezinye i Koloni ze Britani ozi Kanada, Australia maunikwe ukuba uzigqibele ngo kwawo into omauyenze xa kuko ingxoxo nezinye izikumkani zase Ye epu.

Incutshe zombuso Pesheya zimotukile lomfo ngale nteto, kuba bezikade zimva ngembāli xa ahlahlambisa impi emhlo e ku Mzantsi Afrika, zatsho zisiti u Hetsoro ungqukuva entetweni yake, makalipume emabaleni ukuba yena no rulumente wake (omele abemibeli lizwe) ufuna ukupuma poqo pantsi kwepiko le ngi ani, angamane esenza isintsompoti nama vel' etshona. Umf' omkulu ke usaqokobile njalo, akade apume ehlatini Lonteto yake itsho kwazaku xuxuzela izisu zabamhlope apa ku Mzantsi Afrika, kwako ama pepandaba ati lonto zizimvo zesiqu zika Hetsoro asizizo zenkoliso yabemi. No Jen. Smatsi utelel- kolo luvo naye esiti u Hetsoro akazange atunywe nto injalo, zinjongo kupela zempi yake yama ûlu obuhlanga (Nationalists) ezo ate a zona.

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Race Problem – 1926

Africa

BRITISH EAST AFRICA.

KENYA'S LABOUR SHORTAGE.

Chamber of Commerce Alarmed.

The Nairobi Chamber of Commerce views with considerable anxiety the present position of the labour supply, and deems it necessary—in view of the present shortage, the daily increasing demand and the future development of the colony, which will entail a still [illegible] that some stated policy be [illegible] furthermore according to statistics [illegible] the Chamber, it would appear that in the immediate future an additional labour supply will have to be discovered outside the colony.

Africans wanted 10-16-26

In August, 1925, the total native population of the colony was 2,427,000. Less tribes who through indolence, custom, distance from civilisation, unfitness, etc., do not work:—Masai, 47,800: Coast, 157,800: Northern Frontier, 62,000: Turkhana, 30,000—297,600, giving a total available working population of 2,130,400.

The number of males of, say, 15 to 40, is estimated at one-seventh of the total population (this figure has been accepted in South Africa and this country as approximately correct). Therefore, the total available workers at one-seventh of the above is 304,300. Medical experts state that at least 20 per cent. of these men are unfit. Therefore, subtracting one-fifth of the above, 60,800, the total available labour is 243,500. The actual number working in August, 1926, was 170,000. There remains a balance unaccounted for of 73,500 men of working age. This works out that 70 per cent. of the actual labour supply is actually in work if the coast tribes are left out. If coast tribes are included as available labour the percentage becomes 65 per cent.

In Rhodesia in 1923, according to the Chief Native Commissioner's official report, the indigenous males over 14 were 215,864. The total employed in the mines was 10,300 and on farms, etc., 39,000, a grand total of 49,300, or 23 per cent. of the available labour.

At a meeting of the Chamber Mr. Ker said he desired to emphasise: (1) It is a common cry throughout the country that we are 50 per cent. short in our present-day labour requirements. If that is so, then there is not sufficient labour available in the country to meet the present-day requirements even if all the available male population turned out to work.

(2) It is a common cry that the native should be induced to come out of his reserves in greater numbers. I put it to you, gentlemen, that Rhodesia can only get out 23 per cent. of the available labour, and Rhodesia is a much older colony than we are. We are getting a proportion very nearly as much as we ever will get.

With these two factors before us, it is obvious we are bound to look for a labour supply outside the colony.

There was some difference of opinion as to whether the question of labour supply was not a political one, and therefore outside the province of the Chamber, but the consensus of opinion was that the Chamber was quite justified in taking up the matter.

GERMAN COLONIAL CLAIMS.

Apropos of German Colonial claims in connection with which a number of letters have appeared in the London Press, Captain A. Gault MacGowan writes:—

"Planter friends out there (Tanganyika) write to me with growing apprehension of the constant trek back of the pre-war German settlers, of their regular acquisition of estates which the under-capitalised ex-Service man has been obliged to surrender, and the gradual isolation of the successful post-war immigrant within a circle of Teuton neighbours. Life in the highlands is often a lonely one, and neighbours matter very much. British settlers tell me that they unfortunately find it not always possible to associate socially with these returning Germans, and there are strong grounds to fear that the British settler in this so-called 'integral' part of the British Empire' will very soon find himself in a serious political and economic minority."

KENYA AND THE UNION.

South African Indian Delegation at Mombasa.

The South African Delegation to India, which includes the Hon. F. W. Beyers (Minister of Mines and Industries), Mr. O. J. Vermooten, Mr. J. S. Marwick, Mr. Patrick Duncan, and Mr. J. R. Hartshorne (the Principal Immigration Officer of the Transvaal), was entertained to luncheon by the Governor of Kenya on their arrival at Mombasa, the function taking place at the Mombasa Club. In the course of a speech, His Excellency expressed the very great pleasure which he felt in being able to welcome so representative a delegation from the South African Union. His Excellency said that he was especially glad for two reasons. The first reason was that they had in their own colony of Kenya a very large community and a very hard-working community of the Dutch people from South Africa. These, indeed, formed in particular a considerable proportion of the population of the Uasin Gishu Plateau. He was glad to be able to welcome them for a second reason. In trying to solve the difficult problems which always confronted a young colony, Kenya had often had to appeal for expert assistance and advice to the Union of South Africa and so far that appeal had never been made in vain.

Tribute to South Africa.

His Excellency said that without doing more than mention a few names which occurred to him at the moment he was sure those present would realise the great debt which the Colony of Kenya owed to the friendship of the Union. There was Mr. Felling, who had done a great work in putting their railway on a firm and stable basis; Mr. Justice Feetham (who was present at the lunch), who had come to help to settle one of their most difficult problems; Mr. Walter Jameson, who had helped them in the town-planning of Nairobi and Mombasa; Mr. Lewis, who had given them most helpful advice on their water problems; and Mr. Eckbo, who had only recently sent to him a most useful report on the seasoning of the local timbers.

His Excellency also said that Kenya was deeply interested in the question which was taking that South African delegation on a visit to India, and wholeheartedly wished the delegation success. He asked all present who belonged to Kenya to rise and drink the health of Mr. Beyers and his colleagues from the South African Union.

The Hon. F. W. Beyers, in the course of his brief reply, mentioned that he had been twice to Mombasa before, once in 1904 and once in 1913. He expressed his very great surprise at the great development which had taken place in the island since his last visit. He warmly thanked His Excellency for his welcome, and said that it was an especially great pleasure to him to have an opportunity of developing the friendship between this part of Africa and the Union. He said that, after all, they were all Africans working for one ideal—the civilisation of a great continent—and all they could do in the South to further that ideal would be done willingly. He added his pleasure at hearing the good reputation which had been achieved by South Africans who had come to the Colony as officials in the Government or to help Government with advice. And, speaking not only on behalf of himself but of his colleagues in the Cabinet, he would like to say that the Union always welcomed the opportunity of lending the services of their men to Kenya.

U HETSORO E NGILANI.

Inkulu Mbuso ka rulumente weli lizwe lo Mzantsi Afrika u Jen. Hetsoro yindoda esitunzi siti apo siwe kona ku gilare, kutyòbane yonk' into engumntu ngokwe[illegible] mboyane zigalelwe eziko. Sitsho kuba umka kweli lizwe esinga Pesheya, eshiya ngemva isililo esifana n'sama[illegible] hoh kuba [illegible]bamhlope beba mbene [illegible]ngezihlwita ngomcimbi we Ndwe ayifunayo yeli lizwe, efuna ukubángisa eyo Kumkani i Union Jack Esenza lonto nje ngoiba kuqatela etafileni inyama emanqata atshisayo emlonyeni kumzi ontsundu ngale miteto mine yake azakuyi ngenisa e Palamente kunyaka ozayo; wakwela enqanaweni eyaleze nqo nqo ukuba i Komishoni yake ize ipikisane nokupuma kwama langa onke kule nyanga ipelileyo ihambe ilala ivuka kumjikelezo wa o lonke elo Manya o izame ukuba loma nqata atshisayo emlonyeni aginywe yi ndlu emnyama.

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Race Problem - 1926
Africa

Basutoland National Council

ADDRESS BY HIS HONOUR THE RESIDENT COMMISSIONER ON THE OCCASION OF THE OPENING OF THE TWENTY-FIRST SESSION OF THE BASUTOLAND COUNCIL. (1926)

Paramount Chief, Sons of Moshesh Chiefs and Members of the Basutoland Council.

Star of Basutoland

I greet you on this occasion of the opening of the twenty-first Session of your Council. It is the first occasion on which it has been my duty and and my privilege to pres de at your Council, and I take the opportunity of assuring you that it will remain my earnest endeavour, as long as I am in Basutoland, to continue to give you the help and advice which you have been accustomed to receive from those who have occupied this place before me. Since my arrival in this Country, I have had the pleasure of meeting a number of chiefs in Pitso in various places. On every occasion the main point in the speech of wel come has been a prayer for the continuance of the protection that the Basuto have always received from the Government. In my replies I have always pointed out that this Protection is assured, but that the Chiefs must realize that there are two sides to every bargain and that for my part I must insist that the chiefs gibe me, as representing the Government, loyal and diligent support. Protection will be given all the more gladly if those who ask for proteetion shew that they are worthy of it.

10-29-26

I am very glad to be able to announce to you that His Majesty the ing has again been pleased to onfer an honour on a Member of the Basutoland Administration. On the occasion of the King's birthday, your old friend, Mr Blyth, was made a member of the Imperial Service Order,

It is a matter of great regret to me that I find your crops suffering from the effects of the severe drought that has been experienced.

I wish to offer my congratulations to the Paramount Chief upon the vigorous measures that have recently been taken for the suppression of beer canteens. I can assure him of my support in his action, and I call upon all chiefs to give him their loyal co-operation in reducing this serious evil

I have had occasion to communicate with the Paramount Chief on the matter of noxoius weeds to whicch reference has been made by His Excellency in his address. I am glad that the Paramount Chief has informed me that that this matter is one the danger of which is apparent to him and that he is always giving to it his most careful attention. That is most satisfactory, and I hope it will continue. But it is certain that there are many chiefs who are thoroughly lazy about this matter. It surprises me to find that there are men who are in authority in the Territory and who from their position must be expected to have the interest of their country at heart, but who have not sufficient determination to try and eradicate what they must know is tending to destroy the wealth of their country, The Paramount Chief may rest assured that he will he have the fullest and most active support of the Government in any steps he may take in this direction. More particularly do I refer at present to Burr-weed which is already having the effect of lowering the price of Basuto land wool in the European markets and thus diminishing the profits that you are receiving from your flock.

From this I pass on to another matter that affects the value of your flocks, namely—Scab. The Government has been able to conduct a very vigorous campaign against scab and it is already evident that very considerable improvement has resulted, It is however only by long and vigorous effort that the desired end can be attained, and I hope that the Basuto will continue to give their assistance in this matter which I am glad to to notice that they have given so readily up to now.

There is a further matter in connexion with your flocks that I wish to bring to your notice to-day. It is evident to all of you that the better the wool you produce the greater the profit that you will reop. You further know, all of you, that certain types of sheep produce more valuable wool than others. Again you know that even a flock of really valuable good sheep, whose wool is worth a good price, will rapidly deteriorate if you introduce into it rams or ewes of an inferior type For purposes of profit to yourselves the wool is the most valuable part of your sheep, and though a sheep may look large and fat it will not bring so much profit to you as another which, though possibly smaller, carries better wool. But I am told by Mr Verney and by many others, both Government Officials and Traders, that the I bring this to your notice now and at the same time tell you that I am giving, and shall continue to give, much attention to this matter with a view to seeing whether it will not be to inrraduce a more developed and organised system of Native Courts which will make for efficiency and expedition.

UNVEILING OF PHOTOGRAPH OF LATE T. COLENSO BISHOP.

CHARACTER SKETCH BY REV. W. G. NICOL, M.A.

Weekly News 1-6-26

YOUR EXCELLENCY, LADIES AND GENTLEMEN,—The lives of good and great men are not only a stimulus to their own generation but also an inspiration to posterity who may chance to know of their longings and achievements. The processes and struggles through which their heights of excellence were attained, the inviolable citadels of the mighty hopes which buoyed them through life's trying ordeals, the vastness and sanctity of the dreams, realised and unrealised, which dominate their minds and actuated their wills afford in many instances abundant topics both for study and delight.

Freetown Leone

The following lines, strange to observe, were put in the mouth of the Student in Bailey's *Festus*. Says he,

> . . . "I believe
> The world will neither better end nor worse
> For aught I do, or wish to do, or mean."

Well might Lucifer with his malignant train of poetic creation sarcastically smile at such "conscientious recklessness." In sober moods we are bound to admit that no single life is absolutely independent and "what we do, or wish to do, or mean to do" are actions, longings and purposes which not only far out-reach the bounds of this round world, but are also fraught with consequences in the great beyond. It is as logically unsound as it is practically absurd to ignore the inevitable consequences and re-actions of the deeds we do, the words we say and the thoughts we conceive. These activities of our nature constitute factors of weal or woe confined not merely to our narrow selves, but which, like the outermost circle of a wave, are borne endlessly along, how or where we cannot tell. With a realisation of the weight and seriousness of such thoughts as the above we essay, this afternoon, to present a brief sketch of a life once lived in esteem amongst us, a life whose graces and virtues were admittedly of no mean order.

Theophilus Colenso Bishop was born at 35, Waterloo Street, Freetown on the 7th of December 1850. His parents were liberated Africans who along with many others were rescued on the high seas and brought to these shores in the early part of the last century. His father, Thomas Bishop, of the Ikoreku tribe, hailed from Yoruba land, and his mother Nancy from the Ibo country. He was one out of seven children all of whom have since passed away. The names of the others were Thomas Bishop, a once prominent member of this community, Jeremiah Bishop of Sherbro fame, Fred Bishop who laboured at the Niger, Mrs. Mary Gibson and Mrs. Lucretia Cushion. Old Daddy Bishop was a well-known figure

at the West End of this city and, for many years, a Class Leader in connection with Buxton Church. He was a Methodist to the backbone; zealous, devoted and a thorough Christian "in heart and life." Helped by a partner of a loving and pious disposition, he spared no pains to bring up his children orderly, virtuously and in "the fear of the Lord." Of the fruits of the untiring effort and care of that godly pair the subject of this brief memoir was a bright and laudable specimen.

At a very early age, young Colenso gave promise of great mental ability and decisiveness of character. He was first taught his letters at Bathurst Street Day School under the late Mr. T. S. Wilson, thence he was sent to what was then known as King's School, and finally his course of training was rounded off at the Church Missionary Society Grammar School under the Rev. James Quaker of revered memory. In appreciation of his intellectual gifts, an old lady who was a contemporary of his recently remarked that "He was wonderfully clever and beat all his companions" He had a mathematical turn of mind, and the tradition is still current that the name Colenso, by which he was popularly known, was originally given him in sportive jest by his schoolmates, on account of his masterly handling of the problems in Bishop Colenso's arithmetic and his correction of some of the answers to that book. It was also said that he had such an aptitude for figures that he could, in a Compound Addition sum, add up the £ s. d. columns at one glance. In due deference to these stories, there was no doubt that his future career was clearly indicated by the early bent of his mind.

At the end of his school days, he was next found in the employment of the late T. F. Cole, Esq., one of the then leading merchants of Lagos. Here he was taught the art of Book-keeping, and here he gained that business experience which afterwards stood him in such good stead. From here he went to the "Niger" where he had a long, varied and successful career. His activities were almost unlimited. First, employed by the West African Company, Ltd., he was placed at Egga, which place subsequently became, through his ability and enterprise, a very famous centre of trade in the northern portion of the River. The Agent General then was the late Josiah Crowther the second son of Bishop Ajai Crowther. As agent in charge at Egga, he did his best to enhance the Company's interest and to secure the monopoly of the trade of the district by establishing factories in various important centres. So popular had he become, and so powerfully had his personality told on the imagination of the native population that he was nick-named by them "Dogo" meaning "a man of long sense." This name afterwards became his telegraphic address. Among his contemporaries at that time, were the late R. T. Bright, Esq., agent for the Central African Trading Co., the late Philip Gomez, Esq., of Lagos, agent for Miller Brothers and the late S. B. King, Esq., agent for the Firm of James Pinnock.

In 1879 at the instance of the indefatigable David M'cIntosh, than whom no one had done more to exploit the resources of the Niger, the first amalgamation of the various Firms trading on the Delta and banks of the River took place. As a mark of the esteem in which he was held and the general confidence which he enjoyed, Colenso Bishop was appointed the first Native District Agent of the United African Co., Ltd. at a salary of £500 per annum, with a commission on produce bought and privilege to carry on his own local trade. These were golden days when worth received its meed in spite of the mould or shade of the living caskets in which it was confined. Given a fair opportunity, the late Colenso Bishop amply did honour to his race and colour by his sterling qualities and inestimable worth.

In 1882 on the advent of the Compaignie Francaise on the Niger, need was found for another amalgamation and the merged machinery then went under the name of the National African Co., Ltd. Finally a Charter was sought for and obtained, and in consequence the name of the Company was again altered to the Royal Niger Company. In these later transactions the subject of this sketch played a distinguished part. He was employed as a Diplomatic Agent and it was mainly by his business acumen, consummate tact and winsome personality that important treaties were concluded with the Emirs, kings and chiefs of a large portion of that rich and extensive country now known as Nigeria.

But it was not only as a commercial genius that the late gentleman should be brought under our perspective. Brought up in a Christian home, he fervently adhered to his religious principles. As the result of his convictions we are told that he built a church within the compound of his factory to which he gave an open invitation to all around to meet for worship, himself conducting the service every Lord's Day.

It is somewhat praiseworthy to observe that this particular display of the religious instinct is a notable trait in the character of the Sierra Leonean. Next to the missionary the average Sierra Leonean who went abroad to earn his livlihood has done a great deal to erect concrete memorials to the name of the Lord. He may be guilty of untold crimes, he may be branded with all the ill-names imaginable, yet the Sierra Leonean, wherever in the distant bush "two or three of them are met together," will soon agree to observe the Lord's Day and devise means for divine worship. It is certainly indulging in no idle boast when it is affirmed that, next to British enterprise and self-sacrifice, the great civilising factor along the West Coast of Africa is the Sierra Leonean.

To return to our subject; it may be interesting to mention such names as Galba Bright, I. T. George, A. R. George, J. P. Romaine, E. M. Collier, F. A. John, Nat. Taylor, Benson Nicol, Okè Metzger, T. J. Williams, J. B. Luke annd many others who were contemporaries of Colenso Bishop and worked hard in those early days for the development of Nigeria. Undoubtedly the greatest name of all those was that of the subject of these humble reminiscences. In appreciation of his services both commercial and political he visited England four times at the invitation of various companies, and at the close of his career on the Niger was presented with a valuable set of silver plate and a gold watch, all bearing suitable inscriptions.

About the close of the year 1885, pressed by family needs and especially by the importunies of his elder brother the late Thomas Bishop, Esq., J.P., V.J., Colenso Bishop reluctantly retired from Nigeria. At home he started a business of his own, which, by his usual energy and foresight, soon developed into a large and flourishing concern. Egga House, Rawdon Street, during his life-time, was a most busy trading spot in the city, buzzing with life and loud with the hum of business on the week days. People rushed daily to the stores at Egga House, because they were strongly convinced of the proprietor's straightforwardness and integrity.

Such a radiant light as was kindled by the staid manners and personal charm of that great and good man could not be long hidden under a bushel. He won and retained to the last the confidence of every section of the community. Not undeservedly, honours fell thick and fast upon him. He was made a Justice of the Peace, Member of the Legislative Council, Vice-President of the Chamber of Commerce, City Councillor and Mayor of Freetown. The functions of this last office he was most regrettably not permitted to exercise. Much hope was placed on him both by the community in general and by his friends in particular, to bring to bear on the machinery of the Corporation the result of his wide and valued experience. But that was not destined to be.

Ladies and gentlemen, we have so far attempted to present a short account of our late distinguished countryman, but no pen picture however glowing would be complete without a reference to his inner life. He was married to Mrs. Rebecca Bright and the issues of the union were Mr. Frederick A. Bishop, Mrs. Agnes Scotland Dalmas and Mrs. Adda Bankole Bright. His home life was peaceful harmonious and sweet. His was a presence diffusing light and happiness to his immediate surroundings. In every existence there is a sacred centre, sealed to other eyes, but rich in its outlets and dear in its fruits. It is a fountain the depth of which no one else could sound but the flow of whose springs is abundant and refreshing To those who either by the ties of blood or friendship were privileged to peer behind the outer curtain of the life under review this afternoon, how sweet and beautiful had been its unfoldings! It is of the late Colenso Bishop as a man with his commanding and attractive personality; it is of him as the father of a family loving, tender-hearted, firm and devoted; it is of him as a friend unselfish, sincere, true and helpful in times of need; it is of him as a patriot, loyal, ardent and sympathetic; it is of him as a Christian gentleman upright, virtuous, broad-minded and God-fearing that this community should ever cherish a memory.

Though not full of years, yet full of good works, Colenso Bishop passed away on the 7th of December, 1898 on his fortieth birthday. Of him it may be said, "he being dead yet speaketh" speaketh powerfully especially to this generation to be up and doing, virtuous and true, faithful and loyal, honest and sober, right-minded and pure, noble and good. As one and another of our great men are called home to their reward, the needs and burdens of our country rest more heavily on the shoulders of us who are left behind, and to-day if among that blissful company the voice of Colenso Bishop wafted from the vaults of the archèl blue should reach us longing, struggling and waiting here, its accents cannot but ring. clear in the ears of every aspiring young man thus:—

"Study the light; attempt the high; seek out
The soul's bright path.
Draw towards thy soul,
And centralize the rays which are around
Of the divinity. Keep thy spirit pure
From worldly taint by the repellant strength
Of virtue. Think on noble thoughts and deeds
Ever. Count o'er the rosary of truth
And practise precepts which are proven wise.
Walk
Boldly and wisely in that light thou hast
There is a HAND above will help thee on,"

Race Problem – 1926

Africa.

Administrator Sued.

Preliminary judgment in a civil action of considerable importance to Native teachers in Mission Schools in the Cape Province has been delivered by the Magistrate of King William's Town (Mr. H. Batten) on the 3rd September 1926. The case is the first of its nature, wherein the Education Department has been sued by Native teachers. Wilson W. Jabavu, and Daisy Yekele, teachers of the Mgqwakwebe Wesleyan Mission School, Dist., King William's Town sued the Administrator for wrongful and unlawful dismissal from the profession, and claimed damages to the tune of £200 each which they allege they had suffered by reason of a grossly irregular inquiry that was conducted by the Manager of the School, Rev. E. M. Ncwana.

Xmas Jabavu 1926

The facts of the case are fairly well covered and recapitulated in the magistrate's considered judgment. Plaintiffs were represented by Mr. C. R. Atherstone and defendants by Mr. Wiley (Junr.) of Messrs. Robertson, Wiley and King. The judgment was given as follows :—

Preliminary Judgment in the matter of:

1. WILSON JABAVU, case 232/1926
2. DAISY YEKELA, case 244 1926

versus

The Administrator of the Cape Province.

Plaintiffs each claim a sum of £200 damages for wrongful dismissal. The Plaintiff in the first case was at the time Principal of the Mgqwakwebe School in this District He received notice towards the end of September 1925 from the Manager of the said school terminating his appointment as at the end of the school term in December 1925. This was followed by notice of dismissal on the 31st December, 1925 The Plaintiff in the second case was summarily dismissed by the said manager on the 31st. December, 1925 Both claim that their dismissal was wrongful and unlawful, in conflict with and disregard of the provisions of Ordinance No. 5 / 921, and was confirmed by the Education Department of the Cape Province

In reply to a request for further particulars the Plaintiffs allege that an inquiry held in terms of Ordinance No. 5/1921 was not duly convened, nor was due or any notice thereof given to Plaintiffs. They further allege that the inquiry was held in a wrongful and unlawful manner, in that certain evidence was submitted in writing and not given "viva voce," thereby preventing Plaintiffs from exercising their right of cross-examination, that when Plaintiffs protested in vain the evidence was recorded in their absence. Further that Plaintiffs were given no opportunity of calling evidence on their own behalf.

Defendant denies that the notice given to Plaintiff in the first case was illegal or that the dismissal of either Plaintiffs was wrongful and unlawful. It is claimed that such dismissals were sanctioned by the Education Department after the procedure laid down in Ordinance No 5 of 1921 had been followed and the Department was satisfied that there was just cause for dismissal.

Before pleading Mr. Wiley excepted in each case to the summons on the ground that it does not show a cause of action against Defendants, under the provisions of the Ordinance, the proper person to be sued is the Manager of the school or alternatively the Superintendent-General of Education for the Cape Province. As an alternate the name of the Superintendent General was withdrawn before argument took place, a proceeding that was well advised in view of Sections 3 and 4 of the Ordinance

In connection with the exception it is claimed that the Mgqwakwebe School is a Mission School within the meaning of Section 325 of the Ordinance the control and management of which in terms of Section 326, is vested in the Church or Missionary body responsible for its establishment The same Section provides for the recognition by the Superintendent-General of a Manager of any school and lays down his right to call upon Missionary bodies to replace Managers or he may himself appoint persons suitable to act temporarily in that capacity. Under Section 328 the right of admission and expulsion of pupils is vested in the Manager. He likewise makes provision for religious instruction under Section 333 A He would presumably fix the time of opening and closing of the school subject to the limits laid down in Section 329. He is authorised to receive notice from teachers desiring to terminate their engagements likewise, on the instructions of the Superintendent-General to notify teachers of the termination of their contracts Section 352. The case of Q v. Mazwi (E.D.C. 1919 P. 157, was quoted as an authority in favour of Defendant's contention that the Manager should have been sued

Dealing with the last point first, it will be observed that the case of Q.V. Mazwi was heard in 1919 when Ordinance 5/ 921 was not in force As the point can be dealt with in so far as this case is concerned by reference to the existing statute, without going into the history of prior legislation, I do not propose taking the matter further at this stage

For the Plaintiffs it is claimed that under Section 350 the appointment of teachers is subject to the approval of the Superintendent General who shall fix salary, lay down conditions and fix the date from which appointment shall take effect. From this date the Provincial Revenue Fund becomes liable for the salary of such teacher The same fund is liable for the provision of school requisites Section 345 and for maintenance charges Section 347. The contention is rightly advanced that the Manager under the provisions of Section 352 is the mere channel of communication as between the teachers and the Superintendent-General and that nowhere has he the right to dismiss Likewise under Section 353, while the manager may initiate proceedings against teachers the confirmation of action proposed by him involving dismissal, is vested in the Superintendent-General.

It will be observed that the control and management of Mission Schools is vested in the church or Missionary Society concerned and not in the Manager. In any event, therefore the exception cannot succeed

In so far as teachers are concerned control and management by the Missionary does not mean very much, for the reason that everything that is important i.e. appointment, fixing remuneration, conditions of employment, payment of salary, termination of services by notice or dismissal, is all in the hands of the Superintendent-General, or in other words of the Provincial Administration. The real contract therefore is between the teacher on the one part and the Provincial Administration on the other A teacher is to my mind entitled to look to the party of the other part in an action for damages flowing from such contract The exception was overruled with costs.

The facts are that the Plaintiff in the first case was appointed Principal of the Mgqwakwebe School in January 1923, having previously had 6 years service. The Plaintiff in the second case was appointed assistant teacher at the same school in July 1923. She had eleven years experience and was in receipt of good service allowance. The school is under the Wesleyan Church, and at the time the Plaintiffs assumed duty, the Manager was the Rev Coke Mji. The Rev. E. M. Ncwana took over as Manager during July 1924, and it is with him that we are concerned in this case

On the 24th September, 1925, Plaintiff in the first case was notified that his engagement would terminate on the closing of the Mission Schools in the following December, see Ex A He replied asking for reasons for what amounted to his dismissal Ex. B. and received a reply that the step was considered to be in the interests of the school Ex. C. He then wrote asking for specific allegations as to how the school was suffering under his charge Ex D, and received a reply to the effect that his appointment was temporary, and not having given satisfaction his employment was being terminated

The manager notified both the Plaintiffs on the 9th November, 1925, that a charge was brought against them, in the case of the Plaintiff Jabavu of allowing Daisy Yekela to sleep at his quarters, and in the case of Plaintiff Daisy Yekela of sleeping at Jabavu's quarters in spite of other arrangements made by the Committee. Both Plaintiffs replied on the 11th November denying the charge and asking for the name of the informant. The Plaintiff Jabavu wrote to the Superintendent-General on the 17th November complaining of the treatment he had received Ex. K.

A notice was then received by both the Plaintiffs on the 23rd November requesting them to attend a Committee meeting next day. The object of the meeting was not mentioned. The meeting actually took place on the 26th November at the residence of one Sitela There were present, the Manager who presided, and also Malawana Ngcetane, James Goba and Samuel Sitela—apparently as a Committee to assist the Manager The two Plaintiffs were also present while Ramncwana a teacher and a Mrs. Mavumengwana attended as witnesses.

After opening the meeting with prayer, the Manager announced that they were assembled to find out where the teacher Daisy Yekela stays. Both the Plaintiffs appear to have been unaware up to then that an inquiry was to be held. The Manager then took a document from his pocket, and said his is the statement of Mcondobi Ngcetane which he read in the absence of that person.

At this stage an argument took place between Plaintiff Jabavu and the Manager during the course of which the former appears to have assumed a dictatorial attitude. In the end, after having asked in vain for an adjournment in order to enable Mcondobi to be present, both the plaintiffs retired The inquiry proceeded in their absence as the Manager had warned them it would

The Plaintiff Jabavu wrote to the Superintendent-General the same day asking for an impartial inquiry Ex. L No reply was received by him to either letters K or L. His attorney also apparently requested that the matter be re-opened as shown in the batch of correspondence Ex M This was also refused Notice terminating his services was received on the 30th December, 1925. A similar notice to Plaintiff Daisy Yekela was received by her on the 4th January, 1926.

Ramncwana supports the evidence of Jabavu that a request was made for an adjournment in order that Mcondobi could be present He describes the argument between the Manager and Jabavu as a misunderstanding

He says Jabavu was not prepared to answer the written statement of a person not present and that he left. He states that he advised the Plaintiffs not to leave a d g es on o say that the evidence of Mrs. Mavumengwana was taken down by the Manager and signed by her, and that his own statement was also recorded and signed. The Plaintiff Daisy Yekela corroborates the evidence of Jabavu. She says the talking was done by the Manager and Jabavu She admits that Ramncwana advised them to stay and that she left after Jabavu. She claims that she had no chance to call evidence because her request with that of Jabavu for an adjournment was refused to their prejudice

The case for the Defendant is that Ncwana assumed duty as Manager of the Mgqwakwebe School in June, 924 and held office until June 1926 Both Plaintiffs were teachers at the school then. A complaint was received that both Plaintiffs were sleeping in the same premises, Jabavu being a married man living apart from his wife and Daisy Yekela an unmarried female. The matter was reported to the Superintendent General who instructed that the two teachers be charged. This was done and their replies forwarded to the Department An inquiry was then instituted and Ncwana states he notified both Plaintiffs in writing on 21 November, 925 that an inquiry would be held two days later He states that he took copies at the time (Ex Nos. 1 and 2) and that he posted the originals himself. The inquiry did not take place on that day, as the witnesses did not appear The matter was, however, adjourned to the 26th November.

Ncwana goes on to say that the meeting was held at the house of Sitela and that after informing Plaintiffs of the charge, he read out a statement received by him the previous day from Mcondobi Ngcetane When about to take the evidence of Mrs H Mavumengwana he says Plaintiff Jabavu stood up and read certain sections of the law and began instructing him what to do He says Daisy Yekela also protested, that he told them both to sit down and that they left. He supports what Ramncwana says as to subsequent proceedings, states he reported to the Superintendent-General and that he received a reply instructing him to send notices to the Plaintiffs terminating their services, which was done. He denies the evidence for the Plaintiffs that he was requested to postpone the inquiry to enable Mcondobi to be called. In fact he says nothing was said about a postponement. He says the teachers did not object to any action he was taking, but that they merely tried to teach him how to conduct the inquiry He admits that he was trying to get Jabavu away from the school.

It will be observed that there is a sharp conflict of testimony on the facts as to whether the Plaintiffs :

A made application for an adjournment of the inquiry.

B were notified as to the fact that an inquiry was being held, or to put the matter in another way, whether or not they received the originals of the notices Ex. Nos. 1 and 2

On the first point there is not much be said. The evidence of the Plaintiffs is supported by that of Ramncwana, who is an independent witness. That Plaintiffs desired and asked for an adjournment leaves no room for doubt in my mind.

In connection with the second point, the Plaintiffs strenuously deny having received the notices dated 2 st November (Ex 1 and 2). A careful examination shows that these copies are written with ink of much more recent date than any of the correspondence of that period. The paper also is different to what was used by the Manager in his other communications at that time. Examination of the Minute Book Ex No. 7 also shows that this has been written up recently Apart from the evenness of the writing, and the newness of the ink in this book, the fact that the year 9 6 appears twice in respect of meetings held in 1925 is somewhat suspicious. One of these dates has been altered back to 925 but the other remains One can understand that where the date of a previous year is utilised, the fact may be merely a clerical error To insert the date of a following year, however, leaves open one construction only, viz, that the minutes were written up in such following year and are not therefore genuine I am, therefore irresistibly forced to the conclusion that Ncwana is not speaking the truth. In so far as there is any conflict on the facts, I must therefore find on the record of the case in favour of the Plaintiffs.

A perusal of the evidence will show that the witnesses Jabavu and Ramncwana to a minor extent, made statements as to facts connected with the merits When the witness Isabella Ngcetane was called, Mr. Wiley objected to such evidence. He claimed that this Court is not competent to consider the complaint against the teachers on its merits, this having been reserved to the Superintendent-General by Statute. That in considering the merits, this Court would become a Court of Appeal on the decision of an administrative officer whose discretion subject to certain limitations, is absolute. I expressed the opinion, without giving a definite decision at the time that the contention advanced was correct. No further evidence of fact, connected with the merits was therefore called The case proceeded on the Plaintiffs' allegations of irregularity.

Later I was able to consult the authorities on the point, the result of which the ruling given was confirmed. The cases on the subject are many, but I need only refer to Dabner V S A R, and H. A.D. 1920 P. 583. Union Government V Schierhout A.D. 1922 P 179. Shames V S A R. and H. A.D. 1922 P. 228 Fernandez V S A R. Prentice Hall 1925 K. 47

There can be no doubt that Plaintiffs were invited to a meeting and on finding that an inquiry was being held on a matter seriously affecting them both, their reasonable request for an adjournment, was refused. The law lays down Sec 353 A "that in the event of a school Manager considering that the services of a teacher . . . . should be dispensed with owing to there being reasonable grounds of believing that such teacher has been guilty of "among other grounds misconduct, the said manager shall, with or without suspending the said teacher hold an inquiry into the charge made, and call upon the teacher concerned to submit within one week a reply in writing to the charge."

It will be noted that the distinction as to procedure into complaints of misconduct or serious misconduct, laid down in the Public Service & Railways & Harbours Acts, has not been followed. Further, that no directions or instructions are given as to procedure to be adopted in holding an inquiry. In the absence of such instructions the decisions of the higher courts must be looked to. In Dabner's case Innes C.J. laid down "tribunals specially created to deal with disputes relating to administration or discipline are not bound to follow the procedure of a Court of Law. Certain elementary principles they must observe, they must hear the parties concerned, those parties must have due and proper opportunity of producing their evidence and stating contentions, and the statutory duties imposed must be honestly and impartially discharged.

The failure to hear the parties concerned, and of the fact that the Plaintiffs had no opportunities to call their witnesses, is due to the action of the Manager in not notifying them of his intention to hold an inquiry, and later in refusing their reasonable request for an adjournment. The Manager to my mind did not act impartially and the substantial requirements of justice have thus been violated.

In the circumstances I am prepared to hear argument as to the form my judgment should take."

Race Problem - 1926.

Africa.

GOVERNMENT IN AFRICA

From the New York Sun

Nearly all of West Africa under British rule now has constitutional rights. Great Britain's policy toward the natives appears to be one of gradual assimilation, giving the Negroes a share in government, first as unofficial members of deliberative assemblies and then as full fledged legislators.

Recently Sierro Leone and Southern Nigeria admitted to their legislative councils a proportion of elected African members. The Gold Coast is the latest colony to effect this change. Letterns patent reorganizing the legislative council were read in the chamber of Accra recently and the council will be in function early this year.

The governor will be president of the new body, which will be composed of fifteen officials and fourteen unofficial members. Six of the latter will be Africans from the towns and five Europeans.

Provincial councils are also established, elected by head chief, three for the eastern, two for the central and one for the Western province. This will give the head chiefs an opportunity to discuss questions relating to the welfare of their respective provinces .

The constitution also provides for the election by ballot of municipal councils with African majorities, a feature intended to encourage interest in municipal government among the native. Of the European unofficial members of the legislative council one will be elected by the chambers of commerce, one by the chambers of commerce, one by the mining interests and three members at large will be chosen on a general ticket.

Union of South Africa

Manchester Guardian Weekly 1-22-26

London Times 1-30-26

Canada

S. AFRICA'S COLOUR PROBLEM.

The Wider Results of Indian Agitation.

(From C. F. Andrews.)

CAPETOWN.

There is nothing more significant here than the rapid progress of the Bantu races. No people of the present generation are advancing at such a pace. Great credit is due to the Rand mine owners who, realising what modern humane sentiment demands, have voluntarily adopted a higher standard than that of earlier mining days. I have personally accompanied welfare workers and witnessed the improvements in the mining compounds. While much remains undone, the recent progress is remarkable.

The driving force behind the outward advance is undoubtedly the Christian religion, transforming character from within and beneficially controlling education. Furthermore, the universities of the Rand and the Cape now specialise in the Bantu languages and ethnology. The newspapers also broadcast articles keeping alive public interest. This welcome change corresponds with the rapid growth of an Afrikander Nationalist sentiment proclaiming the South African Union Government's trusteeship for the indigenous races.

Unfortunately, however, South Africans are at the same time taught to regard the Indians as aliens, though over 70 per cent are African-born. Hence the emergence of press agitation for Indian repatriation. Anti-Asiatic propaganda is almost universally promoted by European traders. Racial antipathy is also extraordinarily bitter, but it is quite noticeable that there is no racial feeling between the Indian and Bantu races, the latter realising that the Indian struggle is in principle their own.

Recent history in Kenya is likely to be repeated here, for while Kenya Indians have lost much themselves they have gained much for African natives. The whole world turned its gaze on Kenya owing to India's action; therefore the psychological moment was taken to declare the paramount interest of the natives, and the Kenya White Paper became their Magna Charta. In the same way, India's indignation against European anti-Asiatic legislation in South Africa is likely to attract attention towards the Bantu races, thus effectually preventing, if possible, the impending disaster of the Colour Bar Bill and the loss of the Cape franchise.

SAW CHRISTMAS RITES IN ABYSSINIA

Celebration of Theft of Ark of the Covenant Described by Mrs. Forbes.

START OF THE KINGDOM

Founded by Son of Solomon and Queen of Sheba, Says Tradition—Feast of Raw Meat and Mead.

New York Sun 1-24-26

Christmas in Abyssinia, according to Mrs. Rosita Forbes, author and traveler, is about as different from Christmas in New York as a Greenwich Village "pagan rout" is different from one of Henry Ford's old-fashioned dances--and even more so. One year ago Mrs. Forbes watched a Christmas celebration at Harrar when she and her motion picture operator were the only Europeans in the town—she told about it upon her recent arrival in this country.

"To understand an Abyssinian Christmas as I saw it, one must go back to the time of Solomon," said Mrs. Forbes, who is at the Waldorf-Astoria. "The Abyssinian Christmas clings to old Judaic customs. The first Emperor of Abyssinia, Menelik, was the son of Solomon and the Queen of Sheba. He was educated at Jerusalem until he was 21 years of age, and then it was necessary for him to go back to assume the throne of Sheba his father, Solomon, decreed that 1,000 of the eldest sons of every Jewish tribe should accompany him, so that the Abyssinian Empire was founded by 12,001 young Jewish men.

"At the last moment before their departure, however, these youths, aided by the son of the High Priest, Azarias, stole the Ark of the Covenant from the Holy of Holies in the Temple at Jerusalem, and tradition says that they took with them the Ark and with it the Tablets of Moses. And the original Ark and those same tablets are said to be preserved at Axum, the ancient capital of the Sheban Kingdom.

A Theft Celebrated.

"In memory of that theft, every church in Abyssinia has a Holy of Holies containing a copy of the Ark, and in the latter copies of the sacred tablets, and this ark figures in the Christmas procession in every town. Just about nightfall on Christmas Eve the ark is borne high by a procession of priests wearing gorgeous vestments of purple and green, encrusted with red gold, to a hill outside the town. The ark is covered with a purple cloth of gold and of such weight that it requires four men to uphold this cover.

"In the procession at Harrar were about 1,100 priests, deacons, monks and nuns. They marched along, singing old Judaic chants, to the top of the hill, where literally the whole population of the town had assembled. Tents had been spread. In fact, there was a town of white canvas for the rich and the well-to-do. All were supposed to maintain a night's vigil. The poor men and beggars rolled up in their blankets on the ground. Everybody was praying and singing. In the morning a jar of water, furnished from the city's water supply, and a flagon of mead were brought to the High Priest.

"He blessed both, and then the crowd fought for the privilege of the sprinkling drops upon their heads. Then the ark was brought out of the great, flaming red tent where it had been sheltered during the night, and its guards stood in a row before it. Forty boys were acolytes, swinging censers, and about 100 priests in black and white robes danced before the ark, waving their prayer sticks—slender wands fully twelve feet long and with a crutch on top. About a dozen big-barreled drums covered with scarlet hides were beaten for accompaniment.

Feast on Raw Meat.

"The great chief of the town sat in his black silk cap, lined with red, just inside his open tent, and about him weer grouped all his officials, wearing black capes. The event of the day was the raw meat feast which the chief gave to about 5,000 men. They sat crouched on the floor in long double rows. Down the latter passed slaves bearing carcasses of freshly killed oxen, swung from poles. The animal had merely been skinned. As it was borne past them the men reached up with their knives and cut from it such portions as they wished The end of the portion each would stick in his mouth and cut off what remained outside with a blow that seemed barely to miss his lips.

"The spectacle was almost overpowering, for every man soon had blood streaming down his face and over what at the beginning of the festival had been a spotless white robe. The next course was the passing of great flagons of mead, the native 'tedj,' made of honey with herbs and smoked water, and it was not long before intoxication followed. The whole town succumbed and became incapacitated for forty-eight hours, and then the next step was for the whole town to take a simple but very homely corrective, which incapacitated the citizens for another forty-eight hours.

"Not every one of the guests was permitted to take a piece of the head of the ox. That was carefully portioned out. The brain went to a man who had killed his lion with a spear. Such a man was permitted to come to the feast with his curls all oiled. They told me that raw meat makes warriors and that only women eat cooked flesh."

Negro Y. M. C. A. Worker Makes Friends of Boers

Students in African affairs profess to see a changing attitude on the part of the Boer Government toward the American Negro. In the past South African officials have regarded Negroes in the United States with distrust and suspicion. Apprehensive lest the natives might become unmanageable if they should come in contact with Negroes from America, it has been the policy of the Boers to exclude the latter from that country.

Chicago Daily News 2-7-26

When Max Yergan, Negro Y. M. C. A. worker, was sent to South Africa to establish a branch among the natives, permission was at first denied him to enter the country. Mr. Yergan's success in making friends of the Boers and dispelling their fears is told in a letter written by Alexander Kerr of Fort Hare, Alice, Cape Province, who wrote to George Foster Peabody, saying in part:

"I should like to tell you something about the work that Mr. Yergan has done here in South Africa. You know, of course, that he is an American Negro who has been in charge of the Native Branch of the Students' Christain Movement in South Africa for the last five years. His first furlough is due in June, 1926, when he will be visiting America for about a year.

A Strong Union

"When he came into this country the Government would only grant him admission for six-monthly periods, and he had to report to the Immigration Office at the end of each period. His first speeches to the natives were taken down by the police verbatim and forwarded to headquarters; but on seeing the value of the work that he is doing and the splendid temper in which he is doing it, the Government has without pressure conceded permanent domicile.

"He has gradually built up in the native territories a strong Christian union; he has organized a Teachers' Christian Association for those who are no longer in the colleges; he has been invited to speak to the various white universities in this country. Everywhere he goes the impression he makes is one that brings in its train the finest regard both for himself and for his work."

In the opinion of some American authorities, South Africa is becoming more and more the determinant of all Africa, due to climatic advantages of the South temperate zone and the high altitude, the vast physical resources of soil, mineral and animal life. British South Africa includes the Union of South Africa and several British protectorates. It has a total area of 1,500,000 square miles, or half the area of the United States.

The total population of the country is more than 8,500,000. A million and a half are white. The ratio is five blacks to one white person. The Union of South Africa is the most important unit of this group. It is a self-governing British dominion and has 7,250,000 of the total population of British South Africa.

Four Racial Groups

The people are classified into four racial groups. There are the aborigines, or natives; the Boers (Dutch), English and other Europeans; the colored or mixed who are the offspring of natives and Europeans, and the East Indian.

The race question is more acute in South Africa than in our Southern States. The Government's policy of segregating the natives is becoming more and more general. Hertzog, who succeeded Smuts as Premier, is credited with making an honest effort to settle racial differences and is soliciting the co-operation of the best minds in the country.

EUROPEAN MEN AND AFRICAN WOMEN.

To the Editor of WEST AFRICA.

Sir,—I am a "constant reader," and you know me. I have also been on the Coast 10 years. From time to time "White Cargo" and kindred subjects come up—previously it was "Married vs. Unmarried"—the central theme remaining the same—relationship between European workers in West Africa and African women. My strong opinion is that this is a subject which lends itself so easily to a low type of sensationalism, that it is undesirable that it should receive ventilation or discussion in the press or on the stage. It is only in the English-speaking world that such a matter would receive enough morbid attention to make it worth while putting on the stage or discussing in the press—we have a peculiar trait, well remarked by other nations, a hypertrophied self-consciousness, and censoriousness in sexual matters.

What urges me to write to you is certainly not a desire to ventilate the subject further, but I know you for a lover of justice and truth, and it does seem to me that the "Tondeleyos"—what a name!—i.e., the Fatumatas, Aissatas, Mariamas, and Bindas, are, on the whole, being cruelly slandered, as (let me say so too), are the European men with whom they may associate.

African women, and I am sure you will agree, have no less a share than their European sisters, of the old, basic, human virtues of love, affection, loyalty, and devotion. That they can evince divine pity and charity when their hearts are moved, even towards Europeans, you may read in Mungo Park and René Cuillé— no vampires these—small was the hope of any return or reward for services freely given.

And many are the Europeans on the Coast to-day, traders and officials, who owe to the cheerful and honest camaraderie of an African girl their valuable knowledge of the country, language and customs, of the region where their work lies, their escape from neurasthenia and strong drink.

Such women should not be travestied on our stage as prostitutes, they do not so regard themselves, nor are they so regarded by their sisters, nor are they so treated by the men with whom they live. The African woman is not a romantic, she is intensely practical, but she knows what is honourable and what is shameful according to her own code, and she usually acts up to it.

Circumstances alter cases, and social morality changes both with times and places. No one can reasonably expect a young man to live for months and years the life of a monk; is it not better that he should seek a companionship of some duration rather than the merely brutal connection of the hour, the propagation of disease and the degradation of womanhood, wherever and whenever it has taken place? There exists in this matter no "evil," "question," "problem," or "scandal," such as the "million circulation" newspaper loves to get hold of—and I hope you, Sir, will always decline to allow it to become so in the columns of WEST AFRICA. Such a subject is a dangerous red-rag when observed by that type of professional reformer of his kind, on the hunt for a new crusade, and who is never more happy than when able to indulge in eloquent denunciation of something of which neither he nor his hearers have any exact knowledge or experience. These last breed caution and discretion, which are anathema to the zealot on the ramp. If the matter is at some time again forced on your notice, will you put in a plea for those mute African women, unable to defend themselves, who are nevertheless guilty of no crime other than to have shown true affection and devotion to the Europeans to whom they have become attached? Also, I would urge that not every European man who makes friends with an African woman, is, or is on the road to become, a wastrel of the "White Cargo" type; many remain "level-headed youngsters, who contrive to sell Lancashire goods" to their own or their firm's advantage, and are considerably helped thereto by the keen good sense and trading instinct that lies concealed under "Mariamas'" neat head-tie.

Yours truly,

X.

West Africa, March, 1925.

[This letter, as the date on it shows, has been held over for some months, partly on account of pressure upon space, but partly also because of some doubt in our own mind as to possible misconstruction of it by readers in Europe who have not themselves known the realities of African life. We publish it now for two reasons: first, because the writer says, far better than we could say it, something which needs to be said, the spirit of which, we feel confident, will make strong appeal to those who know Africa. These will not take what "X." says as a plea for looseness of life. Secondly, we publish the letter because it affords us an opportunity of referring to an article in "Reynolds's News" of January 3, a cutting of which has been sent to us. This article is headed "White Settlers" (*sic*) and "Black 'Wives'; Some little-known Aspects of Life in West Africa; by a former Resident in Nigeria." The following forms part of the article: "Most of the Englishmen officials and non-officials, in West Africa and countries of the sort, entertain a black lady. Sometimes more than one. I remember a Nigerian political officer who maintained, and shared his quarters with, three. Three all at once, that is. Amongst the officials the thing is more serious . . . . . Advance information of Government views, and intended or probable action in regard to this or that political, economic, or other question, can be and is obtained by interested Natives who have been far-seeing enough to provide themselves with the means of getting it." These "means," the article states, are Native mistresses, installed at the instance of African relatives or others having influence over the women. Obviously, we cannot prove a negative; but we reject the assertion that such associations are the rule and also reject, if possible even more emphatically, the suggestion that officials are in their work actuated by the considerations indicated. "A Former Resident," in our opinion, owes it to himself at least to show, precisely and in detail—which he can do without mentioning names or places, if the facts are as he states—how such "advance information" could conceivably be used for individual profit. That there are instances of sexual irregularity in West Africa is no doubt true. We seem to have heard of occasional examples of the same sort of thing in European countries where the conditions of life are less difficult than those in West Africa. To say this is to say something very different from what is said by "Reynolds's" contributor. On the other hand, we urge most earnestly that wherever it is at all possible the wives of married Europeans working at the Coast should accompany their husbands; and we regard the creation of the people neither European nor African as the supreme racial disloyalty.—ED., "W. A."]

Race Problem—1926

Africa.

INDIAN QUESTION IN SOUTH AFRICA.

VIEWS OF SIR THOMAS WATT.

Sir Thomas Watt, formerly Minister of Posts and Telegraphs, has contributed an interesting letter on the Indian question in South Africa to the editor of "The Times."

In the first place, he points out, *inter alia*, that it has to be borne in mind that there are two classes of Indians in the South African Union—those of the labouring or coolie class, who were brought over under a five years' indenture to work on the sugar plantations and elsewhere in Natal, and their descendants, and, secondly, the shopkeepers and traders, mostly from Bombay, who are usually called "Arabs," and who followed the coolies at their own expense. These Arabs are keen business men, live frugally, pay their assistants of the same race about one-fourth the wages of a white worker, and have practically ousted the white trader in the country districts and small towns in Natal. In the Transvaal the anti-Indian agitation is directed against this class (there being few of the others), because the white trader with his higher standard of living cannot compete.

In Natal, where the Indians outnumber the Europeans, the agitation was at first directed against the so-called Arabs: but as time passed and the indentured coolies, after serving their five years, began to work at handicrafts, and as their descendants also took up the same work, the European workers joined in the agitation. To them it is a matter of life or death. It is idle to say that the white man, with his traditions, superior education and skill, ought to be able to hold his own. The fact remains that he has been driven out of some occupations in Natal, such as painting and tailoring, and is being slowly but surely supplanted in others, such as the building and engineering trades. Thousands of white men and youths are unemployed, whereas there are no Indians out of work. They are prepared to work for a wage on which a white man cannot live, and the employers naturally buy labour as cheaply as they can.

In another passage Sir Thomas Watt states: One thing is sure—that the white man, English as well as Dutch, is determined to do all he can to remain, and, what is more, to rule. He hopes to get the sympathy and support of the Mother Country. If that is withheld he will not be deterred.

To those who say that England cannot be a party to a great act of injustice I would reply that this matter is to us in South Africa such a vital and fundamental matter that no ethical considerations, such as the rights of man and equal opportunities for all non-Europeans, will be allowed to stand in the way. It is a question of self-preservation with us. We are now a self-governing nation with full power to manage our own affairs. Naturally we recognise our duties and responsibilities to those under our control, and also our position as a part of the Empire, which is also a great Asiatic Power. There has been no undue haste in dealing with the matter. The dissatisfaction with the present state of affairs has been growing during the last forty years, but in Natal up till 1910, when at Union we got Parliamentary representation based on the number of the white males, the people were muzzled owing to the towns containing three-eighths of the white population having less than one-fifth of the representatives. . . It was only when Union came about that General Botha put a stop to further immigration. . . The opinion of white South Africa is that legislation to restrict the Indian competition is long overdue.

A prominent member of Parliament asked me the other day why a million and a half Europeans should be afraid of 160,000 Indians. I replied that although in Natal the competition of the Indians was severely felt and resented, we could not, in the interests of the white population, give the Indians more favourable treatment than the natives. We do not give the natives the vote, except in the Cape Province; we do not permit them to acquire land outside certain definite areas, or to get drink, or to hold firearms, or to visit labour centres looking for work without an official pass. The Europeans in South Africa have a deep, instinctive, and abiding feeling that if they and their descendants are to remain there they must not give full political and other rights to the blacks, who outnumber them by 4 to 1. They may be, as some hold they are, committing a great wrong to a people for whom they are trustees, and they may raise enmities and forces that will all the more surely and quickly destroy themselves; but they do not think so, and they must be left to manage or mismanage their own affairs.

African World 4-3-26

A NIGERIAN POINT OF VIEW.

By Omo-Kriyo.

Three things are essential to bring about renewed vigour, common understanding and mutual helpfulness among the people of Sierra Leone; these are:—

(a) By establishing a connecting link between the Sierra Leonean at home and those abroad.

(b) By adopting a common title "Sierra Leonean" as applied to all the descendants of the people of Sierra Leone.

(c) By bridging the gulf between the inhabitants of the Colony and Protectorate.

Weekly News 13-2-26

I shall endeavour to deal with each of these three items seriatim.

(a) Depopulation is a serious hindrance to the developing processes of a country, and is one of those things which should rightly cause alarm in a country of vast commercial importance especially where labour cannot be recruited on the spot for purposes of development. The greater the number of people, in such a case, the greater the efficiency and economic convenience. Hence it is that periodical census are taken to compare returns between one period and another. Hence the campaign against infantile mortality to ensure that proper care is taken to preserve infantile life which is so very precious to the community. Hence some countries welcome, and others disfavour immigration. In a sense, it is true that not every living man of a country could be of commercial value, but every living creature could be of service. But service should be of the right sort or else it would be valueless.

Fortunately or unfortunately, it has been the lot of the literate Sierra Leonean to go abroad in large numbers to serve in various capacities—the commercial value of his own country and the demand for his services there, notwithstanding. The result of such outside service has already been acknowledged by great authors to require any further comment, and West Africa particularly is to-day reaping the benefit. If the Sierra Leonean abroad has acquired any nickname, it is that of a **cheeky fellow** but, beyond that, he has never descended so low as to become a tyrant impeding the work of Church or State wherever he is employed as a servant, master, or teacher. So that when His Majesty the King expresses a delight in repeating that much coveted term "Ancient and Loyal Colony" as applied to the people of the Colony of Sierra Leone, the credit is not only due to local achievements, but also to the abiding loyalty manifested throughout by the sons of the soil wheresoever they may be found. This Royal acknowledgment of the people's loyalty should afford an opportunity for mutual co-operation, and ought to be used as a basis of the foundation upon which should be built what is figuratively termed a "connecting link between the Sierra Leonean at home and those abroad." The need is apparent, the necessity great, and the call for immediate action imperative. The people at home should take the initiative and I venture to predict that they will have a warm support from those abroad. By a combination of efforts hitherto left to mere chance, new life will pervade the whole atmosphere and the Colony will soon become a centre of attraction as it has been a fountain of learning.

As in every undertaking there is always present some physical difficulties to arouse enthusiasm and spontaneity of action even among those it is intended to benefit, yet, this matter is of such outstanding importance as could not be easily dismissed by this or any other consideration. Anticipating failure is to meet with failure. The matter must therefore be approached with grim determination to bring together interests which are indissolubly entertwined, by those who by reason of temporary or even permanent separation must look back to the place from whence they derived their birth and infant nurture and realize that, after all, there is no place like home be it ever so humble. The inevitable depletion of the population due chiefly to immigration to other parts has afforded a convenient handle for ridicule by many a critic, and it is time that the people themselves recognize the present need to throw a lie to the vapourings of conventional critics and detractors by putting a united front in supporting this cause which I humbly suggest for careful consideration by the people at home, and in connection with which every Sierra Leonean shall be bound to discharge sacred obligations in the interest of his home and country. Something must be done, I say, for a country which most of us love so well and desire to share in its prosperity as well as in its adversity. It was therefore time that the leaders of public opinion in Sierra Leone should bestir themselves to found a common meeting place for both the Sierra Leonean at home and abroad. They should also employ their best energies to remove that frightful impression which no small amount of those abroad entertain about the unfriendly attitude of the people at home towards them, and all that it implies. They should also use their best endeavour to keep down that spirit in the people at home of speculating upon the seeming ignorance of those from abroad when business brings the two together. Happily, while reading His Excellency Sir Slater's speech before the Legislative Council recently, I came across a passage in which he rightly condemns the "tipping" system in Government offices and other places which seems to have been highly indulged in by unscrupulous persons. The impression of the man from abroad on his occasional visit home about this matter, is even worse than His Excellency described it, and the sooner a stop is put to this high-handed practice the better it will be for Sierra Leone. A country cannot strive well if its source of revenue is stifled by smart tricks. This, by the way.

A NIGERIAN POINT OF VIEW.

Continued from the fifth page.

If there is need in Europe to establish a League of Nations in order that war might cease; an Over-seas Club, or a Royal Colonial Institute, both of which take into cognisance the interest of those at home and abroad, and recognize the need for mutual help and inter-racial co-operation; a Chamber of Commerce for the protection of several interests, and several other Charitable Institutions for affording relief to people in indigent circumstances, I say, the need for one such organization is greater in a place like Sierra Leone. He argues wrongly who thinks that because conditions in England cannot be compared with conditions in Sierra Leone therefore it is unnecessary to provide for an Institution having for its object relief to the poor and needy, and at the same time providing amusements for others and the exercise of their individual talents. All that mankind wants is happiness and a life free from cares and anxieties. Convenience is good but it cannot produce happiness. Mankind is a social being and needs as much rubbing with his fellow man. Put them on one common level and they soon begin to adjust one another's collar; place them apart and they soon begin to point out a scar on one another's nose. Year by year several Institutions in England make appeals to us out here for funds which we gladly give. We have helped many a building fund in places where most of us never could hope to see. Why not Sierra Leone. The answer is because there is no properly constituted National Institution there which is empowered to make such an appeal. All we have are sectional organizations most of whose appellants one must entertain some doubt as to the

Weekly News 3-2-26

source into which the money will ultimately go. Hence it is that efforts thus made have invariably been doomed to failure because they inspire little or no confidence in the prospective donor. The kind of Institution I have in mind is not one which could be supplied by a Lodge or a Club; nor even by the British West African Congress which is a purely political organization and should be supported by all and sundry quite apart. What I am advocating for is an organisation which will bind the Sierra Leonean at home and abroad into one common brotherhood of a kind previously unknown in the annals of that country. The Public Library at Howe Street might afford a convenient pillar for the superstructure.

Some people may ask what are the immediate benefits to be derived. I venture to state some of them as briefly as I can, as follows:—

1. It will revive general interest, establish greater confidence and kill once and for all old time prejudices and misgivings.
2. It will afford a scope of knowledge gained from experience abroad when papers are read or addresses delivered to a people who otherwise must be in complete ignorance of the true nature of things in other climes.
3. It will give greater impetus to sportsmen when competing for this or that Cup, and more especially when competitions can be arranged for between a home team and one coming from abroad.
4. It will facilitate the compilation and publication of African literature, several manuscripts of which are at the present time lying here and there.
5. It will encourage those abroad to take periodical leave to have their share of the blessing which the new system must bestow, and to take part in the several activities connected therewith, and to renew their friendships and enjoy sweet fellowship with their own kith and kin.
6. It would awaken interest in the acquisition of landed property to an appreciable extent than hitherto when complete confidence can be reposed in the Management.
7. Inter-colonial trade of an unprecedented nature might evolve as a result of this change of front; there will be an unusually heavy correspondence and demands for local publications all of which must pass through the Post Office and in consequence of which revenue must benefit somewhat.
8. It will necessitate greater circulation of currency and increased consumption which must benefit commerce and petty hawkers.
9. It will be an inducement to the home-goer to prefer spending on wearing apparel and other requisites on his arrival home than is at present the case.
10. Railway excursions and picnic parties will be more frequently a pastime to be indulged in (not to mention other social functions) which must be of some monetary gain to the Administration.
11. It might also help to solve the unemployment problem apart from affording relief to the poor and needy.
12. It will supply a public Directory of immense value

There are other details in connection with the suggestion put forward in this article which must wait future developments. But, before I close my observations on this first item, I should like to emphasize the fact that it is not intended to throw the full weight of responsibility for the scheme entirely on the shoulders of Sierra Leoneans abroad, but that it should be borne equally by those at home and those abroad, each contributing his own quota morally and financially for the common purpose of founding a United People among Sierra Leoneans and a democracy which will help in the solution of their internal problems.

KING OF SWAZILAND LOSES TO GEORGE V

Ebony Ruler's Appeal to the Privy Council Is Dismissed With Costs.

SUIT WAS OVER EVICTIONS

Law Lords Hold That British May Eject Natives From Grazing Lands King's Power Hit.

By T. R. YBARRA.

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LONDON, April 15.—Sobluza the II, King of Swaziland, in South Africa, must swallow the bitter realization that he is no longer monarch of all he surveys, as were his ebony-colored royal ancestors. He must bow to the unpalatable fact that King George the V has shorn him of his pristine power, though theoretically Swaziland is merely a British protectorate and Sobhunza still holds soverign sway within its borders.

But before he admitted this grim truth Sobhuza put up a stiff fight. That fight was carried through the courts in Swaziland and ended only today in London, thousands of miles from Sobhuza's domain, when the British Privy Council, the most august court of appeal in the British Empire, decided that the King of Swaiziland's appeal against the previous court ruling should be dismissed with costs.

It was all about just what rights King Sobhuza II and just what rights King George V had in certain South African grazing lands.

Before Sobhuza bowed to the inevitable he made it necessary for eminent jurists of world-wide renown to rally to vanquish him.

Yes, Sobhuza II may have the satisfaction of reflecting in his defeat that he was not vanquished until the Lord Chancellor of Great Britain, Viscount Haldane, Lord Parmoor, Lord Phillimore and Lord Blanesburgh had burned midnight oil and racked their brains in an endeavor to show that the old-time royal glories of Swaziland's ruler were not what they used to be.

Suit Was Over Rights to Grazing Land

Sobhuza the Second went into court against an Englishman called Miller and "The Swaziland Corporation, Limited.," who, His Royal Highness alleged, were illegally evicting Swaziland natives from a tract of land acquired originally in 1889 from his royal father, King Umbandine of Swaziland. He argued, despite the fact that the rights of Swaziland's Kings were considerably curtailed by the encroachments of the Dutch in South Africa and subsequently by those of the British conquerors of the Dutch, that they nevertheless remained sovereign rights, and that, therefore, the defendants had no righ to evict natives.

But their lordships of the Judicial Committee the Privy Council could not see it that way. After analyzing in bewildering phraseology how Swaziland, though still a protectorate, is to all intents and purposes a British dependency, they go on to show—still in language leaving the layman dishevelled and wildeyed—that the defendants had a perfect right to evict natives in view of curtailed rights of the King of Swaziland.

Therefore, the law lords "humbly advise" King George the Fifth that the appeal of King Sobhuza the Second of Swaziland be dismissed. They also solemnly remark that the question involved is "concerned with constitutional issues and is of far-reaching public interest," which, one hopes, will serve to console King Sobhuza the Second a little bit.

AFRICAN PRINCE HERE TO STUDY AMERICAN NEGRO

LEXINGTON, Ky., May 5—Prince Bullamo, ruler over a great African tribe, the Zulus, is in this country studying the American Negro.

"My purpose is to study my people here along educational and vocational lines," he said. "When I return I will establish the same line of work among my people."

The Zulus, the most warlike tribe in the whole of South Africa, at the same time are the most refined and Christianized tribe, the Prince declared. He is the son of the war chief Catewayo of Zululand, who led the insurrection against England in 1897. Catewayo died, a prisoner of war, after two years' imprisonment in England. Since his death there have been no chiefs.

Bullamo said "there is no class of people that will assimiliate education and Christianity more quickly than his followers."

THE RESULTS OF THE CAMBRIDGE EXAMINATIONS.

THE EDUCATIONAL OUTLOOK OF THE COLONY.

THE GOVERNMENT AND THE CHRISTIAN COUNCIL.

The results of the Cambridge Examinations to which several of the Secondary Schools and some Private Students sat last December, have revealed in some cases, very satisfactory and in others, most disappointing results. It is cheering to note that two of the Female Secondary Schools have taken their places in competition with their male colleagues and have shown better results than some which have failed to secure a single pass in any of the three distinct sets of papers to which they sat. The C. M. S. Grammar School after an interval of a year, has entered the lists and won the position worthy of its prestige and time honoured fame. Five successes in the Junior and three in the Senior Examination, is certainly a commendable result and we desire to congratulate the Principal, the Rev. Canon T. C. John M.A., and his staff of competent and efficient Teachers. The Wesleyan Boys' High School has only been able to secure two passes in the Preliminary and six in the Junior Examination. It has failed to pull through in the Senior. For some time the work of this School has failed to give the assurances of the position it has won in the past; perhaps much of this is due to change of administration. It is not always that such an arrangement as that under which this school is being governed, proves successful, especially when the European Principal undertakes without consultation with his African Colleagues whom he met, to strike his own lines, as we understand has been the case.

In many directions there have not been those appreciable results we are wont to note of the varied aspects of the work of this school during the past year.

Apart from this, there have been causes for great searching of hearts, which let us hope, might be the natural upheavals of the parting of the ways to which the school has come after a tenure of over fifty years of useful services to this and other West African Colonies.

The United Methodist Collegiate School, has most unfortunately in its results disappointed its well-wishers. But the greatest disappointment is in the results of the Prince of Wales School, with only one pass in the Junior and one in the Senior. That a school so efficiently staffed with highly qualified set of European and African teachers, with the most modern and liberal supply of equipments, and every thing to justify its taking and maintaining the premier place in such a public Examination, could have taken so poor a position, is worthy of an anxious surprise at least the query how can things be so? We hope Mr. Evans the Principal will be more fortunate in the near future to justify the confidence which the position of this school warrants.

St. Edward's Secondary School has secured three passes in the Preliminary, four in the Junior and one in the Senior Examination. It is strikingly commendable with what diligence and devotion the European teachers attack every plan and project for the improvement of the boys entrusted to them.

With the minimum of comforts and without any noise or show, they have been most assiduous in the discharge of their duties. It would be a profitable study for their colleagues in the Government or in other denominational Schools to make some mental assessment of the scope to function they enjoy and the practical output they turn out, with their certainly more liberal remuneration and quickly recurring furloughs. The Roman Catholic Educational Authorities deserve unstinted praise for their efforts in the intellectual and industrial improvements of our boys and girls.

We are glad to find that the Secondary School for girls have registered themselves for a higher plane in the Educational chart than they had hitherto done.

Both the Ex-Pupils of the Annie Walsh Memorial School and the Old Girls of the Wesleyan Girls' High School should find additional reasons why the latest scheme of practical co-operation, by the founding of scholarships should be most diligently persevered, in and with increased devotion.

Race Problem 1926
Africa

Queenstown Native Resolutions.

A largely attended meeting of native residents of Queenstown was held on Sunday afternoon on the Location Square 28th March to hear the General Secretary of the Cape Native Voters Convention Mr. S M. Bennett Ncwana on the Prime Minister's Native Policy. Dr. M. S. Osishebe presided supported by Mr. H. W. S. Ben-Mazwi, Mr. C. M. Mbobe, Mr. P. B. Makalima, Mr. J. K. Xesha, Mr. K. Sxishi, and Mr. C. Tshibo. The following resolutions were unanimously adopted:—

1. "That this meeting of Native Voters in the Electoral Division of Queenstown, view with alarm and great anxiety the proposal to take away the Cape Native franchise. We humbly submit, that it would be a serious matter from every point of view for the government of the Union

South African Native College.

—x—

Principal's Report.

FOR THE YEAR ENDING 31st DECEMBER, 1925

(Continued)

A scheme has been formulated and submitted to the Prime Minister, which, if accepted, will enable selected students, who begin the course at Fort Hare, to finish overseas. I had hoped that the provisions of the scheme would have been in force this year but it has been referred to a committee to consider and report, and some delay is inevetable.

6 Education Diploma: The second Post-Matriculation course I wish to refer to is that for the Diploma in Education of the College. The students who have taken this Diploma and have gone out to teach have, according to the reports that we have received of their work justified their training; and the demands that are being made for men and women similarly qualified show that there is every prospect of this course under-going expansion in the near future. With the further development of Native and Coloured secondary education that is taking place there is bound to be an increased demand for such men and women, and Native parents would be well advised to make the sacrifices necessary to enable their sons and daughters to take advantage of the new opportunities. One of the drawbacks attendant upon this course is that the elementary village school available for practice in teaching is situated at some distance from the College and is engaged in work of rather a low grade. Its merit is that it brings the students into touch with the conditions as they must be in hundreds of Native village schools. By and by it may be necessary for the College to build, staff and equip on the College ground, a model demonstration school for the service of this department.

7. Graduation. Our graduation ceremony was held in May of this year when Mr. Milner Kabane of Umtata, Transkei, was invested with the B A hood of the University of South Africa by Mr. W. G. Bennie, B.A, Chief Inspector of Native Education, who, with the Chairman of Council, addressed the students. These addresses have been published separately. Mr. Kabane has been employed for the past year in the Lovedale High School Unfortunately no student has been able to complete his Arts course in the year under review, but next year there should be a number of complete passes to report.

8. Preparatory Classes (Below Matriculation.) The greater part of our work still lies in classes which are below the standard of matriculation. These comprise courses for University and College Matriculation, for Agriculture, Business and Theology.

9. University Matriculation: Since my last report 9 students have completed the University Matriculation, four of these proceeding to higher courses. From year to year the work of the matriculation classes is rather uneven, classes of fair ability alternating with others that seem to be composed mainly of backward students, an indication that Native secondary education throughout the Union has not yet steadied up, or that the best students are prematurely drawn off to situations For the past half-dozen years we have, in common with European schools, been working under a duplicate set of matriculation regulations and we shall be glad to see a uniform scheme re-introduced. The attempt which was made some years ago to introduce a new scheme has not proved popular, by far the greater number of schools having elected to present candidates under the Old Regulations. It is unnecessary to review the various classes in detail The lecturer in English complains of the bligt of the external examination; the lecturer in history that the subject is not a popular one with Native students and that the syllabus is too extensive; the students in Afrikaans suffer from a bad grounding, the lack of opportunity for conversation and the absence of good literature; the classes in Latin were unusually weak; Physical-Science was handicapped for want of room in the laboratory, (a handicap which will soon be removed); while the small class in Biology did promising work. The class as a whole was not up to the average.

10 College Matriculation: The College Matriculation Course is taken mainly by students who have entered for theological training. It differs from the University examination in demanding some knowledge of a greater range of subjects, in a few only of which the standard of the University Matriculation is demanded. A few students are able to complete the course during their term at College, the majority hope to complete the examination by private study after they leave. In that it provides an incentive for study to men who have already entered upon work, the examination is serving a useful purpose.

11. Agriculture: With regard to Agricultural training, Mr. Germond, lecturer in Agriculture and Farm Manager, reports: "Six students were enrolled in this course. Two have successfully completed the second year of the three years course whtle three have completed the first year. With one exception the work of the students has been of a high standard and the results at the end of the year very satisfactory. The practical training continues to improve from year to year as the development of the farm proceeds and as new departments, which offer additional training facilities, are inaugurated. The students are now receiving sound practical instruction in the branches of Field Husbandry, Poultry and Vegetable Gardening, besides ordinary farm work and to these will soon be added pig-raising and bee-keeping. The weakness of our practical training still lies in Animal Husbandary, a very important branch for the Native, and the lack of sufficient practice here is seriously reflected in results obtained in the theoretical work." In addition to the students who take a complete course in Agriculture, the subject is also studied by others who are candidates for the College Matriculation certificate. For example, four theological students took a course in this department, three of them sitting the examination prescribed for that certificate.

Mr. Germond also reports that all ex-students who have completed their agricultural course have been appointed as Government demonstrators or as farm managers and that Agricultural instructors in various Native institutions, and that satisfactory reports of the work of the Agricultural department is the organization of the annual Agricultural Show. A show ground has been prepared and it is on all hands a reed that people these shows are bound to exercise a the fact stimulating influence on agriculture has been and stock-breeding in the district. During the course of the year review, three urgent applications were received, but we were unable to fill and it is on all hands a reed that trained agriculturists are being educated, well educated, hardworking youths.

Race Problem 1926

Africa

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FOR THE YEAR ENDING 31st DECEMBER, 1925

(Continued)

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Professor Kerr's Report on Fort Hare.

[*continued*]

Roll.—In estimating the growth in the number of students over the ten years, two factors must be borne in mind. One is that the entrance standard has been raised by two grades in the interval and secondly that three grades have been added at the upper end of the scale. It follows, therefore, that the increase in numbers taken by itself is not a fair index of the advantage that has been taken of the College by the non-European races. The quality of the students, judged by the standards of entrance and exit, must also be taken into accout. The real development of the work may be gauged from the fact that one of the students who entered in 1916 with a teacher's qualification and by the end of the ninth year completed four years of high school work and three years for the B.A degree, and, between high school and graduation, had had a short period of teaching service in the schools. To take another instance, the first graduate was able to complete his course at the end of the eighth year of the existence of the College. In actual numbers the roll has increased from an average of 18 in 1916 to an average of 95 in 1923, our high water mark, and 90 in 1925. It will be noticed from the graph which I attach that the break in the upward progress was caused by the raising of the standard in 1923.

Courses.—In 1916 we were able to offer only a high school course of two or four years and a business course. Since then we have added a three years' course in Agriculture, three years of the Arts degree course, a two years post-matriculation teacher's course, and the first year (scientific) of the Medical Course. Two theological courses, in connection with the denominational hostels, have also been attached to the College. As I have stated above, we have shed the two lowest classes of the high school department.

South African Native College.

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Principal's Report.

FOR THE YEAR ENDING 31st DECEMBER, 1925.

(Continued)

We are now teaching the four Sciences, Chemistry, Physics, Botany and Zoology, mainly for the Pre-Medical Examination (First Year B.Sc.) but the same classes are being carried on in two laboratories soon to be increased to four, and with equipment which, if it be held to be adedquate, can only be regarded as barely so,—credit is due to the lecturers in these subjects who, knowing the exigency of our resources, carry on cheerfully and succeed in doing creditable work.

The lecturer in Chemistry and Physics, Mr. C. P. Dent, says: "Equipment for the first course in Chemistry is fairly good and students are given a full course in both Theoretical and Practical work. Certain additions are, however, highly desirable. These are mainly (1) a gas plant with a supply of Bunsen burners, (2) increased facilities for demonstration during lectures, (3) A much larger fume cupboard with a proper flue. The loboratory is now being connected to the main water svpply—this will give a pressure of about 60 feet in the laborary and is an improvement which will be much appreciated. Equipment for the first course in Physics is considerably below the standard not only of what is desirable, but of what is really essential for efficiency. While the working costs of a Physics laborary may be comparatively low, the inital cost of equipment is high, and the mounts granted so far have been quite inadequate. A student learns mucn more through spending a short time examining and using apparatus than he can by spending a much longer time reading about it. The importance of a sound first year course in Poysics as a preparation for medical work is being increasingly emphasised and it is important that the students of the College should not be handicapped in this respect."

With regard to Botany and Zoology which appear in the Post-Marriculation group the first time, the lecturer, Mr. J. McDowell, after the experience of the first year's working, makes cartain recommendations with regard to the time-table and reports: "the work of the students during the past year has been reasonably good, the syllabus being well within their capabilities. the slowness in laboratory work has been a troublesome feature of the cpures. That this slowness is partly due to inexperence is undoubted, but a certain tendendy to procrastination and a certain inital inertia are also important factors in this difficuity. Drawing is weak. The Biological Sciences are more seriously affected by this than any other subjects and some preliminary training in drawing would be a very great help to students and would bring about a considerable saving of time."

There is nothing calling for special remark with regard to teaching of Economics, Logic, Psychology, Ethics, and Education. Two course in iconomics and two in Ethics were taken in 1925 with satisfactory results. Serious additions to the library will have to be undertaken in the interests of students studying subjects in this group. Here, as in the equipment of the laboratoris, we are greatly hampered by our lack of adequate endowment and of incme free to be expended on these services.

5. Pre-Medical: Apart from individual subjects in this department I may say a word on two of our Post-Matriculation professional course, Reference has been made to the Pre Medical Course. This is the name which is given to the four sciences required either as a prerequisite to, or as a part of, the "first professional" in Medicine. We welcome this development as the first step towards building up in South Africa a medical school for non-European students. Unfortunately at present students must look to complete their course overseas at a cost of about £200 a year for five years. This expenditure is beyonnd the sesources of all but one or two students and unless they see their way to meet it there is no object in their entering upon the first year at the College. Three students set out this year to make the attempt but, realiizing the impossibility of raising the necessary funds for overseas study, two were compelled to desist. The third will proceed to the University of Glasgow in March of this year.

Ka baka la mocheao o nang le mofufutso oa lefats'e lena batho ba kenoa ke serame, hangata hona e ba kotsi e kholo hobane sebete le liphico li e hlaheloe ke kotsi, ereka baka la ho se loke ha sona liphico hobe motho o kenoa ket tho kula. Oa Wood moriana o bohlo oa Lipeporomente ke ona moriana oa ho nts'a serame 'meleng ha motho a o noa.

Ha u e noa habeli hararo khathatseho e fela kapele. Lirekisoa ke likemisi le mabenkele ohle.

Race Problem - 1926
Africa

BRITISH WEST AFRICA.

WEST AFRICAN ECHOES.

Witches and Witchcraft in Africa

No account of African manners and customs is considered complete without a lurid description of the juju-man and the witch-doctor, and of the debasing superstitions on which their power rests. Belief in the existence of a crowd of invisible entities surrounding men, watching their actions and influencing them for good or evil, is an essential part of the African religion. The overwhelming importance of religion in the African's outlook on, and practice of life, is seldom appreciated by European observers. To submit himself to the will of God is the African's first and constant thought. It is to ascertain this will, and to conform himself to it that he consults the juju-man, and it is to obtain a favourable judgment, or to avert an unfavourable one, that he offers sacrifice. His every act is linked with worship; when he drinks he pours the first few drops on the ground invoking the spirits of his ancestors to accept the libation. He believes that all good fortune comes from the gods, and that all misfortunes are caused by them acting through human beings whom some malignant spirit has possessed. These are the "witches" of the traveller's tales, whom the witch-doctor is called in to expose and to compel to remove the spell cast upon the sufferers. All these beliefs and practices are found in every part of the world, differing in form, but all resting on the same basis of faith in supernatural beings, and in their power to influence human affairs, and the possibility of acquiring the power of controlling them by mystic rites. One of the commonest of these superstitions is that of the sympathetic image, the mutilation of which inflicts injury on the corresponding part of the victim's body. It is also used to ward off disease. When travelling in the interior of Africa one will frequently find wooden dolls lying on the side of the road near a village. These are intended to catch the eye of the demon of disease, and to divert his attention from the village, or to relieve an individual sufferer by transferring the disease to it.

And in Europe.

In Europe educated people indignantly deny belief in witches, magic, and spells. And yet nearly every motor-car carries a mascot on its bonnet; a great many people shudder if they find themselves in a party of thirteen, and "touching wood" is considered a sure averter of nemesis from the boaster of good fortune. Sellers of lucky charms and talismans do a brisk trade. At Wembley, for example, the seller of the miniature cones of the "Golden Stool," who told the buyers that it would bring them luck, could hardly take the money and hand out the charms fast enough to keep the crowd at his counter circulating. I have seen a well-dressed woman pounce on a piece of coal in the road, spit on it, and put it in her purse "for luck." A shoe cast by a horse is regarded as a potent talisman, though the finder does not know that it is the symbol of Vishnu, the Preserver, handed down through five thousand years' worship of the Hindu Trinity. These believers in the power and influence of talismans would deny faith in witches and their power to injure by allying themselves with Satan. But events of frequent occurrence in Europe show that belief in black magic, satanic possession, and the inflicting of disease or injury by the casting of spells is still strong. In the Balkans the peasantry and most of the townspeople believe in vampires—resurrected corpses which maintain a simulacrum of life by sucking the blood of the living. A few months ago a Devonshire man was sentenced to a month's imprisonment for assaulting a neighbour by sticking a pin into her, because she had "ill-wished him and bewitched his pig. . . . The magistrates tried to persuade him that there was no such thing as witchcraft, but he persisted in his belief." The opinion of his neighbours was probably wholly with him, for "in rural England," says my authority, "the belief in witches is as prevalent as ever." He had acted exactly according to tradition. Having found the witch, he "drew blood on her with a pin," which is the only way to make a witch harmless. To dance on her doorstep makes the antidote more effective, but the most important thing is to draw her blood and let out the devil with it. On the other hand, a witch can do all sorts of good to those who treat her well. With a few passes of her hand and a muttered spell or two she can make crops flourish, or cure warts and rheumatism. So the English peasant will tell you, and no magistrate or parson will shake his faith in the witch's alliance with supernatural powers.

Last week the papers contained accounts of a case at Melun (near Paris) which read like extracts from a mediaeval witch-trial. Twelve persons charged with flogging a priest and almost killing him, declared "their pride and satisfaction at having taken energetic action against the wiles of Satan." One of the assailants, pointing his finger at the priest, "described him as Satan himself," and the most formidable wizard of modern times. "He had cast an evil spell over a whole section of the people of Bordeaux, inflicting strange pains and diseases on them." He had been seen, in visions, by the inspired Head of their Order bearing the form of Satan and striking his victims with a knife. They had discovered that the priest sent his evil spells "by means of sparrows, and canaries had been seen circling over the houses of his victims and spelling the priest's name in their flight. A priest who had sold himself to Satan was more dangerous than a layman, for he had more power in magic and knew how to apply the magic rite of the waxen doll, whose wounds were felt by the living person it represented." Theological sanction was pleaded for the flogging to "drive the devil out of the person who had entered into a pact with him." No doubt the idea is the old one that the flowing blood breaks the spell. In the papers there is another story of black magic from Cahors (Lot). Some months ago an old woman was refused a night's lodging at a farmhouse. Soon afterwards strange things began to happen: sacks of grain hanging from the ceiling burst spontaneously, knives jumped from the table, and pails of water danced about the room. A basket of truffles disappeared during the night; the next morning the farmer saw a clump of moss jumping from one rung to another of a ladder leading to the upper story of the barn; following it, he was led to a pile of straw under which the truffles were found. The names and places in these stories are European, but the supposed manifestations and underlying beliefs are the same as those in witch stories from Central Africa.

One Touch of Nature.

It may be said that these people are ignorant peasants, but what of the fashionable people who consult crystal gazers and clairvoyants? Palmists still flourish on the credulity of the educated; it is not so many years since distinguished statesmen mingled with women of rank in the salon of the famous Cheiro. Old Moore's Almanack sells by the hundred thousand, dream-books by the million, and astrologers can still make a comfortable income by casting horoscopes. Eminent men of science attend the séances of mediums and record the communications received from their "familiar spirits." These beliefs are older than any existing religion and still find mankind in one worldwide community of faith, unshaken by Church or science. Let us take hands together, my enlightened brethren, black and white, and acknowledge that this "one touch of nature makes the whole world kin."

W. F. H.

The African World
30-2-26

REPORTS TRIBE OF NEGRO GIANTS

London, Jan. 28—A tribe of giant negroes in Central Africa, whose size is equalled by an athletic prowess that puts the winners of Olympic records entirely in the shade, has been found by the Secretary of the British and Foreign Bible Society, J. W. Room, F.R.G.S., who has recently returned to London from a 75,000 mile journey through Africa in the course of 10 years of travel, and has related some of his experiences in connection with the trip.

Secretary Room took photographs of some of the giant athletes while they were performing. One of these, a champion of Ituanda, in the Belgian Congo, is shown clearing a bar 6 feet 6 inches high by at least a foot while Room was "snapping" him with his camera. The world's record, held by Harold M. Osborne, of Illinois, is 6 feet 8 and 5-16 inches.

Daily Mail
London
2-6-26

The world's high jump record, according to Room, was beaten with ease by another giant native who made his jump at the command of the king, Room says, and this athletic exhibition was also photographed by the traveler.

These natives range in height from 6 feet to 7 feet and they are ruled by a monarch, King Musinga, who himself is 7 feet high. The king's rule extends over a considerable area with a population of between 1,500,000 and 2,000,000. The ruling caste is called Wattusi and the men thereof are practically all between 6 feet and 1 feet tall.

Mr Room says he believes the ruling caste of this part of Africa is descended from the ancient Egyptians, who made their way into Central Africa through Abyssinia. King Musinga's profile, he says, is exactly like that of Seti, the first in the museum at Cairo.

A tribe of pygmies also was found by the Secretary of the Bible Society in the course of his travels in the Northwest Congo. The Pygmies, Room says, were in a densebelt of forest 1,000 miles long and 500 miles wide. These pygmies, he says, never leave the woods and never see the sun. He made friends with the little people, who took him through a tunnel in the undergrowth. He had to crawl for several hundred yards through a passage that was only three feet high in order to reach the pygmies' encampment. There were 50 pygmies it the place at the time and few of them were more than four feet high.

Mr. Room says he saw months in this pygmie encampment who were only 3 feet 9 inches high, nursing tiny babies.

The native tribes of larger stature fear the pygmies, who hunt with poisoned arrows, Room says.

Bantu National Conference

The long-awaited conference representing all Bantu races and organisations of South Africa, Bechuanaland, Swaziland and South West Africa incl ded commenced on the 1st January at Bloemfontein The principal object of it was the

discussion of General Hertzog's native policy as outlined at Smithfield. Rev. Mahabane of Vrede presided and delivered an opening address. The following important resolutions were passed at this conference :—

(1) That the African inhabitants of the Union have, as human beings, an indisputable right to a place of abode in this land of their fathers

(2) That all Africans have as sons of this soil God given rights to the unrestricted ownership of the land of their birth.

(3) That the African, as well as their coloured brethren, has as British subjects, an inalienable right to the enjoyment of those British principles of the liberty of the subject, justice and equality of all classes in the eyes of the law that have made Great Britain one of the greatest of the world's powers

(4) That Africans, have as subjects of His Majesty King George V, a legal and moral right to claim the application or extension to them of Cecil Rhodes' famous formula of "equal rights of all civilised men south of the Zambesi," as well as the democratic principles of equality of treatment and equality of citizenship in the land, irrespective of race, class, creed, or orgin.

(5) That the people of African descent have, as an integral and inseparable element in the population of the great dominion of South Africa, and as undisputed contributors to the growth and development of the country, the constitutional right of an equal share in the management and direction of the affairs of this the land of their permanent abode, and to direct representation by members of their own race in all legislative bodies of the land; otherwise there can be no taxation without representation.

(6) Congress therefore seriously urges the members of the great European race of the Union to take the whole question into their consideration, and calls upon Parliament to take steps in the direction of so amending the South Africa Act of 1909 as to make provisions for the adequate representation of the non European races domiciled within the borders of the Union of South Africa in the Parliament of the Union and in the Provincial Councils thereof.

(7) Further, in the event of the Union Government insisting upon the disenfranchisement of the Cape African voters, as indicated in the Prime Minister's speech at Smithfield, this special convention of the African National Congress resolves to take steps in the direction of meeting the challenge thus thrown out.

(8) That, whereas this convention is convinced that the grant and exercise of the Cape native vote is a heritage of vital importance to Africans, which has not at any time been abused or misused, but on the contrary has ameliorated native African conditions and instilled confidence in the traditional justice and fairplay of civilised and Christian government, congress therefore resolves that the Cape franchise be allowed to continue as it has obtained since its grant in 1853, and urges its further exension to the northern provinces of the Union

(9) In view of the fact that the supreme need of the country, as well as of the world at large, is peace, goodwill, harmony and co-operation amongst the racial groups composing the population of the land, and whereas any policy of discrimination and non-co-operation, as well as political and industrial segregation on racial or colour lines is, in the considered opinion of this convention, calculated to produce undesirable results, such as race antagonism, and whereas a solution of the problem of the adjustments of the relations between white, black and coloured in South Africa is as urgent as it is insistent, this convention is convinced that a solution that is likely to be acceptable to all parties concerned would be found if a round table conference of an equal number of representatives of the Union Government and the African National Congress, as well as other non European organisations, could be called together at as early a date as possible.

(10) In order to carry out the object of the foregoing resolutions, congress further resolves that strenuous propaganda be instituted henceforth.

(11) In this connection congress resolves that it is imperative to centralise the financial resources of the African National Congress without any further delay.

(12) The convention desires to bring to the notice of the Government, as well as members of the farming community the hardships from which native African poeple living as squatters on European owned farms are suffering as a result of the operation of the Native Land Act of 1913, and the convention strongly urges the Government to consider an amendment of the Act

(13) The African National Congress strongly deprecates the attitude of the Government in regard to the alienation of a certain portion of native reserves and location in Natal and the Transvaal by the Native Lands (Natal and the Transvaal Release Act of 1923 Therefore, congress reaffirms the resolution it passed in 1923 authorising the fighting of the land question before the courts of the land

(14) "That the African National Congress assembled in convention strongly disapproves of the council system, as it is a bar to direct representation in Parliament"

The following were appointed to serve on a deputation to Capetown. The president (the Rev Z. R Mahabane) and the secretary (Mr. D. Mweli Skota), Mr. J. T. Gumede (president of the Natal congress), Mr C. Doyle Modiagotlha (Free State), Mr. M. Mphahlele (Transvaal), Professor, J. S. Thaele Capetown. Mr J, Dlwati (Capetown), and Mr J. M. Dunjwa (Johannesburg).

Disfranchisement Bill.

APPEAL FOR UNITED ACTION

(By S M. B Newana)

The most provocative measure of General Hertzog, The Cape Franchise Amendment Bill, has been published in the Government Gazette Extraordinary. It deals exhaustively with the abolition of the Cape Native vote. We will not agree with Dr. Malan, that conquest is a grievous thing for any race of man, no matter how little the conqueror imposes his rule. A man of the leading or ruling race will do without second thought what one of a subject nationality will never do at all.

We must feel sorry for the man who seeks to make personal capital out of the passions of his fellow-men. The Prime Minister has lost touch with and the ideal of Greater South Africa, for the Union of the Crown Colonies was created to unite all races by those passions which elevate mankind, not by the passions which separate and debase. My personal view is that the Prime Minister does not at all love humanity if he seeks to divide the people of South Africa into jealous camps. The community of South Africa can be welded together only by love, by sympathy, by justice; not by race prejudice, and finally not by injustice.

A Dangerous Precedent.

For the first time in the history of the Cape of Good Hope 200 delegates of the Bantu race were met together in extraordinary session because there were serious, very serious choices of policy to be made, and made immediately in view of the Prime Minister's Smithfield pronouncement. It is unquestionable that the Native voters of this Province, for the rights of citizenship granted them in 1853 by Her Majesty's Imperial Government are the victims of a deep and growing race hatred on the part of the ruling Party Government.

It is an open secret that the Prime Minister by declaring that the Cape Native franchise be taken away totally has inevitably constituted himself an arch enemy of Bantu political development. For three quarters of a century Native voters, as admitted by all sections of the community, have used the franchise well and with credit to themselves in always sending worthy men to Parliament.

Native opinion in the Cape Province is unanimous in asserting that General Hertzog's segregation scheme if accepted will hamper the solution of the native question in South Africa, and that it will be a serious retrogression from the principles laid down by such eminent men as the late Cecil Rhodes and by the Duke of Newcastle, then Secretary of State for the Colonies. The Duke of Newcastle transmitting the approved constitution for the Cape in 1853, said :—

> "It is the earnest desire of Her Majesty's Government that all her subjects at the Cape, without distinction of class or colour, "should be united by one bond of loyalty and common interest."

Notwithstanding the fact that the Cape Native franchise is deeply entrenched in the Union Constitution, the Prime Minister comes forward with his racial hatred proposals to whittle down the Native vote The reason given for this high handed action is that the voters of this Province in 30 years to come will be in the majority.

What first class political humbug!

We must all agree that the land proposals in the Prime Minister's Native Policy are merely invented to induce the natives of South Africa to sacrifice the Cape Native franchise.

General Hertzog's Native policy is identical with the white South Africa policy. It may be acceptable to the native of Natal, who, not long ago passed a resolution tantamount to a vote of confidence in the present Government; but not to the Native of the Cape Province who, for 75 years, have lived to cherish the odorous atmosphere of liberty.

Appeal to Bantu Race.

The Native voters of the Cape Province in congress assembled in King William's Town (17th December, 1925) unanimously declared their opposition to General Hertzog's proposals which are calculated to endanger the political prospects of the Bantu races in South Africa The Cape Province highly appreciated the support of accredited leaders of other Provinces against the Prime Minister's proposal to take away the Cape franchise and we appeal once more to the leaders of 5,000,000 Natives of South Africa to support the voters of the Cape Province in whatever action it may become necessary for us to adopt.

No one doubts what our duty is to do. We are jointly the servants of the people and must act together and in their spirit, so far as we can divine and interpret it. We are all called upon to defend the national rights of the peoples, our own rights, and the rights of our unborn children. We have a duty, a national duty to perform; a solemn duty, not only to the voters of the Cape Province but, to the black race to which we are bound.

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Africa

TRADE IN UGANDA.

Diverse Crops Wanted.

Our Kampala Correspondent writes:—

The extremely unsatisfactory state of trade in Uganda just now is a serious matter, and is engaging serious attention. We are almost at a standstill. There does not appear to be any money about, and so far as the most far-seeing of us can compute there will be no revival, barring a miracle, before January next. How long the people of the country are going to put up with this remains to be seen, but signs are not wanting that a definite move will be made by the commercial community to bring about an alteration. At the best of times, in the best cotton season imaginable, trade with the commercial community is confined to about four months of the year, and though it will be admitted that during that time the whole country is going it hammer and tongs, as the saying is, no one who is adversely affected will admit that this is the best possible that can be done.

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Labour Supply Better.

To-day things have taken a change for the better as regards labour. There is a fair supply such as it is, and more can be had of the same kind. There is no use grousing over the quality of the labour: it is the best that we can get or hope to get, so we are prepared to settle down and make the best of it. In any case, on the plantations there is a fair supply, and as it is now mostly contract labour, in which the labourer is well looked after, the planter is also better off in that he knows definitely how long he has his labour for and when that contract is finished he can enter into another one on similar terms.

Given, therefore, plenty of labour, what is to prevent the planting of maize, the putting in of coffee—Robusta, the type of coffee which suits most places where coffee is a possibility in Uganda, and which is recognised as the best Robusta coffee in the world—all the oil-bearing seeds and plants, and a hundred and one sources of making money from the soil—a soil which has no compeer the whole world over? Too much emphasis cannot be laid on this fact, for it is an asset which counts very determinedly in the tropics.

Uganda can grow as good maize as Kenya. The enormous quantity of maize which is imported into Uganda from Kenya and from Kenya to other countries gives us furiously to think. Kenya enjoys a flat rate from Kisumu station to Mombasa on the railway. Uganda is still a "small" factor in the railway profits, and if maize is started here, then who is to say nay if Uganda demands an equal opportunity, an equal flat rate, for her produce from the farthest point of the line to Mombasa? If Kenya can make maize pay, why can't Uganda? The position is ridiculous and can be improved. We are extremely favourably situated, and in the soil and the climate, the only things which matter over which we have no control to alter for better for worse, we have an ideal asset which makes us above failure.

An Urgent Appeal!

The Victoria Hospital, Lovedale, which has succoured many Native people in the Eastern Province since it was opened 28 years ago, to-day needs the help of the Bantu.

Imvo Zabantsundu

This is the reason.

For four years, a limiting of Subsidies Ordinance has been in force which prevented the Hospital getting the full grants it had earned.

In consequence there is an accumulated deficit of £425 to be cleared off.

Now that the Limiting Ordinance has been withdrawn from the Hospitals of the Cape Province, if £170 can be raised this month in special donations, the Hospital can claim a grant for the remaining £255 on the basis of 30s. for each £1 of donation, and that would wipe out the debt.

Since the Hospital was opened, over 11,000 in-patients have been admitted, some 75,000 out-patient cases have been dealt with, and many daughters of the Bantu have been trained as nurses. Will the Bantu for whom the Hospital has done so much show their appreciation by helping to wipe out this debt?

Donations should be sent, along with the name and address of sender, to the Hon. Secretary, Victoria Hospital, Lovedale.

A list of subscribers will be published in the *Imvo*.

NIGERIAN RAILWAYS, 1925-1926.

Increased Earnings and Traffic.

The administrative report of the Nigerian Railways and Udi Coal Mines for the year ended March 31, 1926, states that the Railway earned £2,353,464, as compared with £2,052,905 during 1924-25, both amounts being exclusive of water, electric light, and power receipts. The earnings for each quarter, compared with the previous year, were as follows:—

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	1924-25. £		1925-26. £
June	462,828	...	548,489
Sept.	419,951	...	495,449
Dec.	528,693	...	618,811
March	641,433	...	690,715
Totals	£2,052,905	...	£2,353,464

The quantity of goods handled throughout the year exceeded expectations. Exclusive of construction material and Government freight, the total haulage represented 676,928 tons compared with 560,310 tons in the previous year.

The following information regarding the carriage of groundnuts is interesting:—

With the one exception of coal, this commodity comprises the greatest tonnage we are called upon to handle.

Though the 1925-26 crop did not come up to expectations, mainly owing to the low prices offering, the total purchases for the season are estimated at 113,360 tons, as compared with 127,844 last year.

From November 1, 1925, to the end of March, 1926, we railed 73,469 tons, or an average of 14,694 tons per month, the best month being February, when 17,232 tons, or an average of 615 tons per day, were shipped. At the end of March the stocks at Kano were estimated at 30,714 tons; in addition, further supplies, amounting to 3,767 tons, were held at Zaria and intermediate stations.

Since the end of March further purchases have been made, and the buying price has been increased.

The groundnut figures for the last ten years are as follows:—

	Tons.
1925-26	130,551
1924-25	100,724
1923-44	39,850
1922-23	24,992
1921-22	45,788
1920	51,685
1919	55,976
1917	47,723
1916	43,283

January 1, 1921, to March 31, 1922.

The report also contains much valuable information regarding the production of tin, coal, and other minerals, output statistics of which have already appeared in our columns.

Yellow Fever.

One fresh case of yellow fever, a European, is reported from Lagos. Every precaution is being taken, adds the cabled message.

King's College Sports.

The annual sports of King's College were held on August 25. The Ikoyi cross-country run for the Challenge Cup (presented by Sir Hugh Clifford in 1922) was won by V. Ogunro, his time being 27 min. 33 sec.

New Principal of King's College.

The Rev. W. M. Peacock, formerly Principal of Collyer's School, Horsham, has been appointed Principal of King's College, Lagos, in succession to Mr. H. A. Harman, who has been transferred to the Gold Coast as Director of Education. Mr. Peacock arrived at Lagos by the "Ekari" on September 22 and was warmly welcomed, the Founder's Day Dinner of the Old King's College Society being deferred until October 2 to enable him to be present.

In connection with the new Principal's appointment, the "African Messenger" calls attention to the need for reorganisation of the teaching staff at King's College. The journal considers the present practice of staffing the College by detailing officers from the administrative branch of the Education Department highly unsatisfactory, and suggests that appointments to the staff of King's College should be made on an entirely different basis from those of Superintendents of Schools.

N. Y. CITY MUSICAL AMERICA
JULY 31, 1926

Negro Pageant Given

PHILADELPHIA, July 24.—A recent feature of the Sesquicentennial program was the Negro pageant "Loyalty's Gift," directed by Mrs. Dora Cole Norman of the Playground and Recreation Association of America, and presented in the large exposition auditorium, before an audience of 8000. The pageant depicted the historic stages through which the Negro has passed, beginning with the arrival of the slaves in 1619, up to his present status in American life.

The pageant was one of the most picturesque costume movements depicting the struggles of the American Negro ever seen in this country, and brought out the hardships which he faced on his march to progress.

One of the impressive sides of the pageant was the chorus of 400 voices that sang Negro spirituals, and which proved to be one of the most gripping features of the pageant. The pageant for the most part was built around the Negro spirituals.

The pageant consisted of five acts, and eight scenes, the last act ending with the American Negro triumphing in present day achievements as the result of the faith which he had in his music to carry him through. The 400 singers in the Negro spirituals received a warm ovation from the large audience present. The chorus was assisted by Marian Anderson, Philadelphia contralto, and singers from Hampton Institute and Fisk University.

CLEVELAND G. ALLEN.

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PORTUGUESE AFRICA.

A STABLE HOME GOVERNMENT.

Brighter Outlook for the Colonies.

("African World" Correspondent.)

LISBON, September 21.

The acceptance by Senhor Alvaro de Castro of the High Commissionership for Mozambique must be taken as a feather in the cap of the present Portuguese Government. He prefaced his acceptance with the remark that it in no way implied on his part any acceptance of the military dictatorship, under which, he added, there can be no liberty. Had he said "no constitutional liberty" he would have been nearer the mark. For it is many years since the Portuguese nation as a whole has breathed more freely than under the actual unconstitutional regime.

The real significance of his acceptance of the post is that a political leader and shrewd observer of political tendencies has realised that the present Government is likely to be a stable one and that there are no genuine currents of adverse opinion of strength sufficient to overthrow it. The mere fact of stability must be a tremendous gain after many years of chaos, and it will not be the Portuguese colonies that will reap least advantage from the beneficial change.

It is for this reason that there is something criminal in such ambitious attempts at a coup d'état as that of the radical officer Major Chaves at Chaves (in the north of the country) or that of Colonel Joao de Almeida, ex-Minister of the Colonies, from inside the Ministry of War itself. When the Government was in the hands of political adventurers such attempts to supersede them might pass, but conditions are now wholly different. These recent attempts found no favourable atmosphere in the country, and if the Army has the good sense to see that what is most wanted now is stability, even if the price to be paid were temporary stagnation, public opinion in Portugal will be quite willing to support the present situation, and a part even of the energy hitherto bestowed on party politics may be transferred to the colonies.

Slavery and Compulsory Labour.

Portugal has presented a long report to the League of Nations on the subject of slavery and compulsory labour in Africa. The matter is no doubt extremely complicated. The recently flourishing cocoa plantations of the islands of Sao Thomé and Principé are being reduced to ruin owing to lack of native labour. In Mozambique itself and Angola more labour is an urgent need. In Europe, at least before the dole, men either worked or starved, but in Africa the natives, able to support life on very little, have but slight incentive to work, and on the other hand, the Portuguese who go out are not inclined to manual labour and partly are prevented by the climate. The report points out that Portugal is one of the oldest colonial Powers and that her colonial methods are the result of centuries of experience. She has always treated her colonies not as conquered countries, but as collaborators in the work of progress. The Portuguese have never been acutely affected by colour prejudice. Natives of the colonies are permitted to enter the Army and Navy and public departments, and they may attain the highest posts. "It is owing to this policy towards the natives," continues the report, "that Portugal has been enabled to retain her colonies." Fortunate Portugal!

It is very interesting to find a definite cause assigned for the solution of what must often have seemed a mystery—that a small and weak country, a country which could not withstand attack for one week, has retained immense and fertile overseas dominions. The real cause of this happy circumstance might seem sufficiently obvious, but for some reason it is never mentioned. The report goes on to say that the natives of Portuguese Africa are treated exactly on the same lines as the inhabitants of Portugal proper, where, according to law, those who have not a home nor means of subsistence are arrested and "punished as vagabonds. This may seem very atrocious, but it is in accordance with the methods of modern civilisation. In the colonies the law allows no one to be forced to work for private individuals or private enterprises. But the condition in the colonies are not uniform: "Many are almost incapable of providing regular labour: others consider agricultural labour ignominious. The natives of Mozambique and of South Angola are far more robust than those of Quelimane or of the Congo." The Portuguese report makes the reasonable request that compulsory labour should be more accurately defined at Geneva.

EVENTS IN LOURENCO MARQUES.

(From an Occasional Correspondent.)

LOURENCO MARQUES, September 8.

The Convention.

Public and Press are talking of the "coming Convention." General Hertzog is certainly going to try to work in a call at Lisbon during his visit to London for the Imperial Conference, and there has been a settlement of the Angola problem on lines which have pleased both the Union and Portugal to such an extent that the publicists see no reason why the Mosambique problem should not be settled instantly. What is most significant is quite ignored, and that is that in spite of the most friendly talk from Union Ministers, nothing is being done in the way of removing obvious obstacles from the path of such trade with the Union as is still in progress. Trade with the Union is as difficult now, if not more difficult, as when Smuts was in power wielding his big stick and using the threat of Kosi Bay. Comparatively speaking, coal comes down from Witbank in driblets, and ships are held up in consequence. The case of the s.s. "Alynbank" was little short of a scandal. Merchandise awaiting transference to the Union cannot be given proper dispatch from this port because there are not sufficient trucks to take it away.

Kosi Bay Again.

Kosi Bay has broken out again. Smuts waved it, so to speak, the other day, but in these parts, at any rate—the sub-continent—he is not taken quite so seriously to-day as he was yesterday, nor as seriously as he is taken in the Old Country. It is not Smuts now, but Mr. Rouillard of Vryheid coal and Candover cotton fame. Mr. Rouillard has just been there with a few others having similar interests, and now swears by his undoubted engineering knowledge that Kosi Bay is feasible. It is beyond question. A deep-water port could be made at Johannesburg so far as engineering skill goes. The economic issue, of course, is quite another matter. But Mr. Rouillard is quite open about his idea. He wants Kosi not to dish Delagoa Bay, but to remedy the deficiencies of the Natal railway and port system as regards Vryheid coal and Candover cotton.

PORT AND RAILWAY TRAFFIC.

Our Lourenço Marques correspondent writes:—Before going on leave the Director of Railways, Engineer Antonio Avelar Ruas, issued a very interesting report. In July, it is stated that the C.F.L.M. ran 494 trains, 88 less than in July of last year, and transported 112,295 tons, being 8,730 tons more than the same month of last year. These figures include 65,752 tons of coal, which is 8,137 tons more than in last July.

The ships entering the port totalled 56, three less than in July of last year. The goods discharged amounted to 22,030 tons, 1,774 tons less than in last July.

The estimated revenue for the economic year 1925-26 was £522,500; the actual collection was £512,236. Revenue outside traffic revenue, however, has still to be ascertained, and the administration is certain that it will more than make up for the shortfall of £10,264.

Gold Coast.

THE COLONY'S MINERAL RESOURCES.

Address by Director of Geological Survey.

There was a large gathering of gentlemen interested in West Africa at a meeting held under the auspices of the Gold Coast Commercial Intelligence Bureau at Winchester House, E.C., on Wednesday evening, when Mr. A. E. Kitson, C.M.G., C.B.E., M.I.M.M., etc, Director of the Gold Coast Geological Survey, delivered an important address on "The Mineral and Potential Water-Power Resources of the Gold Coast, with Remarks on Prospecting Methods."

Mr. John Maxwell, C.M.G., Chief Commissioner of Ashanti, presided in the absence of His Excellency Sir Gordon Guggisberg. Referring to Sir Gordon's departure for West Africa to take up the reins of Government for what would be his last term of office, Mr. Maxwell said he was sure that all would join in wishing His Excellency a very happy and prosperous tour. Speaking from twenty-five years' experience of the Gold Coast, he knew that if ever a Governor would be missed it would be Sir Gordon Guggisberg, whose name was not only respected out there, but who was loved and reverenced by all. (Applause.)

Introducing the lecturer, the Chairman said that Mr. Kitson's name was known not only in West Africa, but all over the world, in connection with the profession he followed with such distinction. It was to his credit that the great discoveries of manganese, diamonds and bauxite on the Gold Coast stood. (Applause.) When it was remembered that a few years ago none of these minerals were exported, while to-day the export of manganese alone had reached 1,000 tons yearly, it would be realised what a great effect these discoveries were destined to have on the world's economic position. When Takoradi was completed the export of these minerals would only be limited by the railway and port facilities of the harbour. Over 1,000 carats of diamonds were exported last year, and he believed that in a few years' time the Gold Coast would rival the great diamond industry of Kimberley. No bauxite had yet been exported, but in a few years the Gold Coast might be expected to take a leading place among exporters of that mineral. It was sometimes said that the Gold Coast had all its eggs in one basket, but that was a deliberate misstatement. The latest great mineral discovery of which Mr. Kitson would tell, would still further enhance the value of the Gold Coast to the Empire. (Applause.) "I have the greatest confidence," said the speaker, in conclusion, "that the wonderful progress and prosperity of the Gold Coast will be maintained," and with Mr. Kitson's discoveries he firmly believed that the Gold Coast would eventually far surpass any other Colony of the Empire. (Applause.)

Mr. Kitson's address (a synopsis of which appears on pages 316-17 of this issue) was followed with keen interest by the audience, and his remarks were elucidated by a large number of excellent lantern illustrations. At the conclusion of the meeting the lecturer was accorded a very hearty vote of thanks for his address.

The Legislative Council.

The following nominations and appointments to the Legislative Council are gazetted:—

Nominated Official Members.—Mr. Charles Henry Knowles, Director of Agriculture; Mr. Leonard Acton King-Church, Conservator of Forests.

European Unofficial Members.—Mr. Frank Edward Talland, Mr. John Seymour Bonitto, and Mr. Thomas Whitfield.

Provincial Member, Western Province—The Hon. Nana Ofori Atta, C.B.E., Omanhene of Akyem Abuakwa.

Municipal Members.—Mr. Emmanuel Joseph Peter Brown (Cape Coast); Mr. Augustus William Kojo Thompson (Accra); Mr. George Alfred Grant (Seccondee).

THE GOLD COAST'S UNIVERSITY.

Achimota and African Aspirations.

January 1 next will see the opening of Achimota College—not only a great event in the history of the Gold Coast, but also the beginning of the realisation of an ardent negro dream—a university where the black will teach his own culture to his own people. Achimota, the hill where the college is being built, is to be the mainspring of a peaceful revolution—not just a university, but the keystone of a far-seeing scheme of

education which includes colleges, secondary schools, elementary schools, and kindergarten throughout the length and breadth of the colony. Everywhere they will be staffed by West African teachers engrossed in developing a new and higher civilisation for their country.

The immediate and practical object of the new university is to produce teachers and leaders for this sublimation of African nationality. For this high pupose the world has been searched for a staff of professors and tutors specially suited to the task.

Dr. Fraser, Dr. Aggrey, and some twenty-five other professors and teachers are at present hard at work preparing for the opening of the college. They are closely studying native languages and institutions, the lore and customs of the Gold Coast, its history and music, its people's aims and ideals. On their shoulders will fall the responsibility of standardising the language and producing the first native text books. All the advantages of European training and civilisation will be at hand, but the essential object is not to Europeanise the African, but to assist him to stand on his own feet in the higher things of life.

Coincident with the establishment of the university, "bush schools," which have sprung up all over the Gold Coast, are to be abolished. Away in the bush, boys and young men who have secured a mere smattering of the English tongue and the "Three R's" start native schools, and often hand to their students a little "pidgin" English and mischievous ideas of European life and customs. By January 1 next, however, all teachers in the Colony must be registered.

Africans' Thirst for Knowledge.

"Never before in the history of the world has a whole race shown such keen thirst for knowledge as has been apparent in our time with the African race throughout the world," says the "Gold Coast Leader." "Soon after the emancipation, the African abroad set to work to satisfy that thirst, and so remarkable was his effort that within fifty years of his becoming a free man he had covered almost every avenue of educational advancement until the world stood amazed at the progress that he had made. About the same time, thanks to missionary effort, the soul of the African at home was stirred in the same direction, and, though in a much slower degree, he soon showed the same quality of intellectual keenness. So that at the present day the African abroad and the African at home on the mother continent have, hand in hand, bridged over several centuries of European endeavour in educational advancement.

"To-day, wherever you turn in Africa, the thirst for knowledge is getting keener and keener, and the way that the demand is being met is phenomenal in the history of the world. There would seem to be Higher Powers at work, controlling the work of communities, governments, boards and other agencies toward the common purpose of the general uplift of the African race."

The Timber Industry.

A new field for timber traffic has been found on the Accra-Kumasi line, where the virgin forest yields a considerable amount of mahogany logs of superior quality; the monthly output is put down at some four figures. We believe, says the "Gold Coast Leader," that as a result of the British Empire Exhibition, Gold Coast timber is in great demand and consequently there are many African merchants and traders besides European in this business as a means of helping with rehabilitation of the devastated war areas in Europe.

"Palaver," the British instructional film which was made in Northern Nigeria, was exhibited to the trade by the producers, the New Era Films, at the Marble Arch Pavilion last week. It is a first-rate love and adventure story, strengthened by a picture of the British Flag (in the strong young hands of a Nigerian Political Officer), and supported by some vivid and exciting battle scenes, in which a large number of natives participate with great spirit, led by their chiefs.

In the warfare British prestige is gravely jeopardised by Dawiya, the Pagan king, despite the frequent emptying of the Political Officer's revolver barrels, and saved in the nick of time by Yiberr, King of the Sura tribe. The film should prove very popular.

Plague Mortality.

The Governor of Nigeria reports twenty fresh cases of plague and nineteen deaths at Lagos during the week ended September 10, and thirty fresh cases, with twenty-seven deaths, during the week ended September 17. There were sixty-two fresh cases, and fifty-seven deaths, at Ijebu-Ode in the week ended September 13.

"Boosting" Nigeria.

The recent opening of the Gold Coast Commercial Intelligence Bureau in London has attracted renewed attention locally to the need for some similar form of representation in the Empire Metropolis for Nigeria. In a leading article on the subject the "Nigerian Pioneer" rightly points out that Nigeria has many things to be proud of, and in neglecting to make her progress and resources known to the world at large she is running the risk of being relegated to second place among the West African Dependencies. Railways, roads, education, sanitation, and trade—all these are being steadily developed and improved, and it is up to Nigeria to take a leaf from the book of her go-ahead sister Colony in securing the widest possible publicity for her needs and potentialities.

New School Buildings.

The new buildings of the C.M.S. Girls' School, Lagos, were opened on August 20. The opening ceremony was to have been performed by Lady Thomson, but owing to the prolongation of the Governor's tour she was unable to be present. The ceremony was preceded by an entertainment given by the pupils, the Hon. S. H. Pearse presiding. The school was founded in 1869, when there were sixteen pupils; the new buildings will accommodate nearly 300.

Much-Married Man Sentenced.

Ezekiel Olajide Davies, formerly Deputy Court Registrar at Ikorodu, was convicted on fourteen counts of theft and fraud at the last Lagos Assizes, and sentenced to seven years' penal servitude by Mr. Justice Tew. In the course of the trial it transpired that he had had twelve wives!

Liberia.

Firestones' Operations.

Our Cape Palmas correspondent writes to the effect that the Firestone Plantations Company have started operations in the neighbourhood of that place, and are giving employment to large numbers of natives in clearing ground. The extent of land now taken over there is about 16,000 acres.

American Scientists' Visit.

A party of American scientists, under the leadership of Dr. Strong, arrived at Monrovia on the "Wadai" early in July. They are preparing to spend some weeks in the interior for the purpose of studying diseases and parasites, etc., which may carry or cause disease. President King gave a dinner in honour of the party on July 22

Yellow Fever.

One further fatal case of yellow fever (an African) was reported at Asamangkese during the week ended September 18.

Governor's A.D.C.

The "Gold Coast Gazette" announces that Captain G. C. B. Parrish, Assistant Colonial Secretary, has been appointed Private Secretary and Aide-de-Camp to H.E. the Acting Governor.

Race Problem – 1926

Africa.

GERMANY AND HER FORMER COLONIES.

AN IMPORTANT QUESTION IN AFRICAN POLITICS.

By W. G. CASS.

The view is being urged in some quarters that Germany is not particularly interested in the "colonial question"; that all the agitation there may be in Germany is being artificially engineered by former German colonial administrators, like the indefatigable Dr. Schnee, who recently wrote a book on the subject; and that there is little likelihood of any serious attempt being made in Germany to have any of her colonies restored. Is this very comfortable and reassuring attitude justified by the facts?

It is true that Germany is not at present in a position to press any claims with effect, to speak great swelling words, or to demand the restoration of her former African colonies. But nations after defeat often show remarkable power of recuperation, and Germany bids fair to be a rather brilliant illustration of the fact. It is more than likely that she is content to bide her time, and to suppose that, because there is no loud lamentation or vociferously reiterated determination to get back her African territories, she has for ever and ever accepted their loss as inevitable and irrevocable, appears to be a somewhat superficial judgment. Is it not more than likely that her apparent indifference to the colonial question is only a part of the wider national indifference and apparent hopelessness in all great questions of world politics? What is the use of making a noise, loudly bemoaning the loss of colonial status, and uttering dark threats of what will be hereafter? Germany adopts the more dignified attitude of saying little at present, but even so the colonial question is not regarded with quite so complete indifference as is fondly imagined by some in this country. One of our leading journals, for example, appears to be laying a grandmotherly soothing hand on the head of Dr. Schnee, advising him to keep calm, not to be a naughty discontented little boy: he cannot have those colonial toys any more, for they are now in much better hands; and in any case no one is taking much notice of him except grandmama.

The Colonial Congress.

The holding of a great colonial congress in Hamburg from July 31 to August 4 this year, is not altogether without significance, and shows at all events that the colonial movement in Germany is highly organised, and press reports so far indicate that it is far from being killed by a conspiracy of silence on the part of the press. It is represented by numerous societies and clubs, among which are the German Colonial Society, the German Colonial Association, the Colonial Soldiers' League, the Imperial Association of German Colonials, the Women's Colonial League, and many others. Probably the chief of these various bodies is the first-named, the German Colonial Society, of which the president is Dr. Seitz, the former governor of German South West Africa, and also president of the Korag, the abbreviated name given to the federation of all these various bodies (Kolonial Reichsarbeits-gemeinschaft). The Korag is responsible for the annual congress. The Colonial Society alone numbers at least 30,000 members, including most of the former German colonial officials, planters, and others; has 250 branches all over Germany, and publishes a monthly journal called the "Kolonial-deutsche," which together with the well-known colonial journal, "Dei Tropenpflanzer," exercises powerful influence in keeping alive the comparatively quiet but deep-seated colonial spirit.

In the Reichstag also there is a Colonial Committee presided over by Dr. Schnee, the former governor of German East Africa. The aims of the Korag were set forth in the "Kolonial-deutsche" early this year, and include first and foremost the retention of the mandate system for the present, the inclusion of Germany in the League of Nations, with a voice in the control of mandated territories with equal rights for German traders, and the right of appeal by natives direct to the League and not through the mandatory power. The Korag has also constituted itself the guardian of Germany's "colonial honour."

We are not, of course, concerned here with the merits or demerits of German colonial policy and administration, but solely with the question: What is the real strength of the colonial spirit in Germany, and what effect will it have on German policy in the near future? The present congress at Hamburg will doubtless throw some light on a great problem. Meanwhile, the remarkable statement has been made that Dr. Schnee's book on German colonisation has been little noticed in Germany, that it is doubtful indeed if there is a German edition, and that the German newspapers killed it by a "conspiracy of silence"! Whatever may have been the case in the ordinary daily Press, this certainly does not hold good in regard to the technical and commercial Press.

Raw Material Supplies.

The question of raw material is a vital one for Germany. Dr. Schacht, president of the Reichsbank, has suggested that Germany might co-operate with Great Britain and America in the formation of chartered companies for the exploitation of fresh territory, affording opportunity for work for German colonists and ensuring a supply of raw material for German industries. It is said, however, that this suggestion has not met with a very enthusiastic reception. No, indeed! It certainly does not meet the wishes of the colonial party who aim at something far more drastic ultimately, although they are at present content to see how far things can be carried through membership of the League of Nations. And there is always that insinuating process, dear to German mentality, known as peaceful penetration, which is even now being practised to some extent. The colonial party, as represented by Dr. Seitz, is far more concerned in examining the respective merits of British and French colonial policy with a view to finding one acceptable to Germany, when she resumes colonial activity—in the future!

Outwardly and politically, then, all is calm and suavely complacent, and one of our leading journals may suggest that any agitation in Germany in regard to this matter may be "productive of much harm." But is this outward calm really indicative of the true state of affairs? What are the probabilities? How should we feel about it? This latter query is always the crucial test. This much is certain, and that is the existence of much bitterness in trade circles, and especially in those quarters where the great problem of raw material supplies with all its limitations, is fully appreciated. The leading technical organ of the great German oil-milling industry recently published an important series of articles on the palm oil industry, and in summing up the series it pointed with pride to the valuable pioneer work Germany had accomplished in her African colonies in the direction of scientific plantation work and colonisation, to the growing imports of palm oil and palm kernels into Germany from Togoland and the Cameroon, to the vast possibilities of further developments in this direction, and to the fact that Germany had grown to be the home of the greatest oil-milling industry in the world. The journal then struck a note of intense bitterness and poignant regret. Germany ruthlessly kicked out of Africa; all her splendid colonial achievements completely nullified, her scientific prowess of no avail, and all her mills, plantations, and territories "brutally" expropriated. Worse than all, the great oilmills of the homeland must now be slavishly dependent on the foreigner for supplies of raw material instead of looking for increasing supplies from her own African plantations. There is more of the like tenor, and of sufficient intensity to satisfy the most rabid of the colonial party.

TRADE CONDITIONS IN SOUTH AND EAST AFRICA.

National Bank's Cabled Report.

The following trade report has been cabled by the Pretoria Office of the National Bank of South Africa, Ltd., Barclays Bank (Dominion, Colonial and Overseas) under date the 20th instant:—

During the month general trading conditions, both retail and wholesale, were fair in many centres. The month commenced well, especially amongst clothiers, owing to the very cold weather then experienced, but a slackness was apparent in the second half of the month. The imports through all ports during June amounted to £4,830,033, an increase over the figures for May of £313,912. Exports, not including gold or diamonds, amounted to £1,685,173, a decrease on the May figures of £142,422; these figures do not include exports through Delagoa Bay or imported goods re-exported.

Coal.—The Natal output for May (with twenty-six working days) was 391,074 tons of 2,240 lbs., an increase of 42,600 tons over the figures for April (also twenty-six working days). The May output is regarded as a record for the Natal coal industry. Truckage supply, while good, was barely sufficient to cope with the daily output. Tons shipped (bunker and cargo) amounted to 231,495, an increase over the April figures of 16,974 tons. The transvaal and Orange Free State output for March and April amounted to 595,833 tons and 596,412 tons respectively, a decrease on the figures for March and April, 1925, of 67,943 tons and 42,062 tons respectively.

Wool.—As this is the off season, business has been confined to odd lots, principally in short wools of good six-months' length, and the demand for short wools is very slow. Prices have receded slightly as a result of the restricted business. The following were the quotations at Port Elizabeth:—

	Pence per lb
Superior Snow Whites	34 to 38
Grease Grassveld, 12 months special	15 to 17
Grease Karroo, 12 months special	15 to 16
Grease Karroo, 12 months average	13 to 14

Cotton.—Only two auction sales were held at Durban during the month, but no sales are recorded at either. Although no reports are published regarding auction sales, there is some private enquiry for the right class. The quantity of cotton which came forward during the season showed a big advance in point of quantity on any previous season's arrivals. There were, however, some complaints as to quality, grading, and mixing of staple; most of the trouble was clearly traceable to the extremely adverse climatic conditions which obtained during the season.

Mohair.—On the Port Elizabeth market demand was keen, with American buyers in evidence. The season has been a good one for growers, particularly so in view of the generally depressed outlook prior to shearing. The fact that American purchases were not for speculative purposes, but passed direct to users, is regarded as a hopeful factor, and one which will have a beneficial effect on the selling prospects of the next clip. Stocks of all classes on hand are small. Durban and East London continue to report dull markets.

Skins and Hides.—The market continues fairly steady, demand for skins eased very slightly, hides remained firm at or about previous [illegible]

Ostrich Feathers.—A fair average assortment was offered during the month, but demand was generally confined to the commoner lines; the total quantity of feathers sold amounted 9,438 lbs. realising £4,300.

Agricultural Conditions.—Generally the weather during May was unusually fine and mild, with a marked absence of strong winds and the usual killing frosts; there was an excess of rainfall over the greater part of the Transvaal and parts of Natal, the Orange Free State and the Cape. Although the rains during the first half of the month relieved the situation considerably, conditions were still serious in many parts of the Transvaal and Northern area of the Cape, many spruits, usually strong streams at this time of the year, were hardly running.

Maize.—At Durban the market for the new maize crop has opened firm, but supplies are

restricted, reaping is late, and practically all available supplies of new season's maize have been placed into elevators. South African prices are still somewhat above Argentine values. The final estimate for the 1926 crop is stated to be 10,230,000 bags, crop correspondents stating that the result of threshing now indicate that they had previously over-estimated.

Sugar.—As weather conditions during June were favourable for harvesting, crushing is now proceeding apace at all factories, the early June rains greatly benefited the cane and preventing its drying off, but more moisture is required to carry through the winter months. As a result of further dumping of Cuban sugar at coastal ports a reduction of £1 per ton in the price of Natal white has been found necessary.

Fruit.—The Perishable Products Export Control Act 1926, which was recently gazetted, repeals the Fruit Export Control Act of 1925, and also provides for the control of perishable products intended to be exported from the Union. The Act did not meet with a very cordial reception from various fruit growers, but this opposition has now been overcome and the Act came into force on July 10, 1926. The quantity of fruit, deciduous and other, exported during May amounted to 3,331 boxes, a decrease of 71,874 boxes on the figures for May, 1925. Citrus exports amounted to 13,054 boxes, an increase on the figures for May, 1925, of 7,589 boxes.

Automobile Industry.—Various centres report that conditions during the month were dull, but this is not an unusual feature at this period of the year. Generally speaking, however, there is no undue accumulation of stocks, distributors having anticipated the position. Durban reports that as a result of the recent motor exhibition held there, good business has been done.

Dried Fruits.—The quantity of dried fruits exported during May amounted to 44,882 boxes, a decrease on the figures for May 1925 of 7,307 boxes. The total quantity exported for the five months ended May 31, 1926, amounted to 180,208 boxes, equivalent to 2,308 tons.

Canned Fruits.—Sales continue to be satisfactory, the importation of canned peaches and peach jams is necessitated owing to the shortage of South African peaches.

Boots and Shoes.—Factories engaged in the manufacture of better class footwear continue to be exceptionally busy, but the shortage of skilled labour continues. Demand for the lower grade of footwear has quietened somewhat. The demand for high grade leathers is very firm, with an upward tendency.

Timber and Building Trades.—A good demand for all classes of building material continues, notwithstanding that June is as a rule a quiet month, while prices generally were good, with a rising tendency. New stocks are expected to arrive some time in August and stocks on hand are ample for all requirements until then. In all centres activity in the building trades continues unabated.

RHODESIA.

Trade conditions generally continue normal, but prospects in view of the mining developments in Northern Rhodesia are encouraging. Owing to the recent outbreak of East Coast fever, cattle prices are low. The tobacco crop is now in course of grading and is reported to be very good, while sales have taken place at satisfactory prices in the Bulawayo Districts. Both cotton and maize are comparative failures owing to the prolonged drought, but in the Salisbury area a heavy crop of maize is anticipated, while the cotton yield is expected to be three times as large as that of last season.

EAST AFRICA.

Merchants continue to hold large stocks of goods imported for the Uganda market, which remain on their hands owing to the partial failure of last season's cotton crop, this has also reflected adversely on the general trading conditions in the bazaars. Money has been very tight and little improvement can be expected within the next three months. Trade in Tanganyika and Kenya is steady, with an upward tendency. Weather conditions in these latter territories continue favourable and as a result excellent crops are confidently anticipated.

NYASALAND.

General trading conditions are reported to be good, but some inconvenience is being experienced due to the delay in delivery of shipments. Tobacco prices continue good for all grades and the recent rains over the lower river area are expected to result in good second pickings of cotton. It is confidently anticipated that this season's coffee crops will show an increased tonnage over preceding seasons.

OUR LIBERIAN NEWS-LETTER.

("African World" Correspondent.)

MONROVIA, July 5.

Outlook for a Good Harvest.

There has been an abundance of rain during the past two months which has aided the farmers greatly in the planting of foodstuffs. Additional areas are being planted with rice, coffee, cocoa and ground-nuts, and it is expected that the harvest will be a good one.

High Cost of Living.

At present rice is being retailed at six and seven cents per pound, while its normal price is three and four cents. This is a very great hardship on labourers, whose daily food consists principally of this commodity. Sugar is selling at twelve to fourteen cents per pound, and flour ten to twelve cents, a rise of 20 per cent. After purchasing food, the labourers have very little left to procure the other necessaries of life. It is to be hoped that the merchants will soon see the necessity of restoring the prices on foodstuffs to the normalcy.

Rubber Development.

It is reported that the Firestone Plantations Company are about to lay out three additional stations with rubber trees, making six plantations of ten thousand acres each, in Montserrado County. Plantations are also being laid out in Grand Bassa, Sinoe, and Maryland counties. There are also many agriculturists who have started to plant rubber in the belief that the Firestone Company will always give them a good price for rubber.

There are several persons who are having prosperous times because of the fact that they anticipated a demand for rubber and planted small tracts of five and ten acres a decade ago. Rubber is in such great demand that it is confidently predicted that the price for this product will be much higher within the next two years, especially since the trees that are now being set out in this country will hardly be ready for production within four or five years.

Business Conditions Improving.

The merchants and traders report that business is improving. More money is being put in circulation, and the employment of thousands of labourers by the Government and the Firestone Company with fair wages and prompt payments has increased considerably the purchasing power of the population. And this is noticeable in the fact that they are better fed and better clothed. The natives have developed a craving for more clothing, and hence their general appearance is much improved.

Building Activities.

There are many large dwellings being constructed in this city. Additions are also being made to existing ones, and the city presents an appearance of much activity. A theatre is also being built for vaudeville and moving pictures. This theatre is expected to be completed within the next six months. The streets are also being graded and levelled.

Liberian Coffee in Demand.

There have been many inquiries from merchants in the United States of America and Italy for samples of and terms of contract for coffee, with the intimation that a good trade can be developed between Liberia and the above-mentioned countries. A price of from fifteen to seventeen cents per pound locally, and from forty-five to fifty cents in Europe, leaves the farmers at a great disadvantage. It is the contention of the farmers that at least twenty-five cents per pound should be obtained locally for their coffee. It is but natural, then, for them to welcome the opening of new markets for this product, since they are dissatisfied with the price paid by English merchants

Africa in Belgium.

The town of Le Zoute in Belgium is to be the venue of a momentous conference during the first two weeks of the present month when the entire world of Christian missions meets to consider the continent of Africa and its problems in relation to its aborigines.

The July number of the "*International Review of Missions*" (5/-, Edinburgh House, Eaton Gate, Sloane Sq., London) has been rendered an authoritative compendium of information on the nature of the questions to be discussed. Apart from the papers we have previously referred to in these columns, there are the following papers containing matter of direct interest to South Africa: "*Population and Health in Africa*" by J. H. Oldham, M.A., "*The Value of the African's Past*" by Dr. D. Westermann, Ph. D.; "*Building the African Church*" by Prof. W. C. Willoughby; "*Social Conditions in Johannesburg* Dr. F. B. Bridgman (who has unfortunately passed away since writing the paper), and others too numerous to mention here. The educational growth of the indigenous African and the development of his spacious land are to come under the intelligent scrutiny of those who are traditionally recognised as the sympathetic patrons of Africa.

We are more than grateful that there will be no lack of direct representation by the sons of the soil of Africa, for, apart from the Revs. Z. R. Mahabane and J. L. Dube who sailed for Belgium two weeks ago, there will also be Professor J. E. Kwegyir Aggrey from Achimota University College, Gold Coast, and Dr. J. E. East, D.D. from Philadelphia, formerly of Native Agriculture fame in Middledrift, South Africa; as well as the Rev. Max Yergan, B.A., Travelling Secretary of the Native Students' Christian Association in South Africa.

The case of the Bantu will be adequately defended by these five representatives in whom all the intelligent Bantu repose unreserved confidence.

Our earnest prayer is for the fruitful outcome of all the deliberations of this epoch-making gathering, under divine guidance, so that it may usher in a glorious future for the continent of our birth.

Race Problem - 1926

Africa.

Mr. R. S. SACKEY.—On the questions of education you have a memorandum and therefore I will confine my objections to only three points on the clauses. They are clauses 4, 5 and 6. We submit, Sir, that we object to the Government interfering with non-assisted schools at all. These are three clauses that come under one heading. We admit that Government is entitled to interfere with schools under Government control and receiving Government Grants; but schools which are not aided by the Government in any way, we submit, should not be interfered with. By the Ordinance clauses 4, 5 and 6 suggest that Government should interfere with non-assisted schools and by so doing it would compel Government control on schools. Sir, education I submit is an inherent right of all men and should be free and unrestricted in any form. It is well known that in England there are hundreds and hundreds of private schools, attended by people who receive education in private schools, and I do not think there is a case in point where Government have interfered with private schools.

Perhaps you will remember the Act of 1892, where Government granted aids to various secondary schools by which Government exercise control—that is the case of various missions, but it is clear that schools which are not assisted in England are not interfered with by Government and I submit, Sir, that they should not be interfered with in this Colony.

Hon. ORMSBY-GORE: The Government in England interfere.

Mr. SACKEY. I mean that the Government does not control schools, i.e, those that are not assisted. The Ordinance provided—

Mr. ORMSBY-GORE speaks of secondary schools in England which are subject to Government inspection.

Mr. SACKEY: I am referring to the word control and not inspection.

Hon. ORMSBY-GORE explaining the object of the Ordinance said: We want to raise the standard of education and there are many schools where you have people purporting to teach who are utterly untrained and who are doing no good at all. We know they are purporting to teach English when they know very little pidgin English. If you want to raise the standard of education and give the children a chance for better education it is essential that the schools should be controlled, and these are the schools where you have people purporting to teach who have not been trained to be teachers and not controlled by any missionary organisation, and are not people whom anybody would think should be allowed to teach. His concluding remarks were, you can rest assured that no education board or government will deprive you of any schools that are doing good work. We want merely to stop certain schools. Do not get frightened.

Dr. NANKA-BRUCE: There is no subject on which the people are more of unanimous understanding with the Government than that of the public health and sanitation. We all fully realise that unless we have proper sanitation, unless the public health is good all our schemes for improvements, all our educational schemes will come to nothing. Without good health and strength and without goodwill to work I do not see how we are going to carry out the schemes that are being designed at the present time to our interest. Consequently we are all very glad that our Government is making serious efforts to practically eradicate the old ideas and give us good sanitation and good health. The onl point of disagreement is one, procedure and method and also finance. The progress of sanitation in West Africa is a very tardy one if I may so put it. We have all been awakened from our lethargy by epidemics so every effort is made to get through our troubles. For years we have not had anything done systematically, and it is time to put things right in the Gold Coast, and that is how this Town Planning Ordinance has been brought into being. We agree that something should be done, but we think that the Bill is a very elaborate one. It has been copied from probably more advanced places and the clauses in it make us fear that once it is put into execution the people will have a burden of taxation placed on their shoulders In the memorandum you will find, Sir, the clauses to which we have made objection. It is said in one instance that the neighbours or people having houses on the streets laid have to pay for the laying of the streets and other expenses. In a country like this where we are now being taught sanitation and where the majority of the people least appreciate what is being done in any manner; if you tell them that they have got to pay for drains in their neighbourhood they will say you had better go with your sanitation and leave us alone, preferring to live in the old state.

Hon. ORMSBY-GORE: Really this is not a country to raise objection. Here you have one of the most prosperous countries, here there is no income tax, no direct taxation. Here you have things done for you by Government in water supply and other things without practically paying for them. In other parts of the world people have to pay for them. In this matter of taxation you have wholly gone away from it. In England we pay direct taxation and here you have no income tax at all. You take the appearance of the people, see how they are dressed, look at the people, obviously the people can afford to pay.

Dr. NANKA-BRUCE: We are not so rich as that. Appearance is deceitful. You will find that in all West Africa we pay heavier taxes than those of Nigeria, Sierra Leone and other places. Although we have now had our *ad valorem* and other duties reduced, I submit respectfully that you will find in your tour that we pay the highest taxes. After all we are a very young people, you cannot compare us to your country.

Hon. ORMSBY-GORE: I think I am quite sure that your progress will go with the Ordinance. It is just the same all over the world, and in our biggest towns of the Empire. They say we must have sanitation. We agree that we must have everything, but when it comes to the point of paying for them it is very difficult for them to take them, and yet it is the thing that is worth taking and in the interest of future generations. There is a lot of people who will say we do not want sanitation.

Dr. NANKA-BRUCE mentioned clause 16 sub-section 1, authority for incurring expenses and said it was too wide.

He also referred to the limitation of zones and said this suggestion was undesirable. They do not object to the European community living in their own areas, but to take our lands for the purpose of segregation and for the benefit of the European community without compensation is objectionable. The European can be placed twenty miles from the town without disturbing us, but we do not want these parts of our land which probably will be valuable and which we would make good use of by being ploughed upon being taken and then there is no compensation.

Mr. ORMSBY-GORE: There are exceptional cases. We have zones in all our town planning schemes in England.

Dr. NANKA-BRUCE: All our objections are in the memorandum.

Hon. ORMSBY-GORE: What about the Doctors?

Dr. NANKA-BRUCE. We have been badly treated. It is a very difficult proposition, and it is strange that the Government of the Gold Coast is against us in giving facilities to make progress. Our people are suspicious of our methods of treatment which is strange to them, and it becomes a trying business for a doctor. I think the Government really ought to assist not only the Doctors but the people themselves to keep very good health. It was very strange to me when I came out to find that the Government did not want them in the service. A scheme was put forward and it took about eleven years before we could get anything done in Sierra Leone.

In Nigeria they had doctors there for a long time. There were doctors like Sapara Williams and others; but why should we be neglected here it is very strange. Still when I came out the Government did not employ the men here until plagues broke out, and then we did our part at the time. Provision has now been made for their employment, but we think that we have not got all we want. Yet Government is complaining why many of our people go in for law. I say we know what it pays as it is very hard for us who go in for medicine to come out and find discouragement. And it does make a difference to private practice.

Hon. ORMSBY-GORE: He had hoped to see in Sierra Leone and Nigeria very distinguished African Doctors. He had been to the West Indies and other Islands and he found that the whole of the doctors there were Europeans. The difficulty he saw with the memorandum handed to him was in connection with the question of the doctors obtaining clinical experience. It is a thing the young medical student should acquire. It applied equally to Indian doctors and Maltese doctors who had to go to England and obtain this experience. It was a difficult question and he thought some arrangement could be made whereby the young student after he had completed his examination would be required to undergo a clinical course.

Dr. NANKA-BRUCE: I do not think for a moment we will object to that. What we say is, we would not be able to go for a preliminary training.

The latest rule lays down the pay of the new appointments at £400 a year and then they have no prospects for higher appointments. We have been asking and we think they are entitled to it, that they should get £700. At present it is very unsatisfactory to persons who are progressing.

Hon. ORMSBY-GORE: I thank you very much for coming here.

BRITISH WEST AFRICA.

WEST AFRICAN ECHOES.

Predecessors of the M.V. "Accra."

The description of the latest addition to Messrs. Elder Dempster and Co.'s West African fleet will induce old Coasters to conjure up memories of the primitive conditions of travelling to and from the Coast in bygone times. There are still a few who can recollect what may be described as "the early stone age" of West African travelling, when only "swells," like governors, government officials and agents, travelled by the mail steamers, and youngsters entering on service made their first voyage in a sailing ship. My first voyage—that I remember fully—was from London to Cape Coast on board a three-masted schooner, the "Lightning"—Henderson master—flying the flag of Messrs. F. and A. Swanzy. Her length over all was 120 ft., probably less than that of the "Accra's" promenade deck; her draught was 7 ft., and her registered tonnage 120 tons. She did not live up to her name as regards speed, for the passage lasted sixty days, including seven days in Poole Harbour waiting for a favourable wind, and five days becalmed in the latitude of Sierra Leone. This is an illustration of the uncertainty of travelling in a windjammer, as on her previous voyage the "Lightning" had made the same passage in twenty-eight days, which was seven days under the average, and was considered a quick passage. The length of a voyage depended more on luck of wind and weather than on the skill of the navigator. The "polished stone age" came in when the mails were carried by steamers of 800 or 900 tons register at monthly intervals, and when "outward mail day" and "homeward mail day" were the most exciting events of life. When it became known that Jones (to the coaster of that time there was only one Jones) was building three steamers of 1,200 tons register, each and every one asked in astonishment, "Where does Jones think that he is going to get cargo to fill these enormous ships every month?" Time has shown that the shrewd shipowner was not over-sanguine. The "enormous ships" were regularly filled, and drove the sailing ships out of the trade.

Passenger Accommodation.

All these early steamers were "poop ships," with the passenger accommodation at the stern. The saloon ran the whole length of the poop, with a table down the middle for meals. Over the table were hanging racks, in which the passengers put their bottles of liquor between meals. Most old hands had their own patent stoppers, which were inserted in the bottle to prevent "illicit drinking," but the more wary carried their unemptied bottles to their state-rooms and locked them up in their trunks. The state-rooms (we called them bunks) were arranged two deep on both sides of the saloon, from which alone they could be entered. The aftermost state-rooms were over the propeller—these ships had only one. There was a bathroom, in which a cold bath could be obtained by special arrangement with the chief steward; for a warm bath one had to bribe one's bedroom steward to bring a pailful of hot water from the galley and pour it into the bath. The robust used to turn out when decks were being scrubbed and get sluiced with sea water from the hose. Only first-class passengers were carried, but, as will be gathered from the foregoing, the accommodation for them could not be compared to the second-class saloon and cabins of the "Accra." There were no such appliances as electric fans or electric irons, vacuum cleaners, hair dryers, ice-cream or soda-water machines, which, indeed, had not yet come into use on shore. The food was as far below present-day standards as the accommodation. The store of ice in the ice-room was invariably exhausted before the last outward port was reached, and for the rest of the voyage fresh food was purchased at each port from native traders, who made a good thing out of their traffic with the steamers. They had no binding contracts, but the pursers naturally gave a preference to purveyors whom they knew and who had established a character for reliability and reasonable charges. But in any case the catering had to be eked out with salt beef and pork, calavances, and other sea-fare.

The Passengers.

With all these limitations the passengers enjoyed themselves during the voyage. Twenty to thirty was a full complement, and as everybody was known to everybody else, the occupants of the saloon were a kind of family party, united by good fellowship. If there were any "palm oil ruffians" from the Rivers on board they occasionally made things very lively with their practical jokes and horseplay. As a rule the time passed quietly and pleasantly; at the ports, visitors would come on board on business or to greet old pals, and be as royally entertained by their friends as circumstances permitted. Between the ports the days were mostly passed lounging in deck-chairs, walking the quarter-deck, chatting, occasional drinks, smoking, and little card parties. After dinner there was always a sing-song in the saloon. There was never a lack of singers; the trouble was to get an accompanist. A passenger who could play the piano had no occasion to trouble about his wine-bill; his only difficulty was to keep himself fit to do duty at the sing-song. On one evening between the Islands and Liverpool the leading artists would give a concert for the benefit of the mercantile marine charities. The collections were, of course, far below those on board the liners of to-day, but each one of the little company gave freely, according to his means, and with a good heart.

A Distinguished Passenger.

All who know of Sir Gordon Guggisberg's great work on the Gold Coast will be pleased to hear that he is returning thither by the "Accra," because it is proof that he has completely recovered from the illness which compelled him to come to this country and from the effects of the subsequent operation. Everyone will hope sincerely that His Excellency will enjoy such good health as to enable him to carry on the administration of the colony until the end of his term, and to complete, with his exceptional energy, the various important works of development which he has initiated in the colony. Meanwhile a hearty "Bon voyage!"

W. F. H.

The Missionary Campaign

Christianity has very little meaning if it does not impel its professors to take a sympathetic and active interest in that section of the community which by reason of weakness, poverty or ignorance suffers hardship, starvation and injustice. In a country like ours the test and challenge to the European Christian is that of the Bantu and their suffering. This is not a question of money, for if that were the case, the Dutch Reformed Church which contributes most funds to missionary work could claim to be the most evangelising body among the Africans, whereas we know to our cost that it is the members of that Church from the Transvaal and the Orange Free State who take the lead in piloting anti-Native legislation such as we have experienced in times past and under the present Government.

The true missionary is not necessarily the professional cleric or anyone who talks loudest about his love for the black people. We can easily quote many of such who shamelessly live on mission funds, but behave in reprehensibly un-Christian conduct towards the black people. The genuine missionary is he who by deeds and actual living shows his Christianity, charity and justice towards the Native people.

Of such a calibre were the pioneer missionaries: Rev. John Brownlee, Dr. James Stewart, Robert Lamplough, Ezra Nuttall, Bishop Colenso, and so forth.

Circumstances to-day demand more from the missionary than the preaching of the Gospel to the heathen. We need Christians who will urge the practical application of the fundamental principles of Jesus Christ in a world devoted to economic rapacity, racial prejudice, social snobbery, sordid exploitation of the African, and political opportunism.

The consistent anti-Native attitude traceable in most of the present recess oratory of Cabinet Ministers, for instance the speeches of Baas Tielman Roos in the Transvaal backveldt, has been such as to call forth a counteracting missionary campaign like that conducted by the English Church leaders: Dean Palmer and Rev. Father Hill of Johannesburg, the Bishop of Zululand and the Bishop of Lebombo.

These revered and highly honoured gentlemen have wisely avoided any appearance of negrophilist sentimentalism, and have rightly made a courageous and direct appeal to the intelligence, reason and sense of righteousness found in the ordinary plain Europeans who throng our urban streets. As men of a University education they are amply qualified for their task of presenting their message from a modern scientific view. The Anglican dignitaries of this country have established quite a tradition in being earnest, unashamed and irrepressible in their advocacy of the Native cause. They have boldly defied the deportation threatened by the Minister of Justice who evidently does not relish the exposure to the civilised world of the repression of the Bantu.

The time is ripe for a counterforce against the present policy of injustice to the Bantu and we are profoundly thankful to the English Church for the lead which is a worthy exampe to the other churches interested in mission work.

Race Problem - 1926

Africa.

THE FUTURE IN AFRICA

With the exception of Abysinnia and Liberia, Africa is owned by European powers. Consequently, the future of that continent, its peoples and its resources is bound up with that of its owners. The disintegration and eclipse of a European colonial power must necessarily affect greatly the course of events in its colonies. The history of all empires of the past furnishes abundant proof to support that assertion.

Knowing the power and resources of these colonial powers and the big profits they derive from their African possessions, it would doubtless seem rash to suggest the probability of their losing them. Yet, it appears that such a thing is likely to happen, not through any great movement on the part of the natives but due to the decline of these European powers: Great Britain, France, Spain, Portugal and Italy.

Writing in the New York Times of August 8, 1926, Dr. Alfred Pearce Dennis, Vice-Chairman of the United States Tariff Commission, and a close student of world trade, tells something of the tremendous problems which, if not rapidly solved, will break up the empire.

Great Britain, he states, "has come out of the late war for democracy on the brink of ruin." She has too many people, her markets are gone, farms and farmers are declining, the British are "more vulnerable to starvation of any considerable people in the world," the country is "producing less food than in any period since the Norman conquest," relatively speaking, exports of cotton goods have shrunk 100 per cent since 1913, the Indians are taking to the manufacture of their own cootton goods, the country is "dependent upon foreign sources for all major raw materials with the exception of coal and iron," and coal exports have fallen from 80 million to 52 million tons since the beginning of the Great War. Whereas, Great Britain was once the premier steel producing country in the world, she now finds herself excelled by the United States, France and Germany, while the competition of Belgium worries her.. Air power now threatens sea power and Gibraltar has become "a shell trap," to quote a British general.

In France, government after government has fallen, unable to cope with the financial difficulties facing the nation.. Overloaded with debt as a heritage of the late war, she finds herself burdened with the expense of maintaining a huge army to police her far-flung empire, and foreign mercenaries to maintain the power.

Portugal and Spain have seen their best days and it is doubtful whether even dictators can halt the process of decay. Spain, having wisely remained aloof from the recent conflict, is not in the precarious financial situation of her neighbors, but the factional strife within the country and the expensive war against the Riffs has utilized most of her energy.

Italy under the dynamic hand of Mussolini is experiencing a re-birth but the aggressive Duce has not solved its financial problems and it is quite likely that his frequent sword rattling will get him into serious trouble with other imperialist nations

The war changed the whole aspect of international af-

ABYSSINIA THREATENS FIGHT FOR ITS SHRINES

Fear of Desecration Is at the Base of Objection to British and Italian Plans.

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Special Cable to THE NEW YORK TIMES.

LONDON, July 30.—Christian shrines are again threatening to prove a casus belli between the East and the West, but with a difference.

At the time of the Crusades it was the West which went to war to prevent their desecration. Now it is the East which is protesting against their destruction to further Occidental projects.

This curious situation developed as a sequel to the recent agreement between the British and Italian Governments regarding Abyssinia, the last independent African State and one of the hardest native nuts in military sense, which European soldiery has ever tried to crack.

What Britain covets in Abyssinia is a concession to build a big dam at Lake Tsana, with further barrages on the Blue Nile. The carrying out of such a project would make the British spinners almost independent of American cotton.

Italy wants to build a railway to connect the Italian colonies of Eritrea and Italian Somaliland and incidentally tap the rich country between.

By the Anglo-Italian agreement each country has contracted to support the other in negotiating concessions. Abyssinia wishes to grant neither. The British barrage scheme would raise the level of Lake Tsana and thereby submerge a number of islands containing shrines considered by the Abyssian Christians to be sacred.

The Regent of Abyssinia, Ras Tafari, has protested to the League of Nations against the Anglo-Italian agreement, and the matter will come up at Geneva in September.

Meanwhile, Abyssinia intimates she is prepared to resist both concessions—by force of arms if necessary. Italy, with memories of the overwhelming defeat inflicted on her forces at Adowa, knows what this means. Britain is trying to make a deal with the Abyssinian Government by securing the restoration to the Abyssinian Church of its ancient property in Palestine. Signor Mussolini may have more warlike intentions.

France Will Use Motion Pictures To Check African Slavery And Cannibalism

Associated Negro Press

PARIS, France, Aug. 16.—A curious gathering has just been held in this city which brought together some of the great names of France, in the name of the committee whose work is the abolition of slavery and which was founded by Georges Rostaing, ex-commissioner of the merchant marine, and colonial explorer.

Despite the general ignorance of Frenchmen and Europeans on slavery, there are slaves in many different parts of the world. In Africa, especially, the rival tribes capture the would-be martyrs, the dying, and defeated, and make slaves of them. Slavery might be said to be the function of cannibalism there.

But the question has so far remained in the domain of colonial history. The committee in France which has the subject at heart has abandoned impractical theories regarding it, and organized an expedition to Africa, which is to get busy within a few weeks. Its task will be to bring back all documents and other information which will enable them to begin by the most practical immediate means the end of the present traffic in slaves. The aim is to create a powerful international public opinion on the subject.

In his book, "Towards the Nile," General Baratier has traced some atrocious pictures. He writes:

"Dongo is an important market, provisions abound there except meats. Sheep are preciously kept in order to be exchanged for slaves who will be fattened and eaten, because human flesh is more savory."

To be exact, they breed human live stock. Further on, Baratier says:

"The lot of a slave here is truly frightful. It is the cattle which is not eaten; the slave counts much less than a chicken and his death means nothing."

It is said that one of the daughters of the Duchess d'Uzes was found dead at the home of a friend where she had gone to seek the remains of another friend who had been slain and eaten.

The Yakomas, pushed by hunger, killed and ate a French adjutant.

To do away with hunger in Africa is to lessen slavery.

The expedition of M. Rostaing will penetrate to the heart of that frightful land, it will film, without a disturbing sensibility as to the cause, the worst scenes in which they will assist; this with motion pictures already obtained is expected to provoke a movement that will be epic in its proportions.

Hunted far in the high grass which poorly hides the hunters of slaves, these unfortunate human beings have now at their service the motion picture created by the genius of men under the pitiable sky of generous France.

LIBERIA GETS $2,000,000 DURING YEAR

Total Of $5,000,000 Loan By New York Company Not Available At Once

COOLIDGE ASKED FOR 2 ARMY MEN

White Financial Adviser Given $10,000 Assistants At $18,000

Terms of the $5,000,000 Liberian loan authorized by the recent legislature became known here this week upon the arrival of copies of the Liberian Congressional record at the offices of the Consulate General.

By the terms of the agreement the Finance Corporation of America agrees to lend the Liberian Republic $5,000,000. Two million dollars of this amount is to be available in 1926, $500,000 in 1927 and the balance to be available whenever the Liberian government deems it advisable to sell bonds.

The agreement stipulates that the finances of the republic shall be placed in the hands of a number of officers nominated by the lenders and confirmed by the Liberian president.

They include a financial adviser at a salary of $10,000 a year, a supervisor of customs, a supervisor of internal revenue, a bonded auditor and an assistant bonded auditor whose salaries shall not exceed the agregate sum of $18,000, not including medical car and attendance and travelling expenses while on official duties and additional travelling expenses from United States to Liberia.

To further securities the revenues and recepits, the Liberian government agrees to maintain a frontier force and a patrol service by sea, strength of which shall be fixed by agreement between the president and financial adviser.

Two U. S. Officers

Liberia also agrees to request the president of the United States to lend U. S. Army officers to Liberia, whose total salaries shall not exceed $8,000 a year.

Liberia agrees to submit itself to the budget system, the proposed budget to be prepared by the financial adviser cooparating with the government. The government also agrees to report demographically daily and to furnish stenotwritten copies of all proceedings of the Liberian legislature relating to financial matters, to the president, department heads and the financial adviser.

No Other Loans

The government agrees that no otrer floating debt shall be created and no other loan authorized until Liberia has repaid the whole amount of the loan and all expenses, incident into the service.

BRITAIN DENIES SLAVE STORIES FROM ABYSSINIA

Chicago Tribune

So Uplifters Drop Plans to Free 'Em.

8-21-26

BY JOHN STEELE.

[Chicago Tribune Press Service.]

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LONDON, Aug. 21.—The British government and league of nations are discovering that the Abyssinians are a much maligned people. Some months ago some wicked persons spread the story in Europe that the Abyssinians owned slaves. Immediately the uplifters of England and Geneva began to talk about the scandal of a slave membership and it appeared as if a campaign for the freedom of the "Abyssinian slaves" was about to be undertaken.

It may have been merely a coincidence that this was just after the disclosure of an agreement between Premier Benito Mussolini and the English Foreign Secretary, Sir Austen Chamberlain, to divide the spheres of economic influence in Abyssinia, bringing about the strongly expresed objections of the Abyssiniaas to this division about which they were not consulted.

It Was All a Mistake.

Now THE TRIBUNE learns it was all a mistake. Either there are no slaves in Abyssinia or if there are, the slaves like being such. Anyhow, there is no need for a campaign and the matter is to be mentioned at the coming league meeting.

It may again be mere coincidence that Abyssinia, it is reported, has agreed to the British proposal to dam Lake Tsana, thus providing a water supply for the British cotton lanos of Sudan. It may also be coincidence that the relations between Sir Austen and Premier Mussolini are not as cordial as they were, due to the disclosure of the Italian-Spanish treaty which gives Italy what Great Britain considers undue power in the Mediterranean.

No Aid for Mussolini.

Anyhow, there is no evidence that Abyssinia looks more kindly on the Italian aspirations that it did. Premier Mussolini may feel it incumbent to free the Abyssinian slaves, but if so, he will have to do it himself. He is not as popular as he might be in league circles.

ITALIAN AIMS IN ABYSSINIA.

The Reply to Ras Taffari.

(From our Rome Correspondent.)

Italy's statement in reply to Ras Taffari's protest against the Anglo-Italian Abyssinian agreement has been handed to the League secretariat at Geneva. Official quarters here describe the Note as weighty and detailed, and declare that it ought to remove any remaining anxiety from Abyssinian minds regarding Italy's aims in Abyssinia, which are of a purely economic nature.

8-20-26

It is declared that the next step now lies with Abyssinia, which must decide if it really intends to solicit the judgment of the League on the question whether the Italo-British accord conflicts with Abyssinian independence. In the affirmative case it is declared here to be doubtful whether the matter can come up at the impending Assembly.

Abyssinia's Protest.

Abyssinia, a member-State of the League of Nations, has now placed the defence of its interests in the hands of the League if they should be held to be threatened in any way by the recent agreement between England and Italy. The Abyssinian protest invites the members of the League to take the view that the Anglo-Italian agreement—in which the two Powers promised a mutual support for each other's claims—constitutes "a pressure incompatible with Abyssinian independence"; it points out that "economic and political influences are twin sisters closely bound to one another"; and urges that the action taken in the agreement is "not in accordance with the very principles of the League of Nations." What is entirely satisfactory is that the policy embodied in the agreement has now become a matter for the consideration of the League. Abyssinia, which is a weak country, has thrown herself—and the protection of her independence—upon the League, and the League will be just as much bound to watch over her interests as though she were a "mandated" area. In fact, the League should be able to do so all the more effectually because Abyssinia is not in the hands of any mandatory Power, but is a sovereign independent country and herself a member of the League.

Manchester Guardian Weekly 8-20-26

ABYSSINIA HITS HARD

SHARP LETTER ANGERS LEAGUE OF NATIONS — CHAMBERLAIN EXPECTED TO ANSWER CRITICISM OF ABYSSINIAN — MASTERPIECE OF IRONY

London, Aug. 2, 1926.—Nettled by a caustic letter addressed to the League of nations by Ras Tafari, Emperor of Abyssinia, one of the oldest Christian countries in the world, Sir Austen Chamberlain or some other spokesman of the government today was expected to defend the foreign office from the charge that an attempt was being made to obtain Abyssinian territory or to destroy the independence of that African state.

Ras Tafari's letter dealt with the tentative Anglo-Italian agreements for industrial and commercial development in Africa. Many diplomats today regarded the letter as one of the most remarkable and sarcastic documents ever addressed to the league. In some quarters doubt was expressed today that Ras Tafari unaided was capable of composing the masterpiece of naive irony.

The British press expressed the opinion that perhaps a third European power inspired some of the phraseology. The Italian newspaper, Tribuna, bluntly ascribed Ras Tafari's letter to the "deplorable French press campaign carried on throughout the Anglo-Italian negotiations."

Britain sought permission to dam Lake Tsana and conserve its waters for the irrigation of cotton lands in the Sudan, while Italy was desirous of Abyssinian permission to lay a railway across Abyssinia from Eritea to Italian Somaliland.

Manchester Guardian Weekly 8-20-26

England, Italy, and Abyssinia.

SIGNOR PRANDI's letter on the Abyssinian question to the League of Nations falls, we are glad to see, in no way short of Sir AUSTEN CHAMBERLAIN's statement as a protestation of innocence, and will no doubt be received with relief by RAS TAFARI and carefully noted in the Abyssinian archives. In face of this reiteration of the declaration that no intervention or even pressure is contemplated anxiety at least, though not the necessity for watchfulness, is removed, and RAS TAFARI is to be congratulated on having gained a notable diplomatic victory. He has located the enemy batteries—our own no less than the Italian,—and they have found it prudent not to open fire. The agreement still binds Britain and Italy, and so loads the dice against the Abyssinians should trouble arise in the future, but it is a discredited document. A secret agreement is meaningless unless it is intended to have results. Not only has this one failed to produce results, but its secrecy has been broken, and two great Powers have been forced to declare publicly that, so far from expecting results to follow, none were ever contemplated. Signor PRANDI's claim that it has settled possible Anglo-Italian differences loses all its force when a comparison with the earlier treaty shows that the development of the situation is, if the latest assurances are accepted, not carried a step farther. The only obvious results so far are to be found in the distrust of France, the hostility of Abyssinia, and something like humiliation before the assembly of the nations.

Boston 8-2-26

Race Problem – 1926

Africa

POPULAR FALLACIES ABOUT THE NATIVE PROBLEM.

Professor Edgar H. Brookes, head of the Department of Politics and Public Administration, Transvaal University College, Pretoria, has been very much in the limelight of late, and it cannot be denied that his views on some of the big problems of the day have been both interesting and worthy of careful consideration.

That he has given much careful thought to the native question was shown by his speech at the Students' Christian Association Conference at Bloemfontein, when he endeavoured to dispose of a number of fallacies in connection with this subject.

Fallacy No. 1, he said, was the theory that science had proved natives to be, as a race, radically inferior to the white people. There was no scientific authority for saying that the native was radically inferior to the European, the case for such a statement never having been proved. Fallacy No. 2 was that it would take natives 2,000 years, more or less, to catch us up. Natives were often referred to as a "child race," and declared to be centuries behind. It would for some time be awkward if the native did catch up to us.

Creating a Civilisation.

Many, no doubt sub-consciously, wished that the native would never catch up, but, Christian students, they could not conscientiously wish that now. It must be borne in mind that there was a great difference between creating and assimilating a civilisation. It took a very long time to create a civilisation. Left to themselves, the natives would take a very long time to create a civilisation equal to theirs at the present time, but, then, their civilisation was not created by themselves either. It was adopted from civilisations borrowed in turn from Rome, Greece, and ancient Egypt. It might be asked how long it took Rome to "catch up to" Greece, or for their Teutonic ancestors to "catch up to" the Græco-Roman world.

Their own contribution to civilisation, said Professor Brookes, was confined to modern mechanical civilisations which had come into existence during the past 120 years.

Fallacy No. 3 was that coloured prejudice is inborn, and it is useless to fight against it.

This statement Dr. Brookes challenged on three grounds:—

(1) Our own ancestors did not feel it naturally when coming from overseas; there was no outcry against the first marriages between Europeans and aborigines.

(2) We did not feel the colour prejudice when there was no claim to equality; the white man, for example, had no prejudice to sitting next to his coloured driver or chauffeur; and

(3) As children we do not feel the same prejudice; little European children felt no natural repugnance to playing with little native children.

In this connection Dr. Brookes referred to the Prime Minister's proposals to have seven Europeans to represent the natives in Parliament. "Why Europeans and not natives?" he asked, and, with a shrug of the shoulders, answered, "I can't tell you except prejudice only."

Moral Cowardice.

People were afraid to say what they honestly believed, because of the fear of their neighbour's opinion. This was moral cowardice, and furnished one of the most interesting cases in the world of the tyranny of other people's opinions.

Another fallacy was that segregation was easy. This view, Professor Brookes said, would soon be contradicted by a visit to the Ciskei, a part of the country that he had just come from. Economic pressure there had become so acute that the natives could not make a living except by the men going to work on the mines, which Europeans were now discouraging. The European, in pursuing his white labour policy, was doing nothing to give the natives fresh ways of earning a living in the congested native areas. There were difficulties in dealing with vested rights and the farmers' demand for native labour. He had heard a minister of the Dutch Reformed Church argue that all natives should be put north of the Zambesi. Could one seriously consider such a proposition?

MYSTERY OF ZIMBABWE.

"Only a Phase of Bantu Culture."

The ruins are only a phase of the Bantu culture. It is a waste of time to attempt to father external civilisations with the ruins—Thus Mr. J. F. Schofield, A.R.I.B.A., on the mystery of Zimbabwe.

He addressed a meeting of the South African Association for the Advancement of Science last Pretoria that he had come to the conclusion that at Zimbabwe there was evidence of two periods of development which he would term the first and second cultures.

The first culture was very simple. There is at first no trace of trade with the coast. Gold seems to have been unknown, and other metals scarce. The people lived in pole and dagga huts with thatched roofs; their pottery was hand-made and very rough. They surrounded their kraals with drybuilt stone walls, and they raised by slow degrees the walls from a parapet six feet high and three feet thick to a wall thirty feet high.

The Second Culture.

The second culture was almost certainly due to the Baroswe. All the most striking features of the Zimbabwe belong to this period. After enduring for an unknown period, but probably not more than 300 years, the Baroswe power was broken by the Swazi invasions of 1823, and the Zimbabwe was deserted.

"I regard the great walls of Zimbabwe to be the first architectural achievement, and very possibly the latest in point of time, of the Bantu civilisation which was finally broken up at the beginning of the last century. Nothing has yet been found which can be ascribed to a greater age than the late mediæval period; and, until sure evidence of an earlier civilisation has been unearthed, it seems a sheer waste of time to tax our ingenuity with endeavouring to father on Chinese, Japanese, Tamils, Hymarites, Phoenicians, etc., a civilisation which has such obvious Bantu affinities.

"Indeed, with the evidence of evolution from the small to the great so clearly stamped on so many parts of the ruins, all need for the infringement of an external people vanishes. A deep impression has been made on my mind, by the way, in which all that is most distinctive of the Zimbabwe culture is found on examination to be inseparable from, and, indeed, but a phase of, Bantu culture."

Abyssinia.

THE ANGLO-ITALIAN TREATY

Strong Abyssinian Protest at Geneva.

GENEVA, July 28.

The League of Nations Secretariat issued to-day and transmitted to all States members of the League a communication and annexes from the Abyssinian Government in reference to the Anglo-Italian Agreement relating to the utilisation of the waters of Lake Tsana and the construction of a railway from the frontier of Eritrea to the Italian Somaliland frontier.

In forwarding copies of the Notes received by the Abyssinian Government from the British and Italian Governments, Ras Taffari Makonnen, Regent, Prime Minister and Minister for Foreign Affairs of Abyssinia, declares that the agreement between Great Britain and Italy in respect of their interests in Abyssinia was concluded without the knowledge of the Abyssinian Government.

Ras Taffari further encloses a protest, declaring that Abyssinia cannot accept the Anglo-Italian agreement, and requests that the documents be communicated to States members of the League "in order that the question may be considered." It is further set forth in the protest: "We are profoundly moved at the conclusion of the agreement without our being consulted or informed, and by the action of the two Governments in sending us a joint notification. We cannot help thinking that the two Governments are endeavouring to exercise pressure in order to induce us to comply with their demands prematurely without leaving any time for reflection and the consideration of our people's needs."

In conclusion, the document says: "We should like to hear from members of the League whether they think it right that means of pressure should be used upon us, which they themselves would doubtless never accept."

In reply to the protest, the League Secretariat has asked the Abyssinian Government to state definitely what action it desires the Secretariat should take in the matter, whether, for instance, the question should be placed on the Agenda of the next Council of the League, inasmuch as the Abyssinian communication to Sir Eric Drummond merely requests that the documents be communicated to States members of the League in order that the question may be considered.—Reuter.

British Attitude. July 29, 1926.

Reuter's Agency learns that there is little disposition in authoritative quarters in London to comment on the note from the Regent of Abyssinia to the League of Nations regarding the Anglo-Italian Treaty concerning Abyssinia. The suggestion of the League Secretariat, however, that the question should be placed on the Agenda of the next meeting of the Council of the League is welcomed, for it is felt that a full and frank discussion of this Agreement may help towards clearing up the mystery with which it has been surrounded, and may dispel some of the rumours which have been current regarding an alleged infringement of the sovereignty of Abyssinia.

THE BELGIAN CONGO.

OUR BRUSSELS LETTER

("African World" Correspondent.)

BRUSSELS, July 27, 1926.

Radiograms to the Congo.

The Colonial Office informs the Brussels "Nation Belge" that within a few days the public will be able to send radiograms to the Congo, either via Machelen or via Forest, our two wireless telegraph stations able to communicate with the Congo.

On inquiring the Brussels Société Belge Radio-Electrique informed me, through the channel of Mr. Revol, its technical secretary, that the radiograms [illegible] through its Uccle station [illegible] that our Colonial Office locates the S.B.R. station at Forest, ought to bear the (non charged for) indication "via S.B.R." Mr. Revol also told me that the service will be inaugurated on August 1, and that the charges (fixed by the Telegraphs Administration) will be half those of the Cable. Mr. Revol told me, further, that the Uccle station can flash messages to any of our Congo wireless telegraph stations. As, the time being, the traffic is limited only, it will be handled only during the night, though Uccle is able to work in daytime too.

On his side Mr. Baiseri, secretary of Mr. Robert Goldschmidt, tells me that the messages via the Goldschmidt station ought to bear the (free) indication "via Machelen." Though Machelen is able to flash messages in daytime to any Congo station, Mr. Baiseri did not know if Machelen will be allowed to retransmit messages as soon as got. Indeed, the Telegraphs Administration has not yet informed him of the regulations of the service.

At the time being the S.B.R. maintains two-ways communications with the Congo through its Uccle and Kinshasa stations.

As to Mr. Robert Goldschmidt, his Stanleyville station will probably be working in a month's time, and the plant for his Elisabethville station is about to be shipped. These two stations will be able to flash direct messages to Belgium. If Mr. Goldschmidt has not yet his own stations working in the Congo, this is due to the delays in the granting of the due authorisations by the Administration.

The Lower Congo-Katanga Railway.

I am informed that the provisional working of the Lower Congo-Katanga Railway

has just been authorised on the Southern division up to the Lubilash River at 372 kilometres from Bukama (up to now and since June, 1925, the line was provisionally worked up to Kamina, at 145 kilometres from Bukama).

I hear, also, that the provisional bridge over the Lubilash (a 120 metres work) is completed, and that the construction of the line beyond the Lubilash and towards Ilébo (on the Kasai River) is going on quite satisfactorily.

As to the Western division, it is provisionally worked between Ilébo and Domiongo (at 116 kilometres from Ilébo). The line is now being built towards Muéka (at 172 kilometres from Ilébo), which it is hoped will soon be reached. There the Lower Congo-Katanga Railway will settle the management of the Western division (the one of the Southern division is at Kamina), and will build workshops (just as at Kamina). The construction of the Western section has been considerably delayed, and still suffers from the inability of the Matadi-Léopoldville Railway to face its traffic. Thus, not to further delay the building of the line, and as a result of the non-arrival of steel sleepers, timber sleepers will be used. But as one shall have to make them on the spot, this will take away from the earthworks part of the native labour. Further, the life of timber sleepers is far much shorter than this of steel sleepers (one does hope that the timber sleepers will last a year or a year and a-half and, in sandy and dry ground, two years).

The Koni Hill Branch of the Katanga Railway.

As you know, the Katanga Railway is at present building a branch line, 59 kilometres long, to connect its main line with Koni Hill, close by the Lufira Falls.

That line, built on account of the Sogefor (which is to harness the power of the Lufira Falls) will be completed at the end of this year.

Another Journalist's Journey Through the Congo.

On August 11 Mr. Géo. Schmickrath, the chief editor of the Brussels Colonial weekly, "La Mukanda," sails on board the "Anversville" for an extensive journey through the Congo.

Mr. Schmickrath will film his trip.

Mr. Schmickrath is a lover of the Congo, where he was as an official on the State service, and he is an ardent defender of the individual Belgian colonists settled there.

Of course, he is to send letters to his paper, of which the vibrant patriotism is one of the features.

We wish Mr. Schmickrath a good journey.

J. Rousseaux.

French West Africa.

Refrigerating Centre for Conakry.

Among projects of public interest put forward in French Guinea is the construction of a refrigerating establishment. The object of this innovation is to make Guinea an important banana producing centre. The arrangements for construction are being drawn up by the Inspector-General of Public Works on his visit to Conakry, who will report to the Chamber of Commerce at that port.

Agriculture in Dahomey.

There is a marked tendency to increase the areas devoted to the cultivation of foodstuffs in Dahomey—maize and manioc in the South; yams and millet in the North. It is due, partly, to the increased prices of eatables, and, to the general falling off at the preceding harvest, owing to the bad distribution of rains. Maize has risen to 162 frs. 50 per 100 kilos, against 90 frs. for the same period last year. A total production of 800 to 900 tons of cotton fibre for the 1925-1926 season, is estimated. Prices have varied, according to the distance from the centres of production on the railway, between 1.75 frs. and 2.25 frs. per kilo.

Expanding Cotton Production.

The cotton production of Haute Volta, for the last few years, represents an average of 7,725 tons of raw cotton, of which 6,000 was consumed on the spot, and 1,275 tons exported to neighbouring colonies. For the 1923-24 season the total production was 8,395 tons of raw cotton, of which 6,995 tons consumed on the spot, and 1,400 tons sold to the textile trade. The 1924-25 season produced a total of 11,733 tons of raw cotton, of which 8,195 tons were consumed on the spot or sold to native traders, and 3,438 tons (or about 700 tons of fibre) sold to European merchants for export. For the 1925-26 season a total production 13,500 tons of raw cotton is estimated, of which 7,000 tons are reserved for local consumption, and 6,500 tons (or approximately 1,300 tons of fibre) available for export.

Haute Volta's Finances.

The colony of Haute-Volta has not seen its fiscal resources progress in the same proportion as the other West African possessions since its inception in 1919. Its budget, which amounted to frs. 5,102,255 in 1920 amounted to more than double this sum in 1925, viz., frs. 11,373,727. Receipts, however, only just covered expenditure, and no appreciable balance could be paid into the reserve fund. The reason for this is solely the economic position of the colony, which, although possessed of an abundant population and latent agricultural wealth, could not benefit therefrom for want of outlets. Thanks, however, to an energetic road policy, to the increase of motor traffic, and to the extension of the Ivory Coast Railway, these difficulties are being overcome. The Budget for 1926 reflects the progress, which is being made, amounting to frs. 17,028,255.

Conditions at the Ivory Coast.

The dry period experienced on the Ivory Coast has been felt just as much as the rains of the short winter period, which were insignificant. The cocoa plants have suffered, owing to his state of things, but the coffee trees resisted somewhat better, whilst the bunches of the oil palm are small and less numerous than usual. On the other hand, cereals and other foodstuffs have done well throughout the colony. The cotton crop in the Baoulé appears to be somewhat later this year than in 1925. At Bouaké, the principal cotton centre, 67 tons gross, from the region of Baoulé, have been disposed of for export. Sales have also commenced at other centres. This year's cotton appears to be, on the whole, of good quality, substantial progress having been made from the point of view of cleanness, thanks to the textile trades and the District Commissioners.

Trade of French Guinea.

The total trade of French Guinea last year represented 156,726,000 frs. This figure shows an increase of 49,236,000 frs. over that of the previous year. The imports amounted to 103,429,000 frs., of which goods to the value of 28,607,000 frs. came from France, 1,913,000 frs. from the French

Nigeria.

Yellow Fever.

One fresh case of yellow fever is reported from Oshogbo, and there has been one death (a European) from the same cause at Benin city.

Lagos Church Jubilee.

The jubilee of the Lagos Church pastorate was celebrated during last week. Special services were held at Christ Church Pro-Cathedral and other churches on June 20, and a largely attended public meeting, under the chairmanship of the Hon. S. M. Grier, Director of Education, took place at the Glover Memorial Hall on June 22.

Major Birrel-Gray in Ijebuland.

Major Birrel-Gray, Resident of the colony, paid visits to Ijebu Ode and Epe in mail week in connection with the Ejinrin land case. The popular Resident has been appointed to act as referee in this dispute, as well as in that of the Ijebu-Ibadan boundary, and as he commands the confidence and affection of the people, it is hoped that these vexed questions may be finally settled by his mediation.

Film-making in Nigeria.

Mis Natalie Webb, of Thames Ditton, who accompanied the producer of the film company by which she is employed, Mr. Geoffrey Barkas, and the managing director, Mr. Bruce Woolfe, to a part of Nigeria which is sixty miles from the nearest town, has recently returned, and gave some interesting impressions of her experiences in an interview.

The film, which is entitled "Palaver," is a dramatic story, intended for one of a series to illustrate the life of the average British colonist—an attempt to get away from the drawing-room drama. For its making, native crowds were needed, and this was the reason which caused the party to travel 700 miles up country. Arrived there by means of an "ancient car" and lorry, the problem was to secure the services of the primitive native tribes. For this purpose three interpreters were needed, and finally three to four hundred tribesmen were induced to play a "game" with the "mad" white man. The most difficult part of the "game" was the mock fight. The white man's teaching being invariably an endeavour to prevent all fighting, it required much tactful explanation to achieve a fight which had no dangerous qualities.

ZULULAND'S COTTON INDUSTRY.

Ginnery Opened at Empangeni.

A new cotton ginnery, with the most up-to-date plant in the Union, was recently opened at Empangeni by the Zululand Co-operative Cotton Association to meet the growing needs of the district. Great interest was evinced in the plant by the large gathering representing cotton and cane planters for miles around.

Major R. A. Anderson, President of the Association, said they were very grateful to the Land Bank, the Registrar of Co-operative Societies, the Government cotton grading officers, and the railways for consistent help and sympathetic treatment.

Mr. S. Milligan, representing the Empire Cotton Growing Corporation, officially opened the ginnery, and congratulated the Association on its achievement. It was, he said, a fine piece of work, substantially and well designed, and with a local co-operative ginnery they could look for a marked improvement in the quality of grading.

Mr. Milligan set the machinery in motion, and the visitors saw the first cotton ginned and baled on the premises.

Gold Coast.

Yellow Fever.

One fresh case of yellow fever is reported at Accra, and one death at Usawam.

The "Sunlight Magazine."

The July quarterly issue of the "Sunlight Magazine," previous numbers of which have already been noticed in our columns—contains much interesting historical and topographical information regarding the Gold Coast and Ashanti. Of especial interest is the vivid and detailed account of the battle of Akatamanso, when the confederated Gold Coast tribes, with European assistance, inflicted a crushing defeat on the warlike Ashantis, and put an end to their schemes of domination. It is recorded that only four of the seventy-seven Ashanti captains escaped, and the spoils that fell to the victors included 90,000 ounces of gold. In the light of modern progress these events sound very remote, yet the battle was fought just a century ago—on August 27, 1826. The "Sunlight Magazine" reflects great credit on the industry of the compiler, Mr. Oheneba Sakyi Djang.

Race Problem - 1926

Africa.

THE PACT AND NATIVES.

The Hon. Thomas Boydell, Minister for Labour is leaving no stone unturned in trying to find employment for the whites. Not satisfied with the fact that thousands of Natives have been dismissed from the railway service and replaced by 14,000 so-called civilised labour, and also from the harbours, the passing of the Colour Bar Act and the Wages Act—all designed to make a clean sweep of all Natives from industrial avenues—he is now doing his level best to oust Natives from municipal work. Speaking recently at Ermelo at the annual congress of the Municipal Association of the Transvaal, he said, inter alia, "Nineteen municipalities in South Africa employed as unskilled labourers 18,737 Natives or Coloured persons, and 1,228 whites. That showed what might be done in order to extend the avenues of employment for European labour." He further said "If the contract price of a job usually done by Native labour was exceeded in consequence of the employment of white men, the municipality would pay half and the government half.' Mr. Boydell continued "He regarded road-mending as one of the biggest avenues of employment for European unskilled labour in South Africa. He had been working with the Provincial Administration in order to give effect to that policy, and he appealed to the municipalities to give the scheme a trial."

Under such bare-faced and one-sided manœuvres for giving employment to Europeans regardless of the unemployment with its resultant miseries and want to Natives—well, may Natives ask—"where do we come in?" To what Government do we belong? Is this all done because we have no member in Parliament who dares champion our cause? Why should we not share in a Government service to which we contribute so largely? The whole question of the Pact Government in turning Natives adrift to the four winds of the heavens without making provision for them is growing very serious every day, and it behoves them to combine and sink their petty differences, and devise ways and means of fighting to the bitter end, constitutionally and economically, this "stranglehold" clearly designed to reduce them to abject poverty—the aim of which is cheap farm labour.

Education Report.

In the first instance we felt compelled to deal with the financial aspect of the report of Mr Urling Smith on which there is nodoubt, depended the success of his suggested scheme of developing education in Basutoland. On that most important part of the report we have already given an opinion and we have faith that the matter will be honestly dealt with in the Council and that the government will also give the matter its serious consideration. It is time something was done to improve education in Basutoland. It is desirable that the authorities, besides the individual proposals that have been made, should do, by all means, something that will make education to appear to the general Basuto something that deserves paying money for

Now here we want to deal with the points raised by Mr Smith on various matters connected to form a chain known as education in Basutoland.

Before dealing with these points we have, first, to admit that Mr Urling Smith was introduced to us in Basutoland as an education expert, and that what he gives in his report is an expert opinion, as is always given by experts. He was not to come in the country to spend a long time in order to gain experience in the run of education in Basutoland He was to be content with the first impression that the look of a thing gave him. Otherwise he would not have deserved the qualifications of an expert if he was to come to Basutoland and sit down to study closely and steadily the order of things or to be educated on the reasons of things he saw.

RECLAIMING "DARKEST AFRICA"

Washington, D. C.—We are familiar with the great dam which the British built at Assouan for the irrigation of the valley of the Lower Nile, a work which has been largely responsible for the present material prosperity of Egypt.

A few years ago, they conceived the project of reclaiming, by irrigation, a vast plateau that lies between the two forks of the Nile. The surveys showed that by the construction of a dam across the Blue Nile at Sennar, it would be possible to store sufficient water for the irrigation, ultimately, of 3,000,000 acres of fertile, cotton-producing land and immediately of 300,000 acres.

The task of building this granite structure has been successfully accomplished under the supervision of O. L. Prawde and his staff.

National Negro Press

ATLANTA, GA., Constitution
OCT 24 1926

Interracial Head Explains His Work In Darkest Africa

"There appear to be many parallels between interracial conditions in America and those in South Africa, and we of the latter country find much to help us in your efforts in that field," said Dr. T. C. Loram, of Pretoria, British commissioner for native affairs in the South African union, who was in Atlanta last week as the guest of the commission on interracial cooperation.

As the official mediator between the British government and the millions of South African natives, Dr. Loram occupies one of the most important offices in the South African union. With his wife he is in America to gain from its interracial experience all the light possible on the solution of South African problems.

Dr. Loram expressed himself as greatly pleased with the progress of the negro in this country, particularly along educational lines, and spoke in the highest terms of a number of negro schools, notably Penn institute on St. Helena's Island, S. C., which he thought was meeting in a peculiarly effective way the needs of its community.

Correspondence.

THE PRIME MINISTER'S NATIVE BILLS.

[THE EDITOR "IMVO."]

Imvo 2 Oct 1926

Sir, 11-2-26

It is not my intention at this stage to deal with the merits of the proposed Bills. I merely wish to warn the Native people against coming to any hasty conclusions Senator Roberts and Mr. van Niekerk are busy stumping the country and telling the natives what excellent pieces of legislation are to be brought before the House of Assembly at its next session.

Labour Party And Natives.

At the public meeting held at East London, on 20th September, which was addressed by Mr Madeley, Minister for Posts and Telegraphs, and which was presided over by Mr James Stewart, the Mayor of East London, some very extraordinary statements were made in regard to the attitude of the Labour Party towards the Native The Chairman who appeared in a dual capacity as Mayor of East London, and a member of the Labour Party, said that though he never got into Parliament again, he was out for a white South Africa, and they must be masters in their own house. He did not want to see white children starving and begging, when he saw Native boys driving motor cars and everything else. We do not remember Mr. Stewart ever making that statement when he was seeking the votes of the Natives at the last election. Of course, he added, as an afterthought that we must treat the Natives fairly, but he failed to indicate how this was to be done, and if his policy was given effect to, it cannot be done The Labour Party, especially in the Cape Province have been great advocates in the past of equal rights for every human being, but their tune has evidently changed since the publication of General Hertzog's Native policy of disfranchising the Natives of the Cape Province It is well for the Natives to see the Labour Party in its true colours, as they can now be absolutely certain that they can expect no sympathy or support from that quarter. The Chairman also stated that 20 000 more whites had been employed on the railways now, than in the year, say 1922, when General Smuts was in power. He conveniently forgot to say how many Natives had been dismissed to make room for these white employees The Minister for Posts and Telegraphs, stated that the wealth of the country depended upon greater production and higher wages He also pointed out that there had been a large increase of white employees on the railway. Now if the policy of the Labour Party is to be carried out, to have a white South Africa, it will mean that there will be hundreds and thousands of Natives who will be producing nothing and

earning nothing, and thus, the production of wealth, so far as the Natives are concerned will be nil, and they will become a burden on the State. The only sound economical policy for any country is to utilise every available source of labour to produce something which will enrich the country. The Pact Government seems determined to make use of only the available white labour, and to let the Native labourer, who in the past has done so much to build up the prosperity of South Africa, slave if he likes. There is not much difference between the starving of a Native and the starving of a European. If South Africa is to be a great and prosperous country no section of the community must starve. There should be no need for any Government, to oust Native labour for white labour. If the white population, with its boasted civilisation behind it cannot compete with the Natives, who are only merging from barbarism, then there is something wrong somewhere, and it ought to be the duty of our statesmen in power at present to find out what is wrong, because it is impossible to bolster up the white population at the expense of the Native, and as this appears to be the avowed policy of the Pact Government, then the sooner that Government is out of power the better it will be for the country.—"Territorial News."

Nigeria.

COTTON GROWING IN NIGERIA.

Mr. Ormsby-Gore's Impressions.

At a meeting of the Administrative Council of the Empire Cotton Growing Corporation on October 20 the Hon. W. G. A. Ormsby-Gore, M.P., Under-Secretary of State for the Colonies, gave an account of his recent tour in West Africa, including the cotton-growing area of Nigeria.

Mr. Ormsby-Gore said that the only way he saw at the present moment whereby we could ensure a continual expansion of cotton growing in the dependencies was to do all we could to cheapen transport—both transport of the seed cotton to the ginneries and transport of the baled cotton from the ginneries to the sea.

The southern belt of Nigeria was a country of a rainfall too high for cotton, and too full of forest and all the pests that dense forest would bring, for its effective development for a very long time as a cotton-growing country. In the north entirely different conditions prevailed. Whereas in Calabar the average normal rainfall was 170 in. a year, the average at Kano is about 34 in. Cotton does in 34 in. and does not do in 170 in., and in the north you had the clearly defined wet and dry seasons of the year. The rainfall was concentrated in about three to four months in the year, giving ideal conditions for dealing with cotton. The centre of the cotton industry from which all the cotton development had really sprung had been Zaria. The limitations of that area for the purposes of cotton growing were really twofold: transport and the question of price *vis-a-vis* the other alternative crop, which was ground nuts. The people, mainly a Hausa population, were very keen traders, and were impelled by their manner of livelihood to go in for the development of an economic crop in order to buy things. Consequently cotton stood a very good chance of becoming the main industry of the people, and he was convinced that it was not a bad thing that in fact the ground nut and the cotton crop might be treated more or less in time as rotation crops, with immense value to both crops.

Dealing with the great middle belt of Nigeria, Mr. Ormsby-Gore said the people there had grown for centuries past a cotton for local weaving, but it was poor, of short staple, and liable to discoloration. Naturally the first thing the cotton cultivators tried to do was to get American cotton to grow. They had tried all sorts of varieties, and had definitely come to the conclusion that they would never succeed in producing either the Allens, or Sunflower, or the Nyasa Uplands. What they were working on now, as the only effective solution from the cotton point of view, was so to improve the indigenous native cotton which could stand the various pests and troubles there, that it would be a longer staple of adequate ginning quality and of a sufficiently good colour. That was the problem to which they had turned their staff, their entomologist, their mycologist, their plant breeder, and so on at Ibadan, to endeavour to isolate a strain of the indigenous Nigerian cotton that was of a satisfactory staple and colour. As far as the laboratory tests and the Government plantations were concerned, they had been amazingly successful so far. They had got to have another year of selection, and after that, and only after that, could they begin to multiply. When they begin to multiply there would be a certain amount of reversion, and they would have to go on with yet further selection before they could begin to distribute this improved variety of seed to the native growers. When that happened there was no doubt they would be able to bring into production a vast new potential cotton-growing belt, which could never grow American cotton, but would grow an entirely new cotton of immense potential value.

French West Africa.

M. CARDE ON THE TRADE OUTLOOK.

PARIS, November 9.

The future of French West Africa was dealt with at length in the course of a lecture delivered by M. Carde, Governor of the Colony, at Bordeaux. It would be a mistake, he said, to look for an immediate and considerable increase in production of the French African colonies; the soil was poor and the natives ignorant. Nevertheless the exports amounted to 593,000 tons in 1925, as compared with 330,000 in 1913. Much had to be done in the matter of instructing the natives; ploughs were unknown and fertilisers rare. Irrigation was absolutely necessary, but would be costly. Already, however, a canal twelve miles long supplied a region which would in the future form a centre of intensive culture. Nevertheless, generations would pass before really serious results were obtained.

Trade Going to Britain and Germany.

Speaking of the trade of the colonies, M. Carde said that large quantities of ground nuts were exported to Great Britain, Holland, and Germany, countries which in return exported manufactured goods to French West Africa. It was for French traders to export these goods, in order that France might benefit by her own colonial production, instead of allowing it to go to foreigners.

The Banana Trade.

Of all the products of French West Africa, the banana was that which might become the most important; several years hence 200 million francs' worth of bananas might be exported annually. For such an extensive trade, a deep-water port would be necessary, and a plan for such a port was under consideration.

The greatest difficulty with which those interested in the development of French West Africa had to contend was its aridity, but the irrigation works now being carried out would prevent the periodical recurrence of famines. So far no funds had been asked for from the French Government, and plans entailing the expenditure of 200 million francs had already been carried out.—Reuter.

ABYSSINIAN PRINCE HAS WARDS HERE

(Preston News Service)

COLUMBUS, O.—Three wards of the reigning prince of Abyssinia are attending American Universities at his expense.

They are the proteges of Prince Ras Tafari, who, six years ago, took three youths around them in schools in Bombay, India, where they were taught the rudiments of the English language and American customs.

The trio are Bashabwarad, Malaku Boyan and Worku Gobena.

Nabetwold came to Ohio State this fall as a Rhodes scholar in the college of commerce and journalism. Malaku is attending the University of Pennsylvania, where he is studying medicine. Worku is continuing an arts course at Muskingum.

Africa Times
OCT 27 1926

South Africa's Racial Problems

RACIAL relations are much more difficult in South Africa than they are in the United States, says Dr. C. T. Loram, British commissioner for native affairs in the South African union. In the union, he adds, the natives out number the whites two or three to one, and in the whole of Africa perhaps a hundred to one. The white man in South Africa, therefore, is in a hopeless minority and does not know how best to deal with the situation. Consequently South Africa is earnestly seeking light, and in particular is looking to the American South for help in finding a just and Christian solution of the problem.

The British commissioner declared, as a result of his recent visit here, that he found much help and much encouragement in the conditions here. Your Interracial movement is a great inspiration to us, he said, in that it illustrates the fact that good will and cooperation, rather than antagonism and violence, are the only effecive methods of interracial adjustment. "It is," he continues, "very encouraging to those of us in South Africa who believe in giving the natives opportunity for development, rather than in the too common attitude of cynicism and repression."

Those who are in best position to judge have only the highest praise for the manner in which the matter is handled in the American South. It is those who know nothing of the problem who most frequently offer suggestions and create trouble for both races concerned. But that is always the case, even in the dealings one individual has with another.

Race Problem - 1926

Africa.

THE HARE AND THE TORTOISE.

One thing about which all Sierra Leoneans at home seem to be agreed just now is that the country is going to the dogs. On the railway car in the rush to the daily round of business; in the Park or other convenient lounging haunt at lunch time; in the parlour after the day's work is over; the burthen of almost every conversation is that Sierra Leone is in a very bad way. It may not be always true that "the voice of the people is the voice of God"; but when a whole nation thus spontaneously sits in judgment upon itself that judgment is not without some foundation in fact and deserves serious consideration. Upon reflection it will not take long to see that in some important respects, indeed, the country is fast going to pieces. This, in our opinion, holds true of the religious, social, economic and intellectual aspects of the Colony. We place religion first, because we believe it is what matters most to the average Sierra Leonean. Now what hold has religion to-day upon Sierra Leone—the country that half a century or so ago spread the light of the gospel of Jesus Christ on to the banks of the Niger and weaned some of the most hardened hearts from practices that had long been a reproach to the African name? For answer refer to the disgraceful scene that was enacted at the prison gates a few weeks ago when a frantic crowd of which two-thirds were of the softer sex rallied to gloat over the death agonies of an unfortunate man who was expiating his guilt by paying the extreme penalty of the law. When women, at whose "feet" (says a great soul) "Heaven lies," could take positive pleasure in beholding suffering and could descend so low as to shy stones at the helpless dead, it raises grave doubts—crowded churches notwithstanding—as to the religious integrity of the people. In the social life does the country fare better? It can hardly be expected.

We did not set out to write a jeremiad, but, frankly, we must admit, in spite of the risk of raising a hornet's nest about us, that society in this country must plead peccavi to almost all the items in the catalogue of vices, and those items may be summarised in this expression:—"Every man's hand is raised against his brother." Distrust, hatred, intriguing, slandering, spoliation—these are the demons stalking unchallenged through the land. What an opportunity for strangers who would divide and rule? It is, to put it in native parance, "like finding on the ground what one had looked for from the skies."

A natural consequence of all this discord is an unhealthy economic state. Everywhere in the country one hears a doleful plaint raised by the Sierra Leonean that business is bad, there is no money and no hope of improvement in the near future. And well might he despair—for "Where peace and love can never dwell, Hope never comes that comes to all." Yet all this time Syrians and Arabs and others are pouring in, opening businesses, making their fortunes and finding the land generally one flowing with milk and honey. Obviously, then, there is nothing wrong with the country itself, but something very wrong with its people.

But, perhaps, it is in respect of our opinion of the intellectual aspect that we shall meet with the severest criticism. We sincerely sympathise with those die-hard patriots who belive that Sierra Leone is not deteriorating in culture but still leading Western Africa. Those who hold this view are in nine cases out of ten untravelled minds who regard the outer West Africa of to-day much the same as they did that of twenty years ago. In those days Sierra Leone was the hub of educational activity in West Africa and supplied the needs of the government and mercantile services of the sister Colonies. But the state of things has altered and these Colonies stand no more in need of Sierra Leone's intelligence. The reason is that a strong educational wave has been sweeping through the Gambia, Gold Coast and Nigeria and to-day the three Colonies have solved their educational problem while ancient Sierra Leone is no nearer a solution of her own than she was twenty-five years ago. If indeed education consisted merely in knowledge and not in achievement, then the Sierra Leonean might be reckoned amongst the most educated men.

But the real criterion of education is the assimilation of knowledge and the ability to do things. What is the present record of the country by the light of this test? Has she gone one appreciable step farther than she attained twenty years ago? Has the present generation added to, not to say improved upon, the achievements of their predecessors? The answer is certainly in the negative. The country swarms full of university graduates, lawyers, medical men, and school teachers—what original thoughts are these contributing to the general store of knowledge in their respective spheres? In a small way, perhaps, but still in an unmistakably clear way, the "Coast" is doing its bit all along these lines as well as making rapid strides in its religious, social and economic development; and well might Sierra Leone wake up some day to wonder that once again the fleet hare has been overtaken and beaten by the tardy tortoise.

RESTORE FORMER KING TO ASHANTIS THRONE

Bloodthirsty Prempeh Now Has Limited Power After Long Exile.

LONDON, Dec. 3.—Prempeh, former King of the Asthantis, who caused one of Britain's expensive "little wars" on the West African coast 30 years ago, has been "allowed to be elected Chief of the Kumasi Division of Ashanti" according to a colonial office [illegible]

So, after 30 years' exile, Prempeh resends the throne of his forbears but in a very different atmosphere from that in which he ruled in his younger days. Asthanti is now a prosperous district—and last year was visited by the Prince of Wales—and, even if he had the desire, Prempeh would not be able to resume his rule where he left off. 12-3-26

In his younger days Prempeh was king of the warlike tribes of Ashantis, and his capital of Kumasi was a bloody center for all the horrors associated with the "dark continent." Human sacrifices, mounds of skulls and hideous tales of torture marked Kumasi as one of the plague spots of West Africa, 30 years ago. The British authorities on the coast had long been trying to find an excuse for stepping in to end the nightmare-like situation. (Kumasi)

Then, Prempeh, excited by the seemingly invincible warriors at his command, provided the excuse. He closed the roads to traders from the (England) Gold Coast Colony, and Sir Francis Hodgson, British Governor of the Gold Coast, was besieged, with his wife and staff, for ten weeks at Kumasi fort. A British military expedition immediately was organized under Col. Sir Francis Scott and fought a bloody and nerve-racking way through the African jungle, sniped and harrassed by warlike tribesmen and all the fevers and ailments of that fever-stricken region.

Th expedition cost the life of Prince Henry of Battenberg, husband of Queen Victoria's youngest and favorite daughter (and father of the present Queen of Spain), who served with his regiment, the King's Royal Rifle Corps, and who died of fever. If only for this reason the Ashanti campaign is remembered by Britishers.

Toppled Off Throne.

The arrogant young black king was toppled off his throne, as many imitators and predecessors have been, and banished to the Seychelles Islands, while British administrators cleaned up the bloody mess left by him. In 1921, after 27 years' exile, Prempeh—then regarded as "reformed or, any way, harmless, was allowed to return to his native home—as an ordinary citizen. He found Kumasi a very peaceful spot and by no means inclined to return to the methods of the eighteen nineties.

Also Prempeh returned a much milder-tempered chieftain and relatively civilized. At the big "durbar" of African chieftains held by the Prince of Wales last year, Prempeh was allowed to attend for "moral effect" and was given a seat in the royal stand (seeing that Kumasi had been his own capital in days gone by). He was a noticeable figure in a white waistcoat and white spats which would have done credit to a Bond Street tailor. Then he presented a "loyal and dutiful" address of welcome to the heir to the British throne, voicing the gratitude of the Ashanti race for past and future "favors."

The "monarchist" spirit still rules strong in Ashanti, and with the Paramount chiefs evincing a desire for Prempeh to remount "the Kumasi stool" the British authorities displayed a wise discretion, and "allowed" him to be "elected"—but only for the "Kumasi district."

District Is Limited.

No more absolute kingship for Prempeh. He will "rule" a very prescribed district under British authority. His "umbrella of state" has long been removed to British museums, and his pyramids of skulls and "human sacrifice groves" have disappeared. But Prempeh is very glad to be "king in Kumasi (district) again, and he is very grateful to the British for allowing him to live and remount his throne. He has admitted many times, that according to his own rules, he should have been killed within 24 hours after capture.

But the Ashantis, whatever their views on self-determination, have learned to appreciate the absence of "Prempehism" and even if he wished to regain absolute monarchism, he would get very little native support. In any event the British authorities will see he does not attempt any "rough stuff," for Kumasi is now a populous tourist center which is what impresses Prempeh most of all, for in his days one approached Kumasi—if at all—in fear and trembling and only with his express permission.

The Leaders in Africa.

Daily Gleaner 21-9-26

In his presidential address to the Annual Conference of the 1820 Memorial Settlers' Association, at Durban, Sir Charles Crewe, after paying a tribute to the Association's work said. "People talk wildly of a white South Africa, but it is only a wild utterance by people who should know better. This is a black continent and so it will remain. We Europeans have our place in it, and for many years to come the burden of Government must be borne by us. The only way in which we can keep our place is to keep the leadership, and every European—of that high standard of education and character which the Association demands—is a recruit when he arrives in South Africa for our all too small European garrison. There is no danger from the education, civilisation and enlightenment of the African native. The only danger, and it has been an increasing peril, is the degradation of the whites. Everything should be done to keep the European leadership in Africa. The danger of the next fifty years is the clash of colour If we can, by our moral and intellectual superiority, maintain that leadership, there is no cause for anxiety; but if we lose it through incompetence or other causes, it will be equally as bad for the natives as for ourselves."

International Conference in Belgium.

[continued]

"Ever where," he said, "there is a new attitude towards Africa which is turning it from the Continent of tragedies to the land of responsibilities and opportunities. On the Government side there are remarkable changes in concepts and policies. The commercial element realises it cannot take everything out and give nothing in return. Missionaries are working with the Africans more and more, while on the African side there is the new race consciousness. The world's attitude, too, is changing, and it is the need of the future that all these forces should be welded together. We must drive from

our thoughts all concepts of nationality and race and become one for the redemption and full development of Africa."

Action between missions and Government in the matter of education was advocated by speakers like Hon. C. B. Denham, the enya Colonial Secretary, and Dr. Gilks, head of the enya Medical Service, from the Government standpoint, or from the missionary point of view by the Rev. A. W. Wilkie, C.B.E., the veteran Scot ish missionary on the Gold Coast. "It would be a crime to divorce religion and education," he declared, with obvious general approval. "And the task of education is too big for either missons or government to tackle alone."

Co-operation with Africans directly and by the adaptation of all that is best in the customs was advocated in many forms.

Dr. Loram also came out strongly on the side of co-operation between governments and missions, especially in education.

The Rev. Z. Mahabane, the President of the African National Congress, and one of the leading Africans present, said that the task of the modern missionary is being made very difficult to-day because the African is beginning to ask questions. If the missionary is to co-operate, he must understand African psychology.

This plea was further enforced by Mr. Max Yergan of the YMCA in South Africa, who said the Church there needed to take a still greater interest in social and political questions.

"The essential Christianity which we must teach," said Dr. W. C. Willoughby, the old veteran of Tigerkloof, and now of Hartford College, U.S.A., "is not a creed or an institution. It is an attitude to God, man and nature."

An outstanding contribution to the week's discussions was [illegible] of M. Louis Franck G.C.V.O., [illegible] Colonial Minister of Belgium, [illegible] of high ideals, in the sin[illegible] which all those present who [illegible] fully believed, he gave a spe[illegible] with facts and humour, sho[illegible] a change of ideal there is [illegible] Belgian territory. I[illegible] points by forceful illu[illegible] what was actually being [illegible] Belgian Congo, M. Fra[illegible] up the ideal of his own [illegible] being "Central Africa a bi[illegible] country" with Europeans as the leaders for the present giving them new visions, not of a Westernised Africa but of their own land animated by new ideals. Incidentally M. Franck repeated a conversation he once had with General Smuts. The General told him he wanted South Africa to be a white man's country, to which he replied, "That is your affair," a remark, the full significance of which is irreproducable apart from M. Franck's slight shrug and smile of courteous disapprobation. "Traders, Government officials and others give much service to Africa," he said, "but one and all have to ask for some return in profits or taxes. You missionaries alone give freely, and the black man is appreciating your work and that you are giving Central Africa an example of disinterested service and love."

A well deserved welcome awaited Sir Frederick Lugard, with his fine East and West African record. The new movements of to-day were as much the beginning of a new era as the abolition of slavery. In the field of education much was due to the recent work of Dr. Jesse Jones and Mr. Oldham. Progress is continually being made though we are apt to forget the milestones in climbing up hill. The aim to-day is not to substitue the European for the African mind, but to help the Africans to raise new standards for themselves.

AFRICANS FORBID CHARLESTON; SAY IT'S KAFFIR STEP

Churches Aver Dance Hurts Whites' Prestige.

[Chicago Tribune Press Service.]

CAPE TOWN, Dec. 9.—Because the Charleston essentially is a Kaffir dance, the Christian churches of South Africa today launched an offensive against the step, which now is a craze in the country.

Dean Palmer, who spent twenty years among the natives as a missionary, says: "The modern ballroom dance approximates the dances of the Bantu people. When a native sees a European dancing nowadays he must wonder why the missionaries invariably try to stamp out the old tribal dances among the natives, for he notices that the Europeans today are dancing in a style approximating the barbaric dances of his own kraal."

Other ministers stressed the effect of the Charleston on the native mind, saying it is lowering white prestige in South Africa.

"They describe the Charleston as a modern dance," one missionary said. "I have seen natives dancing it in the jungles of Africa for the last nineteen years."

Bert Ralton, jazz orchestra conductor, who is touring South Africa, says he, too, came to the conclusion that the Charleston is a Kaffir dance, originated in Africa.

Simultaneously with the church campaign, notices have been posted in Johannesburg stores warning the employés that they will be fined heavily or discharged for practicing Charleston steps behind the counters.

Government Native Conference.

The annual conference of consultation with the government by delegates representing the entire Native population of the Union met at Pretoria on Tuesday last and two following days. The chief topic of discussion was the expression of opinion on the bills embodying the Prime Minister's Native policy, which are due to be discussed at the next session of parliament. It is highly gratifying from the native point of view that the discussions and resolutions of the Native delegates have been unanimous on the question of the Cape Native franchise and Land Bills; the consensus of opinion resulting in the entire and categorical rejection of the two. A deadlock was almost created by the sterness of the Acting Prime Minister in refusing the request of the Native delegates to withdraw the clause that combines the three bills thereby making them inseperable. The following report will give a vivid description of the determined attitude of the delegates, which we wholly support as expressing native opinion throughout the Union :—

Mr. Selope Thema (Transvaal) said the purpose of the Bill was not to give the Union natives the franchise but to

TAKE IT AWAY FROM THE CAPE NATIVES.

The speaker quoted various passages from the Prime Minister's speech at Smithfield in regard to the Bill explained by Dr. Roberts. They were asked to say that they were quite prepared for the disfranchisement of the Cape natives. The Prime Minister had said therewould be a substitution in the Cape. If it was true that in 50 years' time they would have the vote in the Transvaal, Orange Free State and Natal, the speaker said they in the north were prepared to wait for that time (Applause). "We cannot in justice to our people agree that the right should be taken from them."

The seven Europeans representing native interests would not sit as white men but as natives, because they represented native interests. No decent white man would care to sit in Parliament under these conditions. The seven representatives should have the same privileges as the other M.L.A.'s. In the Bill the progress of the native was not recognized, the whole idea was to drive the natives back to the tribal conditions. At the time of Union there were certain safeguards with regard to the Cape people, and they had hoped those promises would be kept by the white people. If the Government is honest and wants to give us the franchise even in this form, they should not interfere with existing conditions in the Cape." They in the north would welcome representation of this kind as a step in the right direction, but under this Bill all hope of ever getting full citizenship was gone.

On the subject of seperate representation the idea of the Government and of others as well, was that people of South Africa, black and white, were not one nation. The farmers would like free native labour, they would like the strict enforcement of the pass laws. These matters not only affected the natives but also the farmers. "If we must have seperate representation we should have political segregation of the races. We must have territorial seperation of the races. You cannot develop a nation within a nation. There cannot be a seperate European nation in South Africa so long as the two races live side by side. The Bills admit that segregation has failed. We must be represented on equal terms" (Applause).

Chief Dick Siyoka (Natal) said they had discussed the Bills thoroughly in their district. It is impossible for a white man to represent a native truly. There are many white men who wish to do their best for the natives, but so often questions arise where a thing is in the interest of the natives and against the white men, and it is natural the white men would fail in that respect.

Chief Tombaba (Natal) said the Government had a good thing to offer the natives, but unfortunately it seemed to have barred their progress because they would be represented by Europeans only. They could not understand why the native should not represent his people in Parliament. They looked upon the Cape Province as being the most enlightened Province in the Union, and they did not approve of the people there being deprived of their rights. The seven members would be knee-haltered, they might just as well stay at home. The Cape franchise should remain as it is at present, and extended to the other Provinces.

Chief W. Z. Fenyang Thaba 'Nchu) said that they would not be prepared to submit to the vote being taken from the Cape. "Why cannot the Government give us the franchise on a small scale as a beginning." They were sorry that the Government should always take away the rights of the natives and give them nothing in return. "It is the fault of the Government that there are so many agitators going about the country."

Chief Zibi (Transvaal) said it was not only the detribalised natives who were progressing, the tribal natives were also making progess. One could not get away from the fact that the Amalaitas in Johannesburg were detribalised natives, they were cut away from their tribes, their parents and possibly their wives. "Let us take a step forward and not backward."

Race Problem - 1926
Africa.

Says Segregation of Races Will Not Settle World Color Problem

The Children Of Men Are One Common Family And Political, Cultural and Economic Forces Break Down Barrier

The progress made by the African race in America, whether pure or mixed blood, is conclusive evidence that the 4,7000,000 Bantu Africans of the South African Union have as great a capacity for development as any other section of the human race, points out the Christian Science Monitor in an editorial under the caption "The Color Problem in South Africa."

This vast population of blacks is no longer content to remain disfranchised hewers of wood and drawers of water and their discontent is making a new and difficult color problem in the Union, according to the Monitor, which must be settled by the principles of tolerance and commonsense. The color problem of South Africa will not be settled by segregation, thinks the Monitor, which declares: "The various races have somehow to learn to live together in justice, harmony and peace. All experience shows that while segregation might be possible for a time and in limited areas, it never lasts. Political, economic and cultural forces are too strong. Sooner or later they break down all artificial barriers, for the children of men are at bottom one family, and nothing can keep them permanently apart."

The Color Problem In South Africa

The Monitor's editorial follows:

"Most people are accustomed to think that the great problem in South Africa is still the race problem between Briton and Boer. They remember the war of 1899, the rebellion of 1914, and the violent utterances of the extreme Nationalists in more recent years. But the removal of the flag issue by the peace of 1902, the successful accomplishment of the Union in 1909, and the assumption of responsibility for the government of the country by the Nationalist Party in 1924, have gradually brought about a relaxation of the tension between the two white races. The racial issue, now that the two races and the two languages have equal rights, is steadily ceasing to be the main issue in South Africa public life and is being replaced by another.

"The new issue is the color issue. The color question has always complicated South Africa life, but today it is assuming new and much more difficult forms. The population of the Union, according to the census of 1921, consisted of about 1,500,000 whites, 4,700,000 Bantu Africans, and 165,000 Asiatics. Moreover, to the north of the Union lies tropical central Africa with a large variety of Negro peoples. Before the war the native population of the Union had hardly emerged at all from its primitive tribalism, and though the Indians under Mahatma Ghandi's leadership had proved themselves capable of exerting considerable political influence by means of strikes and agitation, the native peoples were hardly organized at all.

"But today it is quite different. While the overwhelming mass of the native population still lives in its old conditions, contact with the white man in the towns and the mines, the spread of education and of the ideas of self-determination popularized by the war, and the growth in wealth have produced a class-consciousness among the Africans which is increasing every year. They are no longer willing to accept the status of practically disfranchised hewers of wood and drawers of water for the white man in perpetuity. And in this attitude they are actively encouraged by the politically more advanced Indians, who are also in revolt against the restrictions placed upon their freedom of movement and domicile by the white legislature.

White Population Active

"All this stirring among the Africans and the Asiatics has produced a corresponding activity of thought among the white population. Opinion, however, is deeply divided. On the one hand is the Cape Colony tradition which sought to erect no legal distinctions between black and white and which gave to the native the franchise under certain restrictions. On the other side there is the northern tradition which, according to the old Dutch law, declares that there shall be no equality between white and black in church or state. Then white labor is increasingly trying to protect itself against the competition from the native peoples living at a much lower standard, which tends to drive to the poor white level, by prohibiting the use of colored labor in certain occupations. Another school advocates the segregation of races in different areas in which each can grow and develop in its own way.

"But whatever way public opinion may shift and change in its demands on either side, there are certain facts which cannot be gainsaid. The first is that the African has as great a capacity for development as any other section of the human race. There may be people elsewhere who doubt this, but no one who has examined the progress made by the African race in America, whether of pure or mixed blood, can hesitate to recognize that the native of South Africa is destined steadily to progress outof his ignorance and barbarism, and eventually to take his place among the civilized peoples of the world. The second fact is that the Negro race in Africa today as a whole is nowhere near the level in knowledge, or experience, or self-control of the white. His growth to equality can only be gradual.

A Third Fact

"But there is a third fact that governs both the others, and that is that the various races have somehow to learn to live together in justice, harmony and peace. All experience shows that, while segregation may be possible for a time and in limited areas, it never lasts. Political, economic, and cultural forces are too strong. Sooner or later they break down all artificial barriers, for the children of men are at bottom one family, and nothing can keep them permanently apart. It is just this fact that makes the task which South Africa has in front of it so interesting. It is being compelled to grapple on a small scale with the problem of interracial and inter-color contact which modern invention is forcing in increasing degree on the consideration of the whole world. And if both sides apply to the problem the eternal qualities of justice, tolerance, and common sense, South Africa will not only find the way out for herself, but will point the way for the rest of mankind."

THE DUTCH REFORMED CHURCH AND NATIVES

Our readers will welcome the earnest efforts that are being made by the leaders of the Dutch Reformed Church to educate its masses on the Native Question with the object of creating a spirit of liberality among the Dutch section of our rulers who hold the reins of power in Parliament.

The Bantu-European conference that took place in Johannesburg in 1923 has proved to be a blessing to us in every way because it educated the leaders of religion, who in turn educate the masses who produce our members of Parliament. If a clean heart is created in the backvelders, we shall not need to fear injustice at the hands of the politicians, because the latter are sent to Parliament only to carry out the creed of voters who are mostly the farmers in the Orange Free State and Transvaal. We therefore do not regard the resolutions passed on the 6th instant at Cape Town as merely pious sentiments, but basic principles working an advanced movement fraught with great possibilities of good for the Bantu in the future.

The press report runs thus—

The Federal Council of the Dutch Reformed Church, remembering the extraordinary measure of success which rested on the conference that was summoned by the C uncil in 1923 at Johannesburg to discuss the Native question, felt the need of appointing a committee to continue the good work. The publication of the four Native Bills of the Prime Minister appeared to the committee to offer a favourable opportunity for calling together the leaders of both Europeans and Natives with a view to considering the native question anew, more especially in the light of these Bills. But that the committee might itse'f previously attain to some degree of clearness on the subject, it convened a meeting at Bloemfontein last week to which representatives of the Federated Dutch Reformed Church were al-o invited. At this meeting there were present, in addition to the members of the committee, several ministers of the Mother Church and of the Mission Church of the Free State.

At the meeting certain great principles were discussed, which shou'd form the basis of any proposed solution of the native question, viz :—

(a) The native, like ourselves, has been created after God's image, and as a human being and much more as a Christian he has certain rights which may not be denied him

(b) No solution of this problem has any prospect of success if it be not undertaken in a Christian spirit and carried through according to Christian principles.

(c) The Christian principles which should especially be borne in mind are justice, generosity, mutual respect and sympathy, patience and tact.

(d) The problem is so many sided and so intricate that we cannot expect to reach any solution in the near future or with any degree of finality. A solution can only come by stages, one part supplementing the other.

(e) Hence while we are evolving a solution it should be our continuous aim to create an atmosphere of sympathetic feeling between black and white and so pave the way for the desired solution

In this spirit the meeting entered upon its discussions and the following resolutions were adopted and postulates enunciated. Nat.ve education, which is often looked upon with a measure of disfavour by members of the Dutch Reformed Church, was earnestly discussed, and approved.

In connection with the Bills of the Prime Minister, the following resolutions were passed :—

The conference has had placed before it the four Bills of the Prime Minister It does not at present feel called upon

to express any opinion on the Bill regulating the representation of natives in Parliament, nor upon the Coloured Persons Rights Bill. The Native Land Bill. The conference welcomes as an earnest and courageous effort in the direction of constructive legislation. Without agreeing in every detail with its provisions the conference generally approves of the Bill. Further it would humbly offer the following questions to the consideration of the Prime Minister :—

1. Is it not necessary that only natives should be allowed to obtain ground in "released areas" so as to avoid unequal competition with Europeans ?

2. Should no provision be made for the acquiring of the ownership of land by individual natives, as is obviously indicated in Part 3 No. 8 (Transvaal) where an area is declared open for all classes of natives ?

3. Should there not be more of these areas where individual ownership is the rule ?

4. Considering that there were (according to data supplied by the Beaumont Commission in 1916) 1,600,000 natives living at that time on ground belonging to Europeans (including hired Crown land), should the regulation contained in Chapter 2 of the Bill, which appear to be too stringent, not be softened in order to avoid as a possible result the driving of these natives to towns and villages where there are already more of them than is desirable ?

Further it was declared that the Bill relating to the Native Council was heartily supported by the Conference.

This communication of the work of the Conference is being published in the hope that hereby both the European and native members of our Church may be served.

FEELING WORSE THAN IN U. S., SAYS Y HEAD

Europeans' Treatment of Natives Flayed

Africa stands today in grave danger of a racial clash, according to reports brought back to this country by men who have labored in Africa for many years and who have had full opportunity to study social and economic conditions there. The arrogance of the white Europeans and their increasing exploitation of the natives to advance their own ends has brought about a situation that is rapidly becoming unbearable. An open rebellion of the natives is the logical end of the process of exploitation now being followed.

"The race problem in South Africa is infinitely greater than it is in the United States," declared Max Yergan, international Y. M. C. A. secretary, in a talk before Kansas university students at the University last week. Mr. Yergan has been in South Africa for five years as a representative of the Y. M. C. A., and has studied closely political and social conditions there.

"At the present time," he declared, "there are a million and a half Europeans as against five million natives in South Africa. The two races, with their different traditions and history and ideals, have to live alongside each other. There are many Europeans there who believe that the black man is in Africa for the pleasure and progress of the white man. They even seek to base their beliefs on certain biblical teachings. There are others who believe that it is permissible for the white man to use the Negro as a means of carrying out industrial undertakings."

Mr. Yergan said that the recent enactment of the "color bar" bill which prevents the natives from participating in the skilled occupations, is the outcropping of this feeling of racial superiority.

Two other pieces of legislation of a similar nature had been proposed, he said, one to restrict land ownership to the white race, and the other to take from the natives the right of franchise and to substitute in its place a law which permitted only limited participation in political affairs.

"Intelligent observers are by no means overoptimistic about the future of Africa," aid Mr. Yergan. "In the first place, the race problem is fundamental there because the whites—who are in the minority numerically—are actuated by an instinctive fear of the black man.

"The second problem that confronts us is the fact that industrialists from Europe and America are turning their attention to the development and exploitation of Africa's natural resources. Africa will be at the mercy of these powerful economic forces and exploitation of raw material will mean exploitation of human life unless a guiding force of altruism is taken into consideration.

"The third possibility of a tragedy is the fact that there is a gradual movement of Europeans to Africa. Large tracts of land are being wrested from the natives and are being made habitable for a people from a colder clime." In discussing the solution of the problem, Mr. Yergan said that much is being done through college training of the natives.

University students in South Africa are beginning to realize the seriousness of the racial question and the necessity of coping with the situation. Five years ago the question was considered a closed one, Mr. Yergan said, but today university students are meeting representatives of the Race around the discussion table to work out a logical solution.

The Hertzog Proposals.

Our readers will be interested in the following characteristic article by Mr Vere Stent, the well known Pretoria public writer

Writing on the four Native bills of General Hertzog, he says :—

"To me it seems that the proposals of the Prime Minister, in regard to native legislation, are as little worth serious discussion as are the amusing liquor bills produced, from time to time, by our Grand Comedian, Mr. Tielman Roos.

In order to prevent native affairs being discussed from a party viewpoint, the Prime Minister commences by proposing to deprive some 20,000 South African Party supporters of their votes ! ! !

There is something almost pathetic, at any rate too pathetic to be merely humorous, in the spectacle of this muddle-headed Tergiversationist, whose ambition so far outruns his ability, dreaming that his name will go down to posterity as "the man who solved the native problem."

To begin with, even were the South African Party inclined to accept the Premier's invitation to commit suicide, they could not do so.

Even were two thirds of both Houses, sitting, to agree to altering the franchise qualifications of the Cape Province, so as to exclude the native voter, such natives as presently possess the vote could not, under any circumstances, be deprived of their vote on account of race or colour.

This is a safeguard embodied in clause 35, Section 2, of the Act of Union, the written constitution of this Dominion. Only an Act of the Imperial Parliament could delete this clause.

Why, then, waste time arguing about it ?

Nor may the future franchise rights of the natives and coloured people be lightly tampered with.

At the time of the proclamation of the Act of Union the following clause was expressly inserted in the "Letters of Instruction" to Governors-General of the Dominion by the King. "The Governor-General shall not assent, in our name, to any bill, we have especially instructed him, through one of our principal Secretaries of State, to reserve; and he shall take special care that he does not assent to any Bill which he may be required, under "The South Africa Act" to reserve, and, in particular, he shall reserve any bill which disqualifies any person in the Province of the Cape of Good Hope who, under the laws existing in the Colony of the Cape of Good Hope, at the establishment of Union, is or may become, capable of being registered in the Province of the Cape of Good Hope by reason of his race or colour only"—

PRETTY PLAIN SPEAKING THIS,

and rather demolishing to the "Sovereign Independence" fantasy of the Nationalists.

It will be argued, however, that the Nationalist Party will think out some disqualification, other than race, or colour, by the imposition of which they may disfranchise the natives and coloured people.

The answer to this is that the party leaders and the party lawyers have racked their brains to think of some disqualification—other than race or colour—which shall deprive the natives or coloured people, but not the low whites, of their franchise. An education, or civilisation test would, if applied, disfranchise as many Nationalists as natives. A property test, a wage-earning test, an occupation of property test, would all react on whites as well as natives and half-castes, and the whites would be Nationalists Jan Hofmeyr, many years ago, made a gallant attempt to balance the growing native vote by doubling the vote of the educated classes, but the pig headed politicians of the day blocked the proposal as with one eye on the manhood franchise of the Transvaal—they would to-day.

Since there is no possibility whatever of disfranchising the Cape native, of what use to discuss the perfectly puerile proposal to give the natives of the Union a sham representation in the House of Assembly. It is hard to believe that, even the Prime Minister—from whom we have learnt to expect the most tangled and absurd proposals—is in earnest when he asserts—as he so frequently does—that his proposals are made in the hope of improving the native's position politically, socially and agriculturally.

The land proposals are obviously designed to create large reservoirs of natives, in which life shall be so hard that the men, and many of the women, will be driven into the labour markets of the white areas. Then to be denied every privilege, indeed, nearly every right of man, on the plea that they are on those areas of their own choice and must put up with the position assigned to them.

If there were the faintest, remotest chance that any of the Prime Minister's Bills would become law, it would be the duty of all well-affected citizens to denounce them for the cruel, tyrannical, reactionary, unChristian and uncivilised proposals they are—but that as things are, would be

WASTE OF BREATH.

In this matter the South African Party must be guided by its great leader. I venture to quote, from a private letter, a sentence referring to the native problem : "Let us take, on these great issues, the right line and not fear the consequences There is a great deal of sound sense in this country, and already there is much heart-searching." In many minor matters the leader of the Opposition is prepared to compromise, in others he is not above party finesse ; but this native problem is a matter of conviction to be settled in accord with principles, not expediency.

'Twere better that the South African Party should remain in Opposition for the next twenty years than yield one iota of the rights of the natives, who have supported that party so long and so loyally for so many years and got so little in return.

Race Problem - 1926
Africa.

A Visit to the Transkei.

[By P. E. G. Mahlangeni]

The Transkei which is recognised as the model scheme of the segregation policy of the Union Premier of South Africa is essentially a native area with a small ratio of Europeans who function such important duties of law and order with marked ability and worthy energy. The Transkeian Territories assert how far the native people have embraced occidental civilization within a few decades. This is apparent among the civilized classes of native people who proved by character and deep sense of duty. These natives whom I saw and had an opportunity of talking to, impressed me very much, and they demonstrated to me that they would sooner or later be given latitude of showing their worthiness in discharging duties of considerable importance. The Bunga is already reckoned as the acme of local government and administration. The natives in the Bunga have played an important role in the affairs of the Transkei in legislating in local matters, and they have gained respect not only from the white officials of the Bunga, but from the Union government as well as from the Native Affairs Department. Their opinion is used with benefit as emanating from those who represent the Native public generally.

Economically the native people in the Transkei are better off than most of the Natives in the Union. This is seen in their large flocks of sheep and cattle grazing on extensive pastures. Their land is cultivated, but it is unfortunate that the ignorant classes do not use the improved methods of agriculture, and that they still worship the forgotten crude primitive methods of the past. These people should be put into closer touch with the agricultural centres such as the Tsolo and the Teko Colleges.

I visited the Tsolo College where I was taken to all departments, and the arrangements were highly satisfactory. This great school is sure of producing young men with full determination of serving the needs of their people and the country at large.

The Transkeian territories will soon produce for the country the desired stamp of native, as the demand for such is insistent.

Imvo Zabantsundu
African World
2-27-26

MR. ORMSBY-GORE'S TOUR.

A Crowded Stay at Lagos.

Mr. Ormsby-Gore and party left Lagos by train on February 11 for Oshogbo, whence they travelled by motor-car to the Akure cocoa district, afterwards visiting Benin.

During his stay at Benin Mr. Ormsby-Gore visited the Oba in his palace on the 13th. The Oba on this occasion wore the full State regalia of coral, and was attended by the members of his council.

At Port Harcourt on the 16th Mr. Ormsby-Gore visited the new wharf under construction, and the new native and European hospitals. He was afterwards entertained at luncheon by the Chamber of Commerce.

Later the party will proceed by launch to Calabar, and returning westward will inspect the Aba palm-oil belt. Train will be taken at Aba to the Enugu Colliery, Makurdi, and Jagindi, the farthest point reached by the Eastern Railway, whence Mr. Ormsby-gore will motor to the Jos tin mines. This tour will end on the 26th inst.

At Lagos.

During his stay at Lagos Mr. Ormsby-Gore interviewed the heads of the departments, and received deputations from the Chamber of Commerce and three representing sections of Africans. The points raised included the reduction of railway rates in view of the competition of road transport, particularly in regard to cocoa; the creation of an advisory committee of merchants for the Lagos Harbour Board, and the Lagos sanitation and medical service, it being suggested that there should be more concentration of preventive measures.

The African deputations laid stress on agricultural education, and asked for the creation of an Appellate Court for the West African colonies, the repeal of the Provincial Courts ordinance, or the allowance of representation of the accused by counsel, particularly in capital charges. They also called attention to the inequality of treatment of the African and European medical staffs, the need of better sanitation, and the isolation of lepers. They urged education on the lines of the Phelps-Stokes Commission's recommendations and no interference with native lands.

On Wednesday, February 10, Mr. Ormsby-Gore was entertained at dinner by the Chamber of Commerce. He expressed the need for the delegation of greater powers of decision by the principals to agents, and more frequent visits of the principals to ensure a greater degree of efficiency to the Chambers of Commerce, thus increasing their power of assisting the Government.—"The Times."

Fresh Cases of Plague.

There were six fresh cases of plague at Lagos during the week ended February 9, and one fresh case at Ijebu Ode; all of these were fatal.

Colonial Bank at Aba.

Barclays Bank (Dominion, Colonial, and Overseas) (formerly the Colonial Bank) announce that a branch was opened at Aba, Nigeria, on February 22.

Education in the Southern Provinces.

In a Sessional Paper, the Director of Education (Mr. S. M. Grier) writes on the above subject. The expenditure recurrent shows an increase of £51,723. "necessary corollary," it is said, "to the wider responsibilities and duties which it is proposed that the Government should undertake."

Provision is made for four Assistant Directors of Education, fifty Superintendents of Education and three Principals—one of the latter to go to King's College (whose duties and responsibility are getting onerous and whose salary is to be raised correspondingly) and the other two for the Training Institutions to be built for training of Teachers.

A proposal has been made to the Secretary of State to institute a scheme of Secondary Education for girls in Lagos, and a European school-mistress is being engaged to inaugurate the scheme.

Republic of Liberia.

A DISTINGUISHED VISITOR.

Governor-General of Fernando Po at Monrovia.

("African World" Correspondent.)

MONROVIA, February 5.

Signor Nunez de Prado, the newly appointed Governor-General of the Spanish possession of Fernando Po, on his way to take up his charge, landed at Monrovia on a visit to the President of Liberia, on February 2, per s.s. "San Carlos."

The President's aide-de-camp, Lieut.-Colonel T. Elwood Davis, went on board to meet and accompany the Governor-General ashore, the latter receiving a salute of 17 guns as he put out from the ship.

The Liberian Secretary of State was at the landing-stage to receive the Governor-General, where was also drawn up a guard of honour consisting of a detachment of two companies from the Liberian Frontier Force. The band of the Force was on the spot, and rendered the Spanish National Anthem on the Governor-General stepping ashore.

The guard of honour was next inspected, after which the party motored to the Presidential residence, where the President, surrounded by his Cabinet Ministers, were awaiting to receive the Governor-General.

The Secretary of State introduced the Governor-General to the President, and they exchanged greetings, the President in turn introducing him to the Cabinet Ministers.

After three-quarters of an hour of delightful conviviality the Governor-General took leave of the President and retired to the Spanish Legation.

In the afternoon His Excellency the President returned the visit to the Spanish Legation, accompanied by his aides-de-camp.

The Governor-General embarked in the evening, the "San Carlos" weighing anchor shortly afterwards.

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Harbour Works Construction.

During the past week 150 tons of cargo were landed from the s.s. "West Humhaw," and another 110-ton lot from the s.s. "New Georgia," the greater portion of these consignments consisting of material, etc., for the harbour works construction.

A party of engineers, headed by Colonel Maltby, of the United States of America, sent out by the J. G. White Engineering Corporation of New York, who are the contractors, also arrived on the spot last week. They have already finished the preliminary clearings of the ground below the Monrovia Lighthouse, and have begun blasting operations. Huge shovels and other implements are daily expected.

Liberian Legislation.

Concurrent with the above industrial activity, the Legislature of Liberia has ratified, with necessary amendments, both the Firestone agreements and the agreement with the National Bank of New York for the flotation of a $5,000,000 loan. The object of the loan is the amortisation of the internal and foreign public debt, the securing of a healthy financial condition for Liberia, and the undertaking of improvements, principally motor road building and other desirable public works, such as the construction of the mole now taken in hand by the J. G. White Engineering Corporation.

Firestones in Liberia.

In view of the prominent part played by Mr. Harvey S. Firestone in the recent American outburst against the price of rubber and his scheme for planting up large tracts of land in Liberia, the registration on February 16 last of Firestone Plantations Company, with offices in Tottenham Court Road, W., is of particular interest, says the "Financial Times." The company, which has an authorised capital of £1,000, has been formed to acquire and work any lands producing rubber trees, and the board, consisting of four, includes Mr. H. S. Firestone and Mr. H. S. Firestone, jun., both of Ohio, U.S.A.

A Native Conference.

In connection with the Government Native policy enunciated at Smithfield in November last by Gen. Hertzog, another conference of Cape Native leaders, invited by Dr W B Rubusana, assembled yesterday in King William's Town when a large number of representatives were present. The Chairman was Rev J Msikinya of Aliwal North, and the Secretary Mr B B Xiniwe of Stutterheim. Among prominent natives were Chief Bishop Manxiwe of Willowvale, Professor D D T Jabavu of Fort Hare, Mr John La Guma of Capetown and others from considerable distances. Amongst the resolutions passed were the following :—

(1) That in view of the fact that segregation of any sort, as sponsored by General Hertzog, essentially involves serious loss in the vested rights and privileges of the Cape Natives granted during the Victorian era, this conference resolves uncompromisingly to oppose the political, industrial and territorial segregation scheme of Gen. Hertzog, tooth and nail, and that all constitutional means be requisitioned to fight the proposed policy to the last ditch.

(2) That all previous resolutions registered against Gen Hertzog's policy by the Bantu Union of the Cape Province, the Cape Native Voters' Convention and the Cis-Kei Native Convention be supported and confirmed, and that steps be taken to invite the executive officers of the abovementioned conventions to confer corporately as to the best way of transmitting such resolutions to the Government under the auspices of influential delegations and otherwise.

(3) That the attention of the Government be directed to the fact that the present Government Native Conference, meeting annually at Pretoria, does not satisfy the orginal spirit and intention of Act 23 of 1920; and that this conference humbly suggests that Government consultations with Native chiefs and leaders of the Cape be arranged separately, in view of the possession of special political rights by Cape Natives which are endangered by the proceedings of the Union joint conference.

(4) That steps be taken to organise the collection of the necessary funds to meet the expenses of the proposed delegation to the Government.

PASS LAWS.

The present Government seems to be going out of its way to hound the Natives out of their comfort by means of raking up all sorts of defunct Pass Laws and applying them with unusual rigidity. The latest example of this repression is the sudden resuscitation, without warning or notice, of some old unknown law whereby all Natives travelling from the Transkeian Territories may not cross the Kei River without a pass. Two clergymen and several other Native voters were refused tickets at the Umtata railway station a few weeks ago, the ticket office informing them for the first time that the Minister of Railways had issued instructions barring all Natives including voters, from crossing the Kei without a pass. This meant travelling a distance of seventy miles each way to Mt Frere for some of them to get back to their magistrate in order to comply with the law.

Another native voter had to travel eighty miles from the railway back to his magistrate for the same purpose to get a pass to enable him to get over thirty miles by rail across the Kei! No previous notification of this was made in the native press nor by magistrates No reason has been offered for its necessity We are left to presume that the authorities that be are bent on adding insult to injury; for the susceptibilities of native voters having already being injured by the proposed intention of General Hertzog to take away the native vote altogether. Mr. Malan is impatient of waiting for that day of doom but must forthwith humiliate the black voter in the manner we have described. Situations such as these will go a long way to foment enmity against the Government and, worse, against Europeans as a whole and render the position difficult for those of us who pin our faith in the traditional justice of British rule.

CAPE NATIVE TAXATION.

The new Taxation Act that came into operation this year has roused a considerable commotion everywhere among the Natives in the Cape province. Meetings are being held with feverish haste and frantic eagerness to discuss the wisest means of opposing the unreasonable imposition, and it is quite probable that a mammoth deputation will shortly proceed to Cape Town to lay the case before the Prime Minister.

We are not surprised at this restlessness because we have for the last two years urged in these columns that it is unreasonable to raise the tax from ten to thirty shillings in one step and expect the people to remain docile The income of the average location Native may be put down at between twenty five and thirty pounds a year, and such a Native is barely able to pay the old ten-shilling hut tax Arrears of over a thousand pounds are a strong witness to this fact in a typical area like Victoria East or King Williamstown, where the congestion of rural Natives is as serious as a hundred people to the square mile of Native-owned land. Europeans in the same area go scot-free of direct taxation up to the margin of an income of three hundred pounds The comparison at once shows the gross injustice of the position, because the Government thus requires from the black man fully five per cent on £30 and nothing at all from a whiteman with £300.

What is the alternative? The alternative was given to the Prime Minister and Mr Havenga when at Alice last October.

It was this: Reduce all Native taxation to the original ten shillings in the whole Union and the three million native males of over eighteen will yeild £1,500,000, which is more than the £1,223,000 required The shortfall, if any, will always be made up by the Treasury which to-day quietly gobbles up for the benefit of Europeans half a million of native indirect taxation (reckoning 10/- for each of the million native households in the Union, and three taxable males per household).

These facts are well known by some of the Native "intellectuals" whom the Premier affects to ignore as being of no account in his dealings with the Natives. We humbly offer this constructive criticism once more in the hope that the authorities will take note and save the country from unnecessary Native unrest.

Natives at the Cape Town Docks

The wholesale dismissal of Natives from the Cape Town docks by the Pact Government and replacement by Coloureds will be received by Natives all over with regret, and will create a difficult situation—to say nothing of the hardships of people and their families being stranded in far-off Cape Town. Gen Hertzog's promise that they would be found employment at the construction of the Invanaline in no way meets the difficult situation created It will be within the memory of many that these Natives who have migrated into towns were encouraged by the whites as labourers—and were ultimately induced to bring their families also, so as to prevent the constant going home to their families. In those early days it was Port Elizabeth, Uitenhage (when it had its woolwashery) and East London that drew large numbers of Natives. About a decade ago urgent representations were sent to the Transkei for labourers at the Cape Town docks. After some diffidence as to the advisability of sending labourers to a place so far from their homes, the late Captain Veldtman and the authorities agreed—hence the migration to Cape Town. And now the Pact Government in advance of Gen Hertzog's segregation scheme, and no provision made for these people has dismissed and stranded them with their families One would have thought that the Pact Government would have first enquired as to how these people came into towns, and having found that, to respect and honour the obligations and conditions come to prior to their leaving their homes Is it any wonder that some Natives are somewhat desperate in their language when faced with such ugly situations? It was the fond hope of many Natives that the message of Rev. Donald Fraser—of co-operation between whites and blacks—would have benefitted the Union, but no, it was like "putting fat on the fire" and accentuated matters to the detriment of the Natives Our people at present are passing through a "fire," and it behoves them to be strong and face the situation like men. Let our leaders, ministers, teachers, and all strive to be self-dependent and encourage people to thrift and economy—and their watchword be "that God helps those who help themselves," and not forget that their destiny is in God's hand, "Man may propose, but God disposes."

THE LOURENCO MARQUES STRIKE.

("Times" Correspondent.)

JOHANNESBURG, February 28.

It is reported here that the negotiations for the settlement of the railway strike at Lourenco Marques have broken down.

It is stated that when the negotiations were opened the Government released nine mechanics who were prisoners. It was the intention that they should go into the workshops. They refused, and the practice of carrying strikers as hostages on the trains has been continued. Two strikers who had been deputed to conduct the negotiations have been rearrested, also the mechanics who had been released.

It appears that certain hostages had stripped themselves naked, thinking that they would not be carried on the train in such a condition. They were bound hand and foot and put into a truck.

ZULULAND COTTON.

The prospects of the coming cotton season in Zululand are excellent, says the Johannesburg "Star," and, given average luck between now and picking, planters should recoup themselves for last season. Instead of planting, as had been customary, in November, a month earlier was suggested, and planting in most cases was undertaken in October with excellent results. The cotton planted at that time to-day is looking particularly healthy. The lack of rain has not affected the growth at all. The acreage this year in Zululand is a little in excess of last season.

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Africa

THE BELGIAN CONGO.

NATIONAL COLONIAL CONGRESS.

IMPRESSIVE OPENING BY KING ALBERT.

The great Senate Hall of the Palais de la Nation at Brussels presented a brilliant spectacle on the morning of Saturday last, on the occasion of the Royal opening of the second Belgian Colonial Congress by His Majesty King Albert. Long before the hour fixed for the ceremony all seats were occupied in the chamber. Amongst the great number of notabilities present were Ministers of State, former Governors-General of the Congo, eminent missionaries and ex-colonials, and representatives of great business houses trading in the colony, including M. de Roodenbeke, President of the Senate; M. Brunet, President of the Chamber of Deputies; Messrs. Renkin, Carton-de-Wiart, Francqui, Max, Lemaire, Baron Jacques, Generals Hombeur, Merschaert, Lantonnoy, and Van Crombrugghe, Governor-General Henry, M. Carlier, M. Jadot, Dom Nevé, the Rev. Father Ulric, Mgr. Carnouckel, Colonel Chaltin, and Baron E. Carton-de-Wiart.

At ten o'clock His Majesty arrived, accompanied by Lt.-General Lemercier and Commandant Goffinet, and was enthusiastically received. Mounting the daïs, King Albert took the seat usually occupied by the President of the Senate, having at his right Mr. Cooreman, President of the Congress, and at his left the Colonial Minister, Mr. Carton.

Mr. Cooreman, in a brief address, recalled the first congress, and explained the object of the second, which was to arouse public opinion to a forward movement in practical appreciation of the Colony, and by doing everything possible towards the exploitation and betterment of the Congo. He thanked His Majesty for his presence that day, which was further proof of the constant interest he manifested in the Colony, and expressed to him the lively gratitude, not only of all the members of the Congress, but of all Belgians who had the welfare of their country and vast possession at heart. His Majesty King Albert, after thanking the President for his loyal words of welcome, said :—

"Gentlemen.—It is my agreeable duty to give expression to my appreciation of the objects of this second Congress and of its organisers and president. The discussion of all matters, political, social, and economical relating to the Congo, with a view to the practical realisation of your endeavours, is your double object, which cannot fail to appeal to the active sympathy of the Belgian people.

Work of Leopold II.

Belgian colonisation in Africa, from its earliest efforts, only dates from half a century ago, an audacious enterprise which will take its place in history as remarkable for its simple origin, the rapidity of its development, and its great prosperity, which proves that Belgians had peculiar aptitude as colonisers. As a general rule, interested motives account exclusively for the seizure of colonial possessions, and only later the idea of the general good of humanity asserts itself in their government. But in the work of Leopold II. all was different. A Geographical Conference was called in 1876, composed of men of learning, geographers, and scientists of different nationalities, to study the means of penetrating to the heart of Africa and delivering its population from the scourge of slavery. The first pioneers accomplished their arduous labours under the ægis of an international association whose motto, on a blue flag bearing a golden star, was "Work and Progress."

The Independent State.

Later on, thanks to an English explorer, this international association was able to settle in the Congo Basin, within certain conventional limits, under the title of Independent State of the Congo, and was placed under the sovereignty of Leopold II. by a General Act signed in Berlin in 1885. Prince Bismarck at the time spoke condescendingly and sceptically both of the Independent State and King Leopold, whose work he considered Utopian. Nevertheless, a few years later, was established on this vast territory, with remarkable method, a sovereign State, that is, a body of officials administering law and order, fixing frontiers, establishing a powerful public force, means of communication, and aids to agriculture.

Results Attained.

Never before, in the history of colonisation, did any country acquire such a vast possession with such little cost of human lives and by such small expenditure. We know today that these regions, once considered valueless, are amongst the richest in the world. In 1886 the Budget of the Independent State was two and a-half million francs; at present it reaches nearly two thousand millions, and the colony has great industrial centres, rising towns, and a multitude of public works of great importance, thanks to the devoted toil of countless servants of the State and apostolic-minded missionaries, whose methods tend to lasting results. A short-sighted policy, as evidenced in the Matadi congestion, is disastrous to the development of the colony, and must be avoided.

The Native Population.

The inhabitants of the Congo, by their labour in production, have brought much wealth to Belgium; let us never forget our obligation to do all in our power to ensure their moral and material welfare. We must defend their lives, preserve their health, and help them in the development of their lands. Medical assistance is still in great request, and schools have to be opened in all parts, and with the support of the moral and intellectual forces of a country these movements can be developed. It is your work, gentlemen, to contribute no small part to this great work in Africa, where Belgium will march to a great destiny if her road be towards an ideal of humanity, work, and progress."

There was considerable applause of great warmth as his Majesty concluded, which he acknowledged with a bow. As this subsided, Mr. Carton, the Colonial Minister, spoke briefly of the successful results of the former congress and of the visits to the Congo of his Majesty in 1909 and of Prince Leopold last year, which had resulted in enlightening the Belgian people as to the value of their colony.

His Majesty then left amid an ovation and loud cries of "Long live the King!"

H.M. KING ALBERT.

PRINCE LEOPOLD ON THE CONGO.

Confidence in the Future.

In the afternoon the Congress resumed its session, when his Royal Highness Prince Leopold, who had an enthusiastic welcome, occupied the position of King Albert, wearing the uniform of a Lieutenant of the Grenadiers. This was his first public appearance as a speaker, a fact to which Mr. Cooreman, the President, alluded sympathetically in his short introductory address. Then, in a clear and firm voice, the Prince read his interesting paper dealing with his recent journeys in the Congo, which we summarise.

General Impressions of the Congo.

"The voyage," said his Highness, "was one I had long looked forward to with an enthusiasm which its realisation increased at every progress I made; it is not now my intention to dwell upon the incomparable charms with which nature has endowed the Congo, nor to enter into details anent the characteristics, advantages, and difficulties of colonial life, but rather to convey to you some idea of the emotions I felt penetrating into the heart of Africa, a territory acquired with such clear-sighted energy by King Leopold and maintained by the courage and abnegation of our Belgian pioneers. I was able, in crossing the vast territory, to appreciate to a great extent its physical features and immense natural wealth, to get into personal contact with its peoples, and understand the immense efforts made by Belgians in the administration and commercial exploitation of the Colony in its various regions, each so different to the other, and yielding such natural and mineral wealth in their separate spheres. Iron, tin, radium, coal, diamonds, and other precious stones, gold, silver, and copper; all simple of acquisition and requiring only enterprise and labour; a colony, I affirm, unrivalled anywhere for the wealth of its soil and subsoil, and presenting magnificent possibilities for the near future.

Native Population and Labour.

"The natives deserve all our sympathy; they are amenable to education and progress; they show good will and confidence in the administration, and have racial qualities worthy of esteem. Many of the tribes are of robust constitution and highly intelligent, having a political organisation of their own. The dominant trouble in this respect is their inadaptability to different kinds of labour, work to which they have not been accustomed, and, in spite of the abolition of slavery, the suppression of inter-tribal warfare, the efforts made to combat disease and famine, I am bound to admit that the efforts of our officials and all the zealous missionaries have so far made but little impression on their general habits and insanitation, and that their actual condition is bad and infant mortality still excessive. How can this state of things be remedied? The migration of labourers from one region to another results fatally in countless cases, as does any interference with tribal life. We must profit by any past errors, insist on hygiene, increase our medical staffs, which in such great regions are unhappily so short-handed; abolish porterage entirely by the construction of roads and railways, establish labour bureaux, and multiply hospitals and dispensaries.

"This complex question is at present the subject of earnest study, and is one which cannot be in any way neglected. During the past few years it has had remarkable developments, and I was amazed, on crossing the vast regions, at the progress already made; but much remains to be done, and done quickly, for our immediate interests must not be allowed to suffer from any lack of enterprise. Gentlemen, I returned from the Congo prouder of being Belgian than ever, with unshaken confidence in the future of our colonial domain, and with the determination of assisting to my utmost in its development."

Prince Leopold was enthusiastically applauded at the close of his address, and there were loud cries of "Long live the Prince!" as, bowing to the brilliant assembly, he left the Hall of Congress.—From "La Nation Belge."

COMMERCE AND RAILWAYS.

Government Urged to Obtain Control

The business community of Bulawayo is strongly in favour of the Government obtaining effective control of the railways, a resolution to this effect being passed by the local Chamber of Commerce.

Mr. Sanders expressed the view that the Government could make advantageous arrangements with the Chartered Co. to purchase the railways entirely. He saw no reason why they should not obtain control by purchase.

Mr. W. Cunningham declared that the purchase was not the thing most people thought. It meant only the purchase of the Rhodesia Railway Trust. Their shares had appreciated nearly a million pounds in eighteen months. The longer they waited the more they would have to pay. It would mean that they would purchase the debentures, and he considered that the Government offered equally good security to the debenture-holders. The interest on the purchase price would be a first charge on the revenues of the country. He believed they could meet those charge and also have a reduction in rates.

Mr. Johnson's Surprise

Mr. George Johnson, the president of the chamber, described the views expressed as a bombshell to him, and he dissented from them. He said he followed General Hammond's suggestion that the board of the Chartered Co. would be reasonable, and that control by some sort of agreement could be arranged. He warned the Chamber of the possible political jobbery that might eventuate with Government control of the railways. There was also the point that the Government could not always run a railway as economically as a private company. Further, there was the contingency that they might have friction with their neighbours.

"The contingent liability of these millions of debentures is a very grave one for a small country like ours," Mr. Johnson declared. "If you can carry on with the Chartered Co., which may not be a very complex affair after all, I say you should carry on. If an arrangement is made that a portion of the profits goes to the Chartered Co., and the rest comes to us for the reduction of rates, I think it would not be a very difficult affair. The real thing is to get the arrangement made. Once you have the arrangement made, whether you have three-quarters of the profit and the Chartered Co. a quarter, or half and half, or one-third and two-thirds, it is a matter of simple accountancy at the end of the year to see where you are. I think we are overmeasuring our powers and liabilities when we say we are prepared to take over such a liability as the purchase of railways. You will also damage our borrowing powers in London, and we still need those borrowing powers. I don't see why we should not try to come to an equitable agreement with the railways, who, I believe, would be reasonable on the point, for some measure of control of the revenues. I believe this resolution is the right one, and I hope you will vote for it to be submitted to congress."

Messina-Bulawayo Line.

A resolution calling on the Congress of the Associated Chambers of Commerce to request the Government to use their influence with the railways to get them to build the Messina-Bulawayo connection was negatived. Capt. Harris maintained that the Port of Beira as it was to-day did not meet the requirements of Matabeleland, where merchants found that it was advisable to bring their goods from some other port, even though it cost more. It appeared to him that the policy in the country to-day was to develop one port only. If the section he proposed were constructed, Bulawayo would then be in direct communication with both Durban and Delagoa Bay. There was an enormous amount of trade to be done in the area that would be served by the new line. Not only would there be export and import traffic, but the line would go through a large cattle area, and would save hundreds of miles of the journey to Johannesburg or to Durham. It could also be connected with the asbestos field. Surely an industry which was next to the gold industry in importance should have some consideration in the matter of a connection with the nearest port. A large part of the line would go through the mineral belt. Traffic would follow the construction of the railway.

Political Reasons.

Capt. Harris added that he believed that the section in question was the one that Mr. Rhodes wanted in the first place, and it was purely for political reasons that the railway was not constructed. He understood that the railways had intimated that if they were asked for the proposed new line it would be granted.

Mr. W. J. Bickle said that it was not likely that if they were to have State railways or State-controlled railways the Government would sacrifice the large amount of revenue which, with the construction of the proposed new line, would go to the Union Government. The loss might be counterbalanced by more rapid development, but undoubtedly there would be a loss of revenue to the Rhodesian railways, and for that reason he thought such a resolution would be very inexpedient at the present time.

WEST AFRICAN ECHOES.

The West African Congress.

The National Congress of British West Africa, founded six years ago, is to be congratulated on having just completed its third Inter-Colonial Conference. The delegates from Sierra Leone, the Gold Coast, and Nigeria assembled at Bathurst, Gambia, where they were the guests of the local branch. The Governor, Captain Armitage, D.S.O., set an example of hospitality by according the delegates that courteous and sympathetic reception which was to be expected from his long experience of West African administration, and his well-known desire to help on the development of the peoples among whom he has worked so long. The Congress can congratulate itself on having inaugurated the inter-colonial co-operation by joint discussions of problems and comparison of ideas and plans for improvement, which is being adopted by the Colonial Governments. Conferences of medical and legal officers have already been held, from which mutual benefit should accrue. Sir Graeme Thomson's suggestion of periodical conferences of the Governors has been praised by the Secretary of State for the Colonies, and may be expected to be supported by Mr. Ormsby-Gore's report on his visit to the coast. (The French Colonial Minister has instituted annual conferences of the officers administering the various French colonies.) The Congress of British West Africa, as a purely African body, initiated, organised and conducted by Africans, is a school of self-government and a test of Africans' capacity for handling their own problems. It undoubtedly owes something to the sympathetic attitude of the Colonial Governments, but it has proved that the people are capable of discussing debatable questions calmly and soberly, and are desirous of offering reasonable and constructive criticism. The pioneers of the movement have laid a sound foundation and are justified in calling upon the peoples for whom they are labouring to furnish the means of carrying on the work. The time has come for formalating and organising a scheme to raise from the different colonies their quotas of the funds needed to keep the Congress in active operation.

COLOUR BAR BILL.

CAPE TOWN, February 1.

In the debate in the Union House of Assembly to-day on the Mines and Works Amendment Bill (the Colour Bar Bill) General Hertzog discussed the argument that the Bill should stand over until the contemplated legislation dealing with the Government's native policy had been disposed of, and drew an analogy with General Smuts' Bill of 1911, which contained, he said, exactly the same matter as the present measure. He declared that just as little as the 1911 measure depended on any later legislation regarding native policy, so the present Bill dependent on any later native legislation, and therefore there was no necessity for it to stand over until other legislation had been dealt with.

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Taking advantage of the general position of Bloemfontein, native leaders have made plans here for future developments. The demand of the natives of this place for higher wages is a likely indication of a wider movement. It is significant that the Town Council has agreed to meet a native deputation on Monday, though the latter did not make their demands through the usual channels, passing over the heads of the location authorities and the Native Advisory Board. It is believed that the plan of the natives, if their wages demand is not granted, is to refuse to leave the Council Chamber until arrested, whereupon it is hoped that the organised local natives, male and female, will declare a sympathetic strike.—"The Times."

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COMMERCE AND RAILWAYS.

Government Urged to Obtain Control

The business community of Bulawayo is strongly in favour of the Government obtaining effective control of the railways, a resolution to this effect being passed by the local Chamber of Commerce.

Mr. Sanders expressed the view that the Government could make favourable arrangements with the Chartered Co. to purchase the railways entirely. He saw no reason why they should not obtain control by purchase.

Mr. W. Cunningham declared that the purchase was not the big thing most people thought. It meant only the purchase of the Rhodesia Railway Trust. Their shares had appreciated nearly a million pounds in eighteen months. The longer they waited the more they would have to pay. It would mean that they would purchase the debentures, and he considered that the Government offered equally good security to the debenture-holders. The interest on the purchase price would be a first charge on the revenues of the country. He believed they could meet those charge and also have a reduction in rates.

Mr. Johnson's Surprise

Mr. George Johnson, the president of the chamber, described the views expressed as a bombshell to him, and he dissented from them. He said he followed General Hammond's suggestion that the board of the Chartered Co. would be reasonable, and that control by some sort of agreement could be arranged. He warned the Chamber of the possible political jobbery that might eventuate with Government control of the railways. There was also the point that the Government could not always run a railway as economically as a private company. Further, there was the contingency that they might have friction with their neighbours.

"The contingent liability of these millions of debentures is a very grave one for a small country like ours," Mr. Johnson declared. "If you can carry on with the Chartered Co., which may not be a very complex affair after all, I say you should carry on. If an arrangement is made that a portion of the profits goes to the Chartered Co., and the rest comes to us for the reduction of rates, I think it would not be a very difficult affair. The real thing is to get the arrangement made. Once you have the arrangement made, whether you have three-quarters of the profit and the Chartered Co. a quarter, or half and half, or one-third and two-thirds, it is a matter of simple accountancy at the end of the year to see where you are. I think we are overmeasuring our powers and liabilities when we say we are prepared to take over such a liability as the purchase of railways. You will also damage our borrowing powers in London, and we still need those borrowing powers. I don't see why we should not try to come to an equitable agreement with the railways, who, I believe, would be reasonable on the point, for some measure of control of the revenues. I believe this resolution is the right one, and I hope you will vote for it to be submitted to congress."

Messina-Bulawayo Line.

A resolution calling on the Congress of the Associated Chambers of Commerce to request the Government to use their influence with the railways to get them to build the Messina-Bulawayo connection was negatived. Capt. Harris maintained that the Port of Beira as it was to-day did not meet the requirements of Matabeleland, where merchants found that it was advisable to bring their goods from some other port, even though it cost more. It appeared to him that the policy in the country to-day was to develop one port only. If the section he proposed were constructed, Bulawayo would then be in direct communication with both Durban and Delagoa Bay. There was an enormous amount of trade to be done in the area that would be served by the new line. Not only would there be export and import traffic, but the line would go through a large cattle area, and would save hundreds of miles of the journey to Johannesburg or to Durham. It could also be connected with the asbestos field. Surely an industry which was next to the gold industry in importance should have some consideration in the matter of a connection with the nearest port. A large part of the line would go through the mineral belt. Traffic would follow the construction of the railway.

Political Reasons.

Capt. Harris added that he believed that the section in question was the one that Mr. Rhodes wanted in the first place, and it was purely for political reasons that the railway was not constructed. He understood that the railways had intimated that if they were asked for the proposed new line it would be granted.

Mr. W. J. Bickle said that it was not likely that if they were to have State railways or State-controlled railways the Government would sacrifice the large amount of revenue which, with the construction of the proposed new line, would go to the Union Government. The loss might be counterbalanced by more rapid development, but undoubtedly there would be a loss of revenue to the Rhodesian railways, and for that reason he thought such a resolution would be very inexpedient at the present time.

WEST AFRICAN ECHOES.

The West African Congress.

The National Congress of British West Africa, founded six years ago, is to be congratulated on having just completed its third Inter-Colonial Conference. The delegates from Sierra Leone, the Gold Coast, and Nigeria assembled at Bathurst, Gambia, where they were the guests of the local branch. The Governor, Captain Armitage, D.S.O., set an example of hospitality by according the delegates that courteous and sympathetic reception which was to be expected from his long experience of West African administration, and his well-known desire to help on the development of the peoples among whom he has worked so long. The Congress can congratulate itself on having inaugurated the inter-colonial co-operation by joint discussions of problems and comparison of ideas and plans for improvement, which is being adopted by the Colonial Governments. Conferences of medical and legal officers have already been held, from which mutual benefit should accrue. Sir Graeme Thomson's suggestion of periodical conferences of the Governors has been praised by the Secretary of State for the Colonies, and may be expected to be supported by Mr. Ormsby-Gore's report on his visit to the coast. (The French Colonial Minister has instituted annual conferences of the officers administering the various French colonies.) The Congress of British West Africa, as a purely African body, initiated, organised and conducted by Africans, is a school of self-government and a test of Africans' capacity for handling their own problems. It undoubtedly owes something to the sympathetic attitude of the Colonial Governments, but it has proved that the people are capable of discussing debatable questions calmly and soberly, and are desirous of offering reasonable and constructive criticism. The pioneers of the movement have laid a sound foundation and are justified in calling upon the peoples for whom they are labouring to furnish the means of carrying on the work. The time has come for formalating and organising a scheme to raise from the different colonies their quotas of the funds needed to keep the Congress in active operation.

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Race Problem - 1926

West Africa

KANO CHAMBER OF COMMERCE.

An extraordinary meeting of the Kano Chamber of Commerce was held on June 1, the president, Mr. T. Hepburn, in the chair.

It was proposed by Mr. Webb, and seconded by Mr. Morton, that a letter be written to the Agricultural Department asking how much seed had been distributed this year in comparison with other years, and as it was understood that Government had made a special effort this year to increase the crop yield in the Daura district information regarding the result of this effort would be of interest.

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A letter was read from the secretary tendering his resignation owing to pressure of work, and upon a ballot being taken Mr. F. A. Bayley was appointed.

A member offered a copy of a letter addressed by the secretary of the Liverpool Chamber of Commerce (Raw Hide section) to the Governor. As this dealt with proposals of flaying, it was proposed by Mr. Crossley and seconded by Mr. Morton that a copy be sent to the Resident, Kano Province, as he might feel disposed to circulate the information amongst officials in charge of districts.

The report of the sub-committee that dealt with the proposals of the Director of Agriculture on inspection of produce, Northern Nigeria, was read, and with the exception of the first item, which is to be discussed at the next ordinary meeting of the Chamber, the proposals of the sub-committee, as undernoted, were unanimously agreed to, and a copy of the proposals will be forwarded immediately to the Association of West African Merchants. It was proposed and carried that the Chamber does not desire to enforce the inspection of ground-nuts, but if such inspection has to come, it would suggest that it should take place on the firms' own compounds, for the following reasons, viz., less damage to bags, less chance of adulteration, greater commercial security, less chance of bribery and corruption, more money to the producer, if adulterated nuts were brought in by middlemen and turned down by the firms these middlemen would naturally refuse to buy further from the producers unless the nuts were properly cleaned, whereas if the suggestion put forward by the Director of Agriculture that a ring of markets be inaugurated around Kano it would mean that representatives of all firms would have to be sent out to those stations; all bags and cash would require to be supplied by the firms with little or no security; greater damage to bags and greater chance for adulterating the produce; difficulty of transport owing to lack of decent motor roads; more opportunity for bribery and corruption; serious effect on the merchandise trade in Kano; new stores would require to be built by firms at those stations; for economic reasons groundnuts should be bought as near to the rail-head as possible; the possibility of adulteration in course of transit to Kano after inspection at those stations; the cost of maintaining produce inspectors for those stations owing to the wide radius they would have to cover to inspect the produce; and obviously less money to the producer.

The inspection of cotton in Kano being now an established fact, it has been found out that being inspected in the centrally situated market, as is done at present, the following occurs:—Cotton is not so clean as it would be if bought on firms' own compounds, for the reason that if the cotton were bought in the compounds, the firms would provide tarpaulins, which they refuse to provide in the market; there is lack of European supervision; seals are given out indiscriminately; scarcely ever do the mallams' weights certificates agree with the firms' weights, owing to the facts that the inspection department having no scales, have to borrow them from anywhere and that the majority of the mallams are illiterates; delay in inspection owing to bribery and corruption (owing to this several large Native traders have sold large stocks of raw cotton which has eventually found its way over the border into French territory); apart from the forementioned, there is always a possibility of seals being tampered with between the market and the firms' compounds; if the inspection took place on the firms' own compounds that which is occurring at present would be obviated.

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The Question of Wars.

On the main question of war some groups felt that "because men are sinful they would fight, and that therefore war is inevitable." They believed, however, that a man's first loyalty was to his conscience, and that the second claim on his obedience was the call of country. One group made a bitter attack on secret diplomacy, pointing out that it was the hot-bed that bred the seeds of war.

The race problem was again handled, the bulletin showing that one group thought that "while it might be contrary to the will (*sic*) of God for two races to mix and inter-marry, brotherhood between the two was not only possible, but an imperative necessity if Christ's programme were carried out."

The perennial sex problem cropped up in most unexpected topics. Some groups "raised the question of the degree of frankness possible between boys and girls; they felt that sex information was badly needed, and that it should be given at the right time." The failure of parents to lead and guide was emphasised, and some groups held it a sacred duty of Y.M.C.A. (with due assistance from the Y.W.C.A.) to provide literature and other guidance to make possible necessary social contacts.

Tuesday's recreation period witnessed a reception to 250 delegates given by the Finnish Minister of Education on behalf of the Republic. At the evening service on Tuesday the principal speaker was Nathan Söderblom, D.D., LL.D., Archbishop of Upsala and Vice-Chancellor of the University. He is described as "a man of unusual intelligence and versatility," and by common consent, his address was by far the best delivered to the Conference. His pointed language and telling epigrams held his audience spellbound. I may be permitted to quote a few passages: "Moral contempt for religion is a dangerous neglect of one of the essential and deep cravings in man, a killing of the eternal longing, worshipping the creature while forgetting the creator"; "God has not created anything more sacred in man than the sense for truth"; "The nostalagia for truth and perfection makes you humble." He is not without a subtle sense of humour: "It might be better to follow Martin Luther's rule—if you come to a passage in the Bible or to a sentence in the Creed which seems to you contradictory or meaningless, take off your hat and pass by"; "At a great student meeting, many, many years ago, a young student made an unforgettable impression in telling how difficult it is to be a Christian. A well-meaning parson jumped on the platform to save the situation, telling how nice and advantageous it is, in every respect, to be a Christian. He spoilt the situation."

Wednesday's discussions centred round the difficult problem of "How to live as Christ lived." Is accepting Christ enough? Is actual acceptance of Christ necessary in order to do good works? The old enigma of "Faith or Works" was revived, and the discussion revealed that the nature of man is much what is was in the days of St. Paul. Emphasis was laid on the personal life in Christ, the Oriental delegates laying much stress on "works" and pointing out that it was not sufficient to bear the name "Christian"; to have both faith and works to your credit you must be truly "Christ-like," live as Christ did live.

A few receptions and private parties filled up the recreation period. Rev. Aleksi Lehtonen, D.D., of the University of Helsingfors, invited two Africans and one American Negro to his home, where they had the pleasure of meeting some of the leading Y.M.C.A. workers in Central Europe. The British Ambassador to Finland held a reception of the delegates of British nationality, and the several foreign Ambassadors did the same with their countrymen in Finland.

The speaker at this evening's service was Canon E. S. Woods, M.A., of Ely Cathedral, one of England's finest writers on Christian apologetics.

Thursday's topic was "The Task of Y.M.C.A. in the world to-day." Mr. Max Yergan, of South Africa, a member of the executive committee of the World's Student Christian Federation, and foreign secretary of the Coloured Work Department of the National Council of U.S.A., conducted the morning divine service. The official bulletin, a printed paper of four pages, was issued every morning, and Thursday's conference bulletin had the front page title in large capitals: "A message from the Negro," with the following words: "The white races are having the largest part in our conference, and the danger is that we may overlook the message which the Orientals, the Africans, and the Negroes of the United States bring to our gathering.

"What is the wish of our comrades, the members of the Negro associations of North America, as they think of this world gathering and its immense possibilities, They voice their wish through Mr. Channing H. Tobias, who spoke to the conference on Monday evening. Despite all their own problems, the solution of which has not yet been found, they are convinced that the hour has come to reproduce in all of Africa the work undertaken by the coloured associations of the United States. All the doors in this great new field are not yet open, but advantage should be taken of those that are. They are ready to call Negro students in America to volunteer for service in Africa when the doors open. The associations for the Whites of South Africa, on their side, could help the development of Y.M.C.A. service among those whose moral and physical needs are not being cared for. They have already started work for Natives at Blomfontein and at Kimberley, but their efforts must be supported if the work is to grow.

Among agricultural communities a rural work could be started in certain of the more settled regions, perhaps on the model of that carried on in several districts in India. In industrial circles, mining centres, with railway construction gangs, in great cities, the needs are crying. Mr. Max Yergan, of South Africa, reports that the Negroes there are anxious to receive all that the associations can bring them. The provincial Governments are caring for their health and instruction, but this is not sufficient for the task.

"The Church in Africa, as in Asia, will probably become autonomous. Will not the Association provide for it the leaders needed? The missionaries wish for the collaboration of the Association. They do not have in their groups as many boys and young men as they want. It must not be the coloured associations of North America alone who will respond to the appeal which the missions and the natives themselves are making.

"The young forward-looking Negroes are not desirous of finding pretexts for engaging in bitter struggles. They wish to work with, not against, the white settlers, and on a plane where their dignity and honour will be respected. We would not be Christians if we as association members, as a Y.M.C.A., did not co-operate with all our force, with all our prayers, in this work for the Negro, from whom we have much to learn, for he is patient, humble, forgiving—in a word, he has that love of which Paul speaks in 1 Corinthians 13."

Thursday's discussions revealed a spirit of unity among all sections of the conference. Recommendations given as indicating the future task of Y.M.C.A. in the world were always practicable.

Thursday's recreation period provided the present writer with an opportunity of responding to an invitation to speak in the Finnish Methodist chapel in Helsingfors. After him, Mr. Rallia Ram, of India, also spoke in the chapel the same day.

Friday was the last day of the conference. At the final plenary session 21 resolutions covering the whole field of the conference were adopted. The next world conference is provisionally fixed for 1930.

Friday evening was spent around a camp fire at which a great bonfire with wood supplied by youth from all corners of the earth, in the name of one common cause! 240 boys of the various nations represented relighted the torches of the "Fire of International Friendship," first lighted at Vaumascus, Switzerland, in 1925. In this final episode one became conscious of a desire in youth to say to the world "Ecce Homo," and to present the loving personality of Christ Jesus as the everlasting light and life of humanity. But much of the potential effect of this fine and impressive individual ceremony was lost through needless speech-making. But it was a touching sight—this making of memory and a name, but a great and enduring inspiration.

A full official report of the conference may be obtained for 2s. 6d. from the secretary, 3, Rue Général Dufour, Geneva, Switzerland.

YOUNG AFRICA AND A WORLD CONFERENCE.

[The following is extracted from an account of the proceedings at the recent world-conference of the Y.M.C.A. at Helsingfors, to which Mr. J. B. Danquah and Mr. Asafu Adjaye were delegates from West Africa. The account has been written for WEST AFRICA *by Mr. Danquah.]*

Taking a steamer from Hull to Helsingfors on July 28, the writer found himself in a party of about 300 delegates to the world-conference of the Y.M.C.A. at Helsingfors. Great Britain, America, India, China, and Egypt were fully represented; East and West Africa were present in the persons of Mr. E. O. Asafu-Adjaye, of Ashanti [Mr. Danquah himself was also a delegate.—ED. "W.A."] and Messrs. Kaissi and Kisosonkole, of Uganda. After a rough sea voyage through the North Sea, the Kiel Canal and the Baltic, the s.s. "Oberon," of the Finland Line, docked at Helsingfors on Sunday, Aug. 1. Officers of the Y.M.C.A. handed to each delegate a wallet containing various particulars and programme of the conference, including a useful little booklet of tickets for three meals a day.

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At Helsingfors we had to regulate our time to a prearranged programme. 12.30 was lunch, and at 3.30 p.m. the City Council gave a reception to the 1,500 delegates in the Kaivopuisto-Brunnsparken. Here we, the African delegates, made the acquaintance of friends from America and the West Indies and particularly were we delighted to meet Mr. Max Yergan, of South Africa, a prominent Y.M.C.A. leader both in that country and America. The city of Helsingfors has a breezy atmosphere and an air of healthiness; it has capacious open spaces, esplanades, and lofty buildings, the best of them in Renaissance style. The people of Finland call the city Helsinki, and "Finland" Suomi, "the country of a thousand lakes." The pre-war population of Helsinki was 200,000, but its male average seems to have been affected by the Great War, through which Finland became an independent Republic.

At 6 p.m. on Sunday, the Conference was formally opened with divine service in the splendid Johannes church, the principal speaker being Dr. John R. Mott, of America, subsequently elected President of the Conference. English, German and French were the official languages, but most of the Continental Europeans seemed to understand English and were invariably anxious to express themselves in that world-wide language.

English a World Language.

All the Continents represented spoke the English language except Central Europe. French was little in evidence, the delegates from France not numbering over 33, whilst 142 came from Great Britain and Ireland, over 300 from Germany and about 242 from the United States, exclusive of visitors.

Monday, Aug. 2, was the first business day, and the general topic for the discussions was "New Ideals of Youth in the Present World and the Message of Christ." The morning divine service was conducted by Mr. K. T. Paul, National Secretary of the Christian Movement in India. After election of officers, the delegates were grouped into 50 sections, and these, meeting in different rooms, discussed various topics, sending the result of their discussions to the plenary session every evening through the group leaders. We had to determine also on Monday the relative importance of the subjects before the Conference, and the discussions revealed that subjects grouped under "Conflicting loyalties confronting Christian Youths of to-day" had much in them to keep the Conference busy on its programme. The voting in this connection showed that the sex problem is disturbing to the youth of to-day, and it was placed first in the list by 25 groups and second by 14; "the influence of the home and relation of youth to elders" was placed first by 17 and second by seven groups; "participation of Christian Youth in national affairs and patriotism" was placed first by only one, to putting it second; "vocation and business," i.e., conflict between Christian ethic and business practice received seven first votes and second 12; whilst "inter-racial and international co-operation" was placed first by four groups and second by seven. The explanation for such low voting on this problem may be found in the fact that the racial question was apparently foreign to Christian Youth of Continental Europe. They did not consider it a problem. Not that they thought there should not be one; rather, they scarcely knew there was one; which shows that the racial question is the result of economic and cultural experiences, and not of spiritual or moral evaluation. The discussions and the answers by the youth of the world to the questionnaires on the race problem revealed that racial prejudice has no fundamental justification in the spiritual nature of man, and that such vilifications that one meets with in countries where the race problem is most acute arise chiefly from inexplicable complexes gradually nursed into growing youth by cultural environment.

God and the Race Question.

Very instructive instances may be gleaned from the Y.M.C.A. publications, "Youth" and "The Younger Boy," containing the answers of Christian youth of the world to a host of interesting questions: Thus to the question as to what the boy's idea is on the attitude of God to different nations, "boys all over the world say that God loves all people equally; that they are all His children no matter to what nationality they belong"; but there were exceptions. In Canada one boy said—"God must have a favourite nation or the British Empire would not be where it is"; a New Zealand boy said—"God favours the nation that does right; that is the British nation," Another said—"Yes, the White race; it is in the Bible"; and a Swedish boy replied—"Once the Jews were his favourites." But the answers of youth on the race problem are more illuminating: The question was: "If you were a captain of a team, and two boys one black, one white, of equal ability, were trying to 'join the team,' what would you do if there were but one place open?" Most boys in European countries said they would give the place in the team to the black boy or toss for it. One Swiss boy said, "It would be fun to have a change" by having a black boy in the team, and would "attract a crowd to the match." The answers given by some South African boys are interesting: One said, "I would put in the white boy because he is the same colour; yet it is hard to say." Another—"The white boy—because the other is black he has no right." And yet another—"I would pick the white boy as he is a European, and the team would be nicer with Europeans and more people would watch the match." A fourth said, "I would choose the white one because it is an instinct among humans"; "the white man because we seem to despise the black man"; "the white because it is natural"; "the white because it is bad to mix the nations." The report goes on to say "only one boy in 25 votes for the black." After this, who can say that the race problem is superficial or nugatory? It was a great delight to have an opportunity of speaking on the subject at Helsingfors.

On the whole, Monday's discussions showed, in the words of the Conference bulletin, "a fascinating but bewildering interweaving of interest due to the fact that even those who chose the 'home and relation to elders' as the chief problem did so because, as they explained, 'the home is the unit of society and if you solve it you solve sex, international and all other problems,' while the discussions on sex put down the conditions of the home, the weakening of parental control, etc., as the cause of the prevalence of immorality." The influence of sport on growing youth was put down as a subject for discussion, but somehow, after the voting, the question was never brought up again.

Monday's programme concluded with divine service, at which the principal speaker was M. Jean Lauga, a general secretary of the French National Alliance. His subject was "Jesus Christ and the Youth of France," and he emphasised the need of respect for authority, adding that "the French people joyfully and sincerely welcome the spiritual side of the present reawakening of Catholicism." Mr. Gordon Lapp, of Canada, first "premier" of the Ontario Boys' Parliament, gave a short address explaining that the proceedings of the Boys' Parliament had to do with the development of the Canadian standard efficiency programme. Mr. Rallia Ram, general secretary of the Lahore (India) Y.M.C.A., spoke on "Christ and the Youth of the Orient," and Mr. Channing H. Tobias, senior secretary of the Coloured Work Department of the National Council, U.S.A., spoke on "Christ and the Negro Youth."

Tuesday's programme began with devotional service in Johannes Church, the leader being Dr. J. Hromadka, of Czecho-Slovakia, Professor of Systematic Theology at the John Hus Theological Faculty at Prague.

Conflicting Loyalties.

The discussions on this day gave us a further opportunity of speaking on problems confronting Christian and Y.M.C.A. work in our several countries. The topic was "Conflicting loyalties confronting Christian Youth of to-day." Four main questions—patriotism, war, race, and sex—occupied prominent attention in the discussions. One section recognised that patriotism frequently tended to a national "superiority complex." "Loyalty to country ment to an Egyptian implacable opposition to all things Western. To a Chinese patriotism implied resistance to Western Christianity." This, as a Chinese in my group put it, meant that the youth movement in China had taken a definite political turn, the "slogan" being "Down with Imperialism," and by "Imperialism" Young China means "Economic penetration from abroad," and "Militarism within," the latter being attachment to a civil war of an interminable nature.

NEW MINERAL RESOURCES OF THE TRANSVAAL.

There are few countries in the world which Nature seems to have endowed more bountifully with mineral wealth than the Transvaal, and the latest discoveries of gold and diamonds may result in bringing still greater prosperity to the Union of South Africa. The alluvial diamond deposits located in the Lichtenburg district are already producing a monthly output to the value of £200,000, and if it be correct that the stones show few signs of being waterworn there obviously exists an opportunity for the discovery of diamondiferous pipes in the neighbourhood. The alluvial is the consequence of centuries of exposure and the breaking down of the containing matrix, resulting in concentration which provides no definite guide as to the richness or otherwise of the originating pipe matter. Yet the seeming abundance of yield indicates the possible importance of such a discovery. If a new permanent diamond discovery is on the verge of being made it will bring nearer the enforcement of legislation which will allocate to producers from all sources a definite quota of output based on demand, otherwise the same results must be achieved through economic pressure, which would be far more detrimental than Parliamentary sanction to an approved measure of co-operation. The gold discovery at Rustenburg is no new thing, for the presence of gold in the Bushveld complex was known, although not exploited, more than thirty years ago. Other minerals besides gold and platinum are known to exist. Deposits of copper of great width have been reported, and also lead and zinc and nickel. The gold seemingly exists in an intrusive formation found in the contact between the norite and country rock, forming a sort of mineralised belt in which gold is found in patches, occasionally of considerable value. Yet because of the believed irregularity of mineralisation the formation has not hitherto attracted the capital required to test the payability of the ore bodies. Outside of the Witwatersrand there are few gold-containing formations in the Union which have repaid the expense of development, and it would be therefore rash to assume that a new Rand has been discovered until it has been proved that the gold precipitation is sufficiently periodic to provide a reasonable margin of profit over expenditure. The tracing of the formation by the geological department of the Union would materially encourage greater attention being paid to the possibilities, and with the approaching exhaustion of some of the central mines of the Rand the big groups might be induced to devote some of their surplus funds to the exploitation of the district. There are undoubtedly rich finds of many sorts to be made, and were the Union Government to show still greater sympathy towards the mining industry, the present well-being of the country might receive a great stimulus from a vastly larger mineral yield.

African World 9-4-26

Race Problem 1926

Africa.

WILL STRIKE TO END SLAVERY FOUND FLOURISHING IN HEART OF "DARK CONTINENT, AFRICA"

Eight Million Natives Are Held In Subjection By The Whites Whom They Have Trusted.

NATIONS TO AIM FOR ABOLITION OF BONDAGE

Investigators Find African Men And Women Dignified And Honorable. Many Are Of Great Charm.

By HENRY F. PRINGLE

LONDON, April 23.—To a certain extent this must be an account of formal documents issued by the League of Nations, communications sent to the governments through the world and of conferences to be held at Geneva next September. But primarily it is the story of 8,000,000 black men who live in the shadowed jungle of Africa—men called heathen since some of them still bow down to wood and stone.

St. Louis Globe 4-30-26

Very recently, as time must be counted in the history of civilization, the natives of Africa learned to count white men as their friends. For white men taught them to defeat disease, to fight starvation. They taught agriculture and told of a new religion. No longer did the white gods come in strange ships with towering sails and sell them into slavery. Instead they offered shining gold in return for muscle and the ability to work under the hot sun.

Again Wondering

The white man became the friend of the black. This was so, at least, through the greater part of Africa. But now bewildered natives are again wondering. For the most part, even now the visitors are still their friends. In at least two districts, however, there is outspoken resentment. In these two districts live almost 8,000,000 native men and women. They are enduring, if but half of the official reports and charges are true, virtual slavery.

It is at Port Said, setting for strange tales of sailors and white heat and hot liquor, and that Suez stretches east to mingle the blue waters of the Mediterranean with the Red Sea. More than 3,000 miles to the southeast and south of Port Said—as a bird might fly—lie the Portugese possessions of Angola and Mozambique, south Africa. The former is on the west coast and the latter on the east.

Angola has 484,800 square miles with a native population of more than 3,000,000 black men. The typography of the two districts varies from the malarial lowlands to fairly mountainous hills. Both are not far from the equator. They belong to the republic of Portugal largely because of the daring and fortitude of Vasco da Gaba and other exporers at the end of the fifteenth and sixteenth centuries.

Angola and Mozambique are potentially of the utmost value. To a world needing cotton, rubber, sugar and other products they are important in the extreme. Great parts of their areas are still, of course, almost unchartered jungles with gay parrots that scream to monkeys swinging in the tree tops, elephants that rumble through the underbrush and poisonous snakes in the tall grasses.

The white man has for years known of their commercial value and has begun the devolpment of these districts. Huge areass, where the natives once lived without interference, are under cultivation. On the east coast a new port, Beira, is coming into being with ships from all parts of the world in her harbor.

Jealous Eyes

Other nations, according to reports from abroad, are looking with jealous eyes at Mozambique and Angola. Germany, it is said, would like very much to own either; or both, provinces. But Great Britian would be reluctant to have Germany hold so important and stragetic a port as Beira on the east coast. Portugal, in contrast with these two world powers, is a poor nation. It is held entirely likely that Germany and England will agree to buy the provinces. In that event Germany may be given Angola on the west coast and Great Britian Mozambique.

But interest in the two provinces centers now in the conditions under which natives are forced to work. These have been called to the attention of the League of Nations and will be the subject of further discussion at Geneva in September. The situation is under consideration by the Committee on Slavery of the Federal Council of Churches of Christ in America.

Already formal charges have been filed regarding the manner in which Portugal is permitting her native Africa to be abused. In some quarters it is declared the abuses are not greatly different from those in the Belgian Congo that some years ago horrified the world. In fairness to the Portugese, who naturally are protesting that the accusations are not true, it should be said that further investigations are to be made.

But at least, a prima facie case has been made. From the evidence submitted it would seem that avaricious white men, grafting officialss and greedy planters are making life almost unendurable for the black men who once welcomed with feasts and strange dances the men who were to betray them. Some 8,000,000 natives, theoretically free men and women, may be forced under the law to work for a certain period each year for the government itself or for corporations chartered by it.

Theoretically Paid

Theoretically also, they are to be paid for their labor. Actually, it is charged, their wages are stolen by dishonest officials, they are taken far from their jungles homes by arrogant native police from hostile tribes, are whipped and abused and often starved. Women and young girls are not spared.

St. Louis Globe 4-30-26

The conditions of these blacks, declared by those who know them well to be men of honor and integrity and of great potential [illegible] development is far worse than actual slavery. For the owner of a slave has a property interest. It is to his advantage that the slave is properly fed and well cared for. Otherwise he is a less efficient worker. But down in Africa man power is cheap. The natives, forced to work, are pressed to the last ounce of their strength. When they give out others are drafted to take their place.

Formal and official protests, then, are likely from the League of Nations and Federal Council of Churches. But the most active individual crusader is an American minister, once a missionary in Africa. He is Fred R. Bunker, now pastor of the Wilton Congregational Church at Wilton, Conn. Mr. Bunker first went to Africa in 1891. He spent many years in the bush with the natives. Now he is devoting his energies to restoring their freedom.

Mr. Bunker is a very small wiry man with gray white hair and a complexion that even now, after having been out of the tropics for several years, gives a hint of sunlight both brilliant and cruel. He has worked with the natives of South Africa, learned their tongue, and assisted in giving written form to their language. Now he is convinced that the Portugese administration of Angola and Mozambique has resulted in grave abuses.

In Mozambique

The most serious situation, Mr. Bunker believes, is in Mozambique. Here a corporation named the Mozambique Company has a 50-year lease, granted in 1891, for about 60,0000 square miles of land. The Mozambique holdings include, the port of Beira great docks are being built as proof of the growing importatnce of the territory. The corporation has complete and dictatorial powers. It may draft native labor. Its official employes become local magistrates and judges. It maintains prisons and disciplinary barracks. Natives charged with evasion of the labor laws go before its administration to be judged. There is no court of appeal. In 1920 the Mozambique Company collected $750,000 in taxes from the natives.

Mr. Bunker knows the effect that the system has had on the natives. Conditions in Angola, while probably somewhat less terrible, are not greatly different. The former missionary told of a visit made some years ago to a native kraal in the heart of the jungle. He had known these men and women before the white man invaded their homes and forced them to work on the roads and on the plantations.

The native village lay up the Buzi River, which empties into the Beira. From five to 50 small grass huts constitute a village or kraal. It was the tax on these huts, at the rate of $5 each a year, that made up the total of $750,000 collected by the Mozambique Company in 1924. This sum was, of course, in addition to its other profits.

A Great Chance

Chief Machimeji was the native head of the village visited. Mr. Bunker was saddened and distressed, he said, by the change that had taken place in the old chieftain. Some years before, he explained, he had met Chief Machibmeji. Then he had been dignified, grave and widely respected. But even in those days he had been suspicious of some of the white men who were beginning to find their way through the forests, giving rum to his young warriors and making free with his women.

There had been a time when Portugese and other whites feared the native warriors, when they had lingered along the coast and had sent tribute into the bush so that if they ventured forth they might not be molested. Machineji had held his head high and all had bowed down before him. But this time, Mr. Bunker said, he seemed a senile old black sodden with liquor. He looked curiously at his visitor for some minutes and finally recognized him.

"When before thou saw us," he muttered, "we were decent men and honest. Now we are devils."

But a spark of the older days had been kindled by the visit of the white man they loved and who had befriended them. Machimeji shouted for the women to prepare a clean hut. He called to shiny skinned young black boys to kill a goat that the visitors might eat. Messengers slipped away through the gathering dusk to summon to the council fire the elders of the tribe.

Evening came and in the sky over the jungle stars began to appear while a breeze stirred the leaves of the banana trees. A space was cleared in front of a hut larger than the rest and here a fire was built and sparks shot up into the blackness. Smaller fires shone throughout the kraal. Over some of these were suspended pots for the cooking of rice. The village was again stirring as it had done so many times before.

Tells His Woes

Off in the shadows, at proper distances from their chief and his honored guests, the elders of the tribe sat to wait with stolid patience until their counsel was asked. Still further out were the young warriors of the tribe who called to their women in voices more joyful than usual and who joked and laughed among themselves. The meal prepared by the women was eaten with relish. But then Machimeji arose. He stretched out his hand and the chattering stopped. Gloom again seemed to descend over the gathering.

"Thou knowest," said he in his native tongue to the white visitors, "thou knowest what we used to be. See, no longer are there real men in our midst. No longer are we young. For our canoemen, our warriors and our hunters have been seized. For long months they are off in far places and when they return it is but to be taken away once more. The police even take our women. They must work on the roads despite their babies. Even old men and young boys must work for these white men."

The white men looked grave and shook their heads in sympathy. Machimeji nodded to one of the elders, a fine old man whose hair was beginning to turn white. He, too, told a story of oppression and hardship. No blacksmiths remained to make spears for wartime and hunting or hoes for days of peace and planting. The women must do all the planting and harvesting, and even they are often away, he said. Food must be bought from the Portugese. Another man arose.

"But worst of all," said this speaker, "is that our children are growing

up like wild animals. The old discipline of their fathers is passing. The mothers cannot govern the boys and girls. They give no heed, but only mock at the old men. Old in years and old in wisdom. Even the young boys drink upsopi, and the girls, mere children, are prostitutes. The Portugese planters and officials and these black police take any of our women."

"Just Slaves"

Again there was silence. The elders sat gravely and the firelight flickered. Somewhere out in the jungle a lion called to his mate,, and overhead monkeys screamed in terror. And then a fine young buck, just home from his labor on a sugar plantation, jumped to his feet. He lifted his hands toward the sky.

"Slaves!" he moaned, rocking back and forth. "Just slaves! All that remains is this."

So the conference ended.

Mr. Bunker told of another occasion. He was riding on a train in Portugese East Africa. It was early in the morning, with mists still hanging over the malarial flats. Then out of the mist came several hundred blacks, driven by other natives with whips. They were herded into box cars on a siding.

These men, he said, had been drafted by the native police of the Mozambique Company and were being taken to Beira, the labor distribution center of the company. Under the Portuguese colonial law, all native men from 18 to 60 years of age are required to furnish at least three months of labor a year to the government, or a corporation authorized by it.

The law states, with unconscious irony, that the natives must "volunteer" this labor. In other words, they are supposed to leave their homes in the veldt, very often just as work is necessary in their own crops, to labor on some plantation, or in a mine, or in a refinery. Since these may be from 50 to 200 miles away from their native kraals, the difficulties of volunteering are obvious.

THE SIERRA LEONE

WEEKLY NEWS

Saturday, March 27, 1926.

THE STRIKE SITUATION AND ITS IMPLICATIONS.

No. VI.

FROM what we have advanced, it ought to be readily admitted that contrary to the expression of surprise in one of the replies from the General Manager, that he saw no cause for any grievances from his men, in the workshop, there were many grave inequalities and injustice they were smarting under, which at least were entitled to some better consideration than was accorded them by Mr. MALTHUS, the Chief Mechanical Engineer, or Mr. WEBB the General Manager. There can be no doubt that the attitude these gentlemen assumed towards the men and their complaints was notoriously wanting of sympathy. Their minds were absolutely closed against any serious consideration of the points of view which constituted the grievances of the men. They seemed to have come to the conclusion that on the basis of **a shilling a day**, any African of the working class ought to be able to live a moderately fair life; seeing that outside his **chop** consideration, Colonel HAMMOND had investigated and settled it that on the best of European authority, the African of the labouring class, had no responsibility in the direction of supporting a family; none towards the maintenance of a wife; for if he attempts to darken the sacred precints of a church and take to himself a wife—there is no obligation on his part to support her, for on the highest European authority he has been informed that the wives are perhaps more skilful traders than even the proverbial *Syrian* and therefore could support herself and could well afford not to cast any longing eyes on her husband; and as for the education of children, the Railway Management does not believe that such a luxury should come within the range of practical politics so far as Africans are concerned. Ludicrous as this presentation of the attitude of the responsible officers of the Railway towards the repeated applications of the men for redress of their grievances may appear, yet it was that which goaded the men to the idea of a strike. They were not versed in the technicalities of logical deductions and plausible syllogistic reasoning—they were far from being students in the cult of making "the worse appear the better." They are plain, blunt men, and could only put forth conclusions without being able to present their facts in the form to withstand the criticisms of such adepts as Mr. MALTHUS and Mr. WEBB. Then again, it would appear that the attitude thus taken had been adopted by His Excellency the Governor; in fact, it appears that he was so convinced of the fact that Africans should not be given more than can make them barely live, that there was no occasion, no necessity for putting any arguments to convince His Excellency that the men had real greivances. It seemed to us that His Excellency was more determined to carry out the policy of giving the African as little as possible in the direction of remuneration for his services.

No wonder the sweeping changes in this direction which has brought about the universal dissatisfaction in the community at present. The **big** and **fat** salaries, the illimitable allowances in the direction of seniority pay, efficiency bar emoluments travelling allowances, duty allowances, and latterly, some high officials were granted special honorarium for services which one might have concluded fell within the range of duties for which they are so well paid. All such special inducements were only for the European Officer. It does not matter as in the case of Mr. FISHER in the Account Branch of the Railway or Mr. N. S. DAVIS of the Post Office if within a short period they may have been the fortunate recipients of two promotions; they must be entitled to the enjoyment of the leap in the salaries of the new appointments though they may not have been long in the enjoyment of the increase in the last rate to which they became entitled by reason of the promotion they became due for. It is the African of whom the Secretary of State may be told by His Excellency that he considers is sufficiently paid, as has been the case of Mr. EDWIN of the Post Office in his new appointment as Assistant Post Master General or Mr. WRIGHT in the Master of Court Department who has no need for money. These inequalities, and unfair arrangements that Sir RANSFORD SLATER has adopted as the financial policy of his administration so far as Africans are concerned have been recognised as the canker eating up the favourable impressions he had made on the people when on his arrival he assured them in pleasant and mellifluous words of the interest and sympathy with which his bowels yearned for promoting their welfare.

So that it should be no surprise to find His Excellency the Governor using in his last address heavy utterances of absolute condemnation of the attitude of the men asking for more pay; in effect, His Excellency showed in that address that it would have been absolutely useless if the men had directed an appeal to him; for as he said afterwards though he would have considered such an appeal there was no likelihood of his granting their request, for consistent with the policy of "absolute firmness" there would have been forth coming no new facts in favour of the men to lead him to alter the views he had formed on the subject. So that, it is important to note that the blame His Excellency has found on the men for going into a strike without taking all the constitutional stages for them made and provided, and on which the Chamber of Commerce has also founded the justification they felt themselves called upon to make of the attitude they took against the men, would amount to very little in the light of the facts **we have above enumerated. There was therefore no disposition shown by the Government to treat the complaints of the men, in any serious mood and most regrettably this attitude was carried out even up to the time when President RICHARDS gave the intimation to Mr. MALTHUS of the desperation to which the attitude of the Government had driven the men. We want all these facts to be seriously considered by those who are outside. It is a pity that a special feature of the Railway strike is the mighty difference that exists between the presentation of the facts by the Government on the one hand, and the people on the other. It is now a record fact, much to be regretted; that His Excellency felt himself justified to describe this difference as a deliberate lie; he charged the leaders of the people who have been engaged to see peace and fairplay established in dealing with the situation, with lacking that sense of an honest presentatation of facts—lie pass fish. The telegram we publish elsewhere depicting the praiseworthy efforts Mr. GEORGE LANSBURY M.P., has been putting forth in the British House of Parliament has revealed a lamentable and compromising distortion of facts of which we are not a little surprised. Why should the Government undertake to carry out any policy which it would not have the moral courage to stand by and support? It is known that one of the reasons why the community has been daily growing in the intensity of bitter feelings against the Government is the absolutely unfair way it has treated the men, by after holding out sacred promises to them, that if they should obey and accept the advice of the Secretary of State and return to work within a given time, they would be received on the terms of the Governor, which was bad and humiliating enough. It is known how unfaithfully the Government proved. It is known that the Government did not keep to its word.—It is known that as soon as the men presented themselves, men who had done nothing—whose conduct had remained irreproachable except that they went on strike on the decision of their Union many of them were summarily dismissed on the only ground of their unauthorized absence from duty. Why not state the facts then, if Government elected to deal so treachrously with the men. Why for goodness sake, manifest such lack of Moral Courage? Is this the reason why Government has refused to promote the appointment of a Commission? Is this the reason why everything that would bring peace has been studiously discountenanced by the Government?**

Race Problem – 1926.

Africa

PORTUGUESE AFRICA.

OUR DELAGOA BAY LETTER.

LOURENCO MARQUES, June 30.

The Children's Day.

One Friday Governor General, Col. Farrar made a happy innovation on St. John's Day when he invited the children attending the [illegible] and those of the Lyceum to tea and a [illegible] at his residency. Over 300 children were present, and they spent a very happy afternoon. [illegible] drill exercise and games. [illegible] slide and other first aid work was given by the members of the Scout Corps attached to the Lyceum. Colonel Farrar was quite at home among the youngsters, and the manner in which his attentions were received showed that he was a lover of children.

The growth of Lourenco Marques was well demonstrated by the great number of children present at the child. One remembers that when the Boer General Machado came here as Governor General he stated that when he arrived in Lourenco Marques on a former occasion he was surprised to find the place without children, and that a great change had taken place in the interval between his visits. Many pleasant incidents were related by some of the older members of the party. Dr. Vetal Lara, who has resided here more than twenty five years, drew attention to the fact that when he arrived there were practically no children in the town. Indeed, he said that the place was not a fit one for children, and that mothers had to go either to the Transvaal or Natal to rear their children. At that time, there were five milk cows and two goats kept in the town, and from them came the whole milk supply. Can it be wondered at that tinned milk was the only food for infants? But the march of progress has been so great during the last twenty five years that the place is changed out of remembrance. In the two schools from which the children came to the garden party there are on the books 1,200 children. Something like 2,000 children of school age are living in town, not to mention those living in the district. The appearance of the children and their physical condition, as manifested in their drill exhibition, demonstrates the fact that the town is a good place for children. And with this growth of child life have come increased facilities for imparting knowledge. The schools are free, and education is given by trained teachers from Lisbon. The Lyceum takes the children on to higher educational ground, and prepares them for occupying positions in business life.

The Civil Service.

It is interesting to notice the change that has come over all Government Departments. Instead of bringing young men from Lisbon to take positions in the Civil Service, these are now being filled by the colonial born. This is an economical change—as the cost of transport has in the past been a heavy item. But commerce has also gained, especially British and other foreign commerce; twenty-five years ago there were no Portuguese employed in such activities, except the Portuguese Customs clerk. Young men were brought out from England under a five years' contract, an expensive and unsatisfactory undertaking, as many were unable to stand climatic and other conditions [illegible], and they had to be sent home. Today, one would be on sure ground in estimating that at least 75 per cent. of the employees are British firms and offices of Portuguese. Indeed, this is just [illegible] be, and many of the young men have married, and so gradually there is arising a colonials who have never seen Portugal, of their fathers and whose interests are centred in this province.

African World 7-24-26

THE FUTURE OF PORTUGUESE AFRICA.

Will General Carmona Save the Situation?

(From Our Own Correspondent.)

LISBON, July 13.

The Plethora of Governments.

Since May 28, including the Minister of the constitutional Government then overthrown, there have been no less than five Ministers of the Colonies at Lisbon. General Gomes da Costa held office for a few days and Major Ochoa likewise. Captain Almeida, who had been summoned especially by the Government from Africa, held office for only forty eight hours. The new Minister, Commander João Bello, is a distinguished colonial, closely acquainted with the African possessions, from which he was instrumental in removing the blemish of slavery. This fact of five Colonial Ministers in six weeks, added to the hash of fifty Governments in the preceding fifteen years, is sufficiently eloquent and needs no comment. No country, small or great, could survive on such lines, and it says much for Portugal's resources that she still exists as an independent nation, albeit with damaged finances. Fortunately, owing to her affience with England, she has been able to retain her colonies through all the folly and incompetence of the last few years.

Public Indifference.

It is on the amount and quality of work put into the African colonies by the Portuguese of the present generation that the future of Portugal depends. Public opinion here is not perfectly tranquil as to the colonies. Every now and then it murmurs something about colonial mandates, Geneva, the League of Nations, and then sinks back into its sleep of apathy and indifference. The Portuguese, in point of fact, are extremely patriotic, they are intelligent and full of energy, and they are pertectly well aware that if they set themselves to administer soundly without the intervention of party politics and personal animosities and could remain quiet for more than three weeks together, the shadow menacing their colonies would disappear. They have the good will of England and other allies during the war, and the present is therefore a unique opportunity for translating their [illegible] from eloquent pronouncements [illegible] military) into quiet persistent [illegible]. But it is much easier and [illegible] to go on "saving the country" [illegible] out those in power every three weeks. After all, eight years since the end of the war have now been wasted, completely thrown away.

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Hopes from General Carmona.

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£1,500,000 Provisionally Allocated

(From a Correspondent.)

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Union Advocate 8-10-26

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Race Problem – 1926.

Africa

PORTUGUESE AFRICA.

OUR DELAGOA BAY LETTER.

LOURENCO MARQUES, June 30.

The Children's Day.

Our Acting Governor-General, Col. Farraz made a happy innovation on St. John's Day when he invited the children attending the own schools and those of the Lyceum to tea and a [illegible] at the Residency. Over 300 children were present, and they spent a happy afternoon. [illegible] in drill exercise and games. [illegible] exhibition of first aid work was given by the members of the Scout Corps attached to the Lyceum. Colonel Farraz was quite at home among his young guests, and the manner in which his attentions were received showed that he was a lover of children.

African World 7-24-26

The growth of Lourenço Marques was well demonstrated by the great number of children that attended. One remembers that when the Rt. Hon. General Machado came here as Governor-General he stated that when he arrived in Lourenço Marques on a former occasion he was surprised to find the place without children, and that a great change had taken place in the interval between his visits. Many pleasant incidents were related by some of the older members of the party. Dr. Vieira Lopes, who has resided here more than twenty-five years, drew attention to the fact that when he arrived there were practically no children in the town. Indeed, he said that the place was not a fit one for children, and that mothers had to go either to the Transvaal or Natal to rear their children. At that time, there were five milk cows and two goats kept in the town, and from them came the whole milk supply. Can it be wondered at that tinned milk was the only food for infants? But the march of progress has been so great during the past twenty-five years that the place is changed out of remembrance. In the two schools from which the children came to the garden party there are on the books 1,200 children. Something like 2,000 children of school age are living in town, not to mention those living in the district. The appearance of the children and their physical condition, as manifested in their fetes exhibition, demonstrates the fact that we have a good place for children. And with this growth of child life have come increased facilities for imparting knowledge. The schools are free, and education is given by trained teachers from Lisbon. The Lyceum takes the children on to higher educational ground, and prepares them for occupying positions in business life.

The Civil Service.

It is interesting to notice the change that has come over all Government Departments. Instead of bringing young men from Lisbon to take positions in the Civil Service, these are now being filled by the colonial born. This is an economical change as the cost of transport has in the past been a heavy item. But commerce has also gained, especially British and other foreign commerce; twenty-five years ago there were no Portuguese employed in such activities, except the Portuguese Customs clerk. Young men were brought out from England under a three years' contract—an expensive and unsatisfactory undertaking, as many were unable to stand climate and other conditions existing, and they had to be sent back. Today, one would be on sure ground in estimating that at least 75 per cent. of the employees in British firms and offices of agencies are Portuguese. Indeed, this is just as it should be, and many of the young people are married, and so gradually there is rising up colonials who have never seen Portugal, of their fathers and whose interests are centred in this province.

THE FUTURE OF PORTUGUESE AFRICA.

Will General Carmona Save the Situation?

(From Our Own Correspondent.)

LISBON, July 13.

The Plethora of Governments.

Since May 28, including the Minister of the constitutional Government then overthrown, there have been no less than five Ministers of the Colonies at Lisbon. General Gomes da Costa held office for a few days and Major Ochoa likewise. Captain Almeida, who had been summoned especially by the Government from Africa, held office for only forty-eight hours. The new Minister, Commander João Bello, is a distinguished colonial, closely acquainted with the African possessions, from which he was instrumental in removing the blemish of slavery. This fact of five Colonial Ministers in six weeks, added to the hash of fifty Governments in the preceding fifteen years, is sufficiently eloquent and needs no comment. No country, small or great, could survive on such lines, and it says much for Portugal's resources that she still exists as an independent nation, albeit with damaged finances. Fortunately, owing to her allience with England, she has been able to retain her colonies through all the folly and incompetence of the last few years.

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Africa World 8-10-26

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THE SUDAN.

The Sudan.

SOUTHERN SUDAN GOLD.

Story of the Discovery.

(Johannesburg "Star" Correspondent).

CAPE TOWN, August 2.

Further particulars of the romantic discovery of a goldfield in the Southern Sudan, which was reported in a brief message from London a few weeks ago, were given in an interview by Captain Hon. Francis Crossley, formerly an officer in the Indian Army, who arrived by the "Carnarvon Castle" this morning.

Glasgow Herald 8 28 26

"It was an old prospector who made the discovery," said Captain Crossley. "He was elephant hunting at the time, but he always carried a prospecting pan with him and took washings whenever he came to any likely-looking ground. He took one washing which produced the high percentage of half-an-ounce of gold from one pan. He got very excited about his find and stayed on the spot for a week, until his food supplies gave out.

"I subsequently met him at the Lupa River goldfields, where I was engaged in big game hunting. The story he told me was that in that one week he had washed out 50 ounces of gold. He had then gone to try to get a licence, but discovered that the Tanganyika Concessions held the sole concession for 60,000 square miles of that country. He confessed to me he wept. His story impressed me so much that I promised him that as I was making a trip over to England I would see what could be done in the matter.

"I have come to an arrangement with the Tanganyika Concessions authorities in London, and I will meet the old prospector again in Dar-es-Salaam, and together we will strike inland to demarcate the reef and have operations begun as soon as possible. Whether the reef will be considerable or not I cannot say but if it is up to the samples of gold I have seen it should produce from 75 to 100 ounces per ton. From what I know of the district from my shooting expeditions, it certainly appears to be a very likely country for gold and it is rather remarkable that the spot where the old prospector made his discovery is in a direct line north with Kilo and Moto, where there are rich goldfields at present existing."

Captain Crossley, who is still under thirty years of age, left the Indian army a few years ago. He gained his commission when he was seventeen. The greater part of his time has been spent big game hunting and exploring in the little-known regions of Africa north of the equator.

THE KASSALA COTTON CROP

("Times" Correspondent.)

ALEXANDRIA, August 22.

The Gash river floods are reported to be very satisfactory. The river was running all July and at the end of that time 7,000 feddans of the delta (which is in the Kassala Province and does not reach the sea) were sufficiently watered, and if the flood continues equally good during August it is expected that there will be 25,000 feddans under cotton.

African World 8 28 26

The Gash rises in the Italian colony of Eritrea and there is an agreement whereby its waters are divided for use by the Italians and in the Sudan. The Kassala cotton field—which is distinct from the Gezira field fed by the Sennar dam—is of considerable promise and the cotton raised there can be exported by rail direct to Port Sudan.

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opportunities for the intrigue so dear to the Egyptian Nationalist mind that it will not be surprising if the Egyptian Cabinet finds some loophole which permits it to accept the British Government's condition, while privately taking every advantage of the chances for wire-pulling behind the scenes.

In this connection, Abyssinian developments are being watched with the closest attention in Egypt.

BRITISH WEST AFRICA.

WEST AFRICAN ECHOES.

The Pioneer of Nigeria.

The discovery by Richard Lander of the true course of the Niger, which had interested and puzzled geographers since the time of Herodotus, and the hope that it would furnish a route between Europe and the trans-Sahara lands, cheaper and more expeditous than the traditional overland caravan routes, caused attention to be turned to the possibility of utilising the river for the advantage of British trade. The Government was indifferent, and, indeed, anxious to get out of West Africa altogether, or, at most, to confine itself to the maintenance of the anti-slave trade squadron. The general public was prejudiced by the sinister reputation of the climate of the coast, and completely ignorant concerning it. There were, however, a few of the merchants trading to West Africa who believed that a considerable trade could be done with the peoples of the interior, and that Lander's discovery had shown the means of establishing it. The most energetic of these was Macgregor Laird, a young man twenty-three years of age, the younger son and a partner of William Laird, a famous shipbuilder of Birkenhead. He was so convinced of the great possibilities of the Niger route that he relinquished his interest in the family business to take part in the formation of a company started at Liverpool for its development. In 1832, the company despatched an expedition under Lander for the purpose of proceeding up the river and opening up trade with the peoples along its banks. The company built two steam-vessels for the expedition which were named the "Quorra" and the "Alburka." The latter, a paddle-wheel steamer of 55 tons, built of iron, has a place in the history of shipbuilding as she was the first iron vessel that made a long ocean voyage.

Glasgow Herald 9 24 26

Macgregor Laird's Narrative.

Macgregor Laird accompanied the expedition and wrote an account of it under the title:—"Narrative of an Expedition into the Interior of Africa by the River Niger in the Steam-Vessels 'Quorra' and 'Alburka' in 1832, 1833, and 1834." The two volumes of the narrative are among the most prized of my books on West Africa because the title-page of the first volume is inscribed in Laird's own writing.—"To Wm. Laird Jr. from his affect. brother Macgregor Laird, Oct. 37." On the inside page of the covers is William Laird's bookplate, displaying the arms, crest and motto of the family. The expedition was not a commercial success, but I am now concerned with it only as the pioneer British effort to open up what is to-day the great dependency of Nigeria.

Laird says the descriptions of English and other travellers showed the country to be "one on which Nature had profusely bestowed her choicest treasures. . . . The increase in the consumption of palm-oil in this country, the gradual decline in the supply of ivory, added to the inconvenience arising from the caprice and extortion of the petty chiefs at the mouths of the principal rivers of the African coast, stimulated the merchant to the discovery of new and unrestricted markets; while the knowledge that with the imperfect means of transit possessed by the natives, they already exported produce to the value of one million sterling annually to this country, presented to his mind the ready inference that a more direct intercourse between the producer and the consumer would tend to the benfit of both. "Lander's discovery appeared to present the means of establishing this. It was intended that a permanent settlement should be made at the junction of the Tchadda (now called the Benue) and the Niger, where Lander assured the company "ivory, indigo, and other valuable produce might be collected in any quantity."

The West African Trade Ninety Years Ago.

The most interesting chapters of the narrative are the two final ones—"Remarks on our Commerce with Africa," and "Plan recommended for trading with Central Africa." In the former is an account of the then existing West African trade, intended to show the rapidity with which it was increasing in face of the competition and opposition of the Spanish and Portuguese slave-traders who flourished, despite of the British squadron. The figures refer to the British trade with the whole of the coast from the River Gambia to Angola, nearly 4,000 miles. The exports of "British produce and manufactures" had increased from £155,759 in 1827 to £326,453 in 1834, an increase of 110 per cent. in seven years; "foreign and colonial exports" in 1834 are estimated at another £150,000, making a total of £476,453. The imports in the same year amounted to £1,077,191, the most important items being Teak timber, £104,000; Palm-oil, 13,945 tons at £34, £458,810; Gum, £100,000; and Gold dust, 60,000 ounces, £240,000. The British shipping employed in the trade had increased from 22,387 tons in 1820 to 68,046 tons in 1834. These figures will appear trifling to present-day traders and administrators, and measured by present-day standards they are small, but relatively to the total volume of British trade then, the West African trade was probably more valuable to Great Britain than it is to-day.

Laird says:—"The importance of the trade will be more clearly seen by comparing it with that of other countries. The direct export of British manufactures to the coast of Africa in 1834 was five times greater than that to Sweden, nearly five and a half times greater than to Norway, three and a half times greater than that to Denmark, and nearly two and a half times more than to Prussia. The British shipping employed in it was double that employed in the trade to Sweden, six times greater than to Norway, ten per cent. more than to Denmark, fifteen per cent. more than to Prussia, nearly double that to Turkey and the Levant, equal to the whole Brazil trade, and exceeding the total tonnage employed in the whale-fishery." The succeeding years have more than justified Macgregor Laird of his optimism, and I hope that in the year 2026 another commentator may be able to tell a story of equal advance.

W. F. H.

Race Problem - 1926

Africa

Notes.

In Belgium.

The International Missionary Conference which meets in Belgium in September will be epoch making and interesting to the Bantu as the agenda looms largely with questions affecting the natives of Africa economically and educationally. The natives of the Union will be represented by Rev. J. L Dube of Natal and Mr R. V. Selope Thema of the Transvaal, a leader whose writings on the native question are always on the side of moderation and co-operation between whites and blacks. Mr H D T. Jabavu of Fort Hare was also invited to attend but his duties at the College prevented him Papers on the native problem will be read written by Mr. Jabavu and Dr Aggrey, the well-known native educationist of the West Coast who only recently toured Africa as a member of the Phelps-Stokes Commission on the Bantu Education.—*Fort Beaufort Advocate.*

Kadalie and Prof. Thaele.

The above familiar names of the I.C.U. and African Congress leaders have been the subject matter at the parliamentary committee that took evidence on the Sedition Bill on Wednesday. 28th ult.

Those who had the opportunity of giving evidence were Mr Lansdowa, an Attorney, Major Trigger of the Johannesburg police, Colonel Trew of the Cape Town police and Major J F Herbst, Secretary for Native Affairs. No doubt these men have a certain amount of legal experience, and were unanimous in their evidence in laying emphasis on the fact that this Bill aimed at arresting the extravagance of speech then indulged in by Kadalie and Prof. Thaele, speeches which they calculate engender racial antipathy among Natives towards the white race.

We are not aware of the method adopted by the government in selecting witnesses to give evidence before that committee, but we observe that these gentlemen are civil servants, and a choice from the general public of the country was not deemed necessary Secondly, all the witnesses happen to be of European descent, not a single non-European being summoned or given an opportunity to appear to lay the case of the Native We would not think it equitable for Major Herbst in this case to represent Natives, though the government may deem it so, as he is directly concerned in issuing the ban on Kadalie's movements at the present time, which this piece of legislation seeks to legalise If there was any desire to obtain the feelings of the Bantu at that committee, a black man ought to have been selected, failing which, an European chosen by the Natives themselves It was only natural for these civil servants to furnish evidence to support the passage of the Government Bill, and that in a worse form than was originally intended These witnesses had the audacity to go a step further than the father of the Sedition Bill, Mr Tielman Roos, in that they singled out the Natives as the party to whom the Bill directly referred and even mentioned names, whereas the Minister of Justice had not shown any intention to exclude European inciters from its scope.

The inevitable outcome of this one sided evidence when reported upon in the House is that it will taken for granted as the opinion of the masses, and the Bill will be cheerfully passed in face of the glaring injustice perpetrated towards Natives who have had no voice in the matter. This procedure is nothing but the consummation of the Premier's views expressed at Malmesbury that the black man must expect the white man to be his guardian in the body politic of the country, and he must know he has no voice

Speaking of persons who stir up racial hatred between whites and blacks, the government is the greatest offender in that crime, as they introduce legislation that persistently aggravates the Native mind and in so doing allow no opportunity for Natives to ventilate their feelings We shall however await and see the developments of General Hertzog's and Major Herbst's designs, both, guardians of the Native Affairs Department.

What Does the Coloured Man Say?

(By P. D. Max Mashicila)

Towards the close of last year, the Premier seriously advocated the complete political, economic and industrial equality of the coloured man with the European We have not heard a word from the coloured man with regard to that up to the present moment We would like to point out, inter alia, that our lot with the coloured man is a common one, indeed, and any tendency to divide the interests and outlooks of the two races, is bound to accumulate contention and hatred Perhaps the coloured man thinks that he is both being loved and respected by the Premier. If that is the case, surely he is labouring under a great illusion. He is not respected by the Premier at all. He is only used as a stepping stone to the eternal death of his black brother. Remember the old adage which runs thus: "In the path of strong obstacles are stepping stones." I believe in that as I believe in the Messiah who came from the village ot Bethlehem

The Premier after using the coloured man as a stepping stone to the ruin of his African brother, will put the case to the country, and as far as that is concerned, we are sure —as sure as day follows night—that the Pact Government will not, under any set of circumstances, agree to give the coloured man equal rights with the white man.

Cecil Rhodes would do it, but not the Pact Government.

The coloured man will of course, foam at the month, and mistake the Premier's brass buttons for golden sovereigns, and he will tell the country that the coloured man is a civilised person and his black brother a savage. An absurd story which would have been refutable even in the days of the builders of Babel.

The subterfuge of the Premier is too transparent. It deceives no one, and it does not make right that which, without it, would be improper.

We have as subjects of His Majesty King George V., the legal and moral rights to claim the application or extension to us of Cecil Rhodes' famous formula of "Equal Rights for all civilised men South of the Zambesi," as well as the democratic principles of equality of citizenship in the land, irrespective of race, creed or origin.

South African Native College.

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Principal's Report.

FOR THE YEAR ENDING 31st DECEMBER, 1925.

I have the honour to present the tenth Annual Report.

On the completion of the first ten years of the history of the College, it may be profitable to look back and consider the way by which we have come and to estimate, as dispassionately as we can, the achievements of these ten years, in so far as they are measurable. This will be undertaken briefly in Part II. of this report, after the routine survey of the year's work which is required for record.

PART I.

1. TERMS: During 1925 the College was in session from 20th February to 23rd June and from 24th July to 8th December.

2. STAFF: I returned to duty after prolonged sick leave at the beginning of the session. During my absence the work had been ably carried on by the other members of the staff, most of whom had undertaken extra duty. The greatest burden, however, fell upon the Acting Principal, Mr. W T Murdock, to whom is mainly due the credit of carrying on the work with complete success. I may be allowed kindly consideration I receiv[illegible] the Council and the Staff [illegible] my illness.

Miss B. D. Tooke, B.A., (S.A.) entered upon duty as lecturer in Afrikaans and History and Mr John McDowell, M.A. (Glas.) as lecturer in Botany and Zoology. The lectureship in Botany and Zoology was a new post created to enable us undertake pre-medical training.

Rev. H B. Coventry, B.A., B.D., who for the last five years has rendered past time assistance in a number of departments resigned as from the end of the session upon his acceptance of a charge in Gardens Presbyterian Church, Cape Town. Mr Coventry possesses teaching gifts of a very high order, combining thoroughness with lucidity and has taken a deep interest in the general welfare of the students. He has seen, with the expansion of post-matriculation work, considerable development in the department of philosophical science so that it will now be necessary to oppoint a full-time lecturer for Economics, Ethics and Psychology.

3. ROLL: The number of students in attendance as returned for the purposes of the Union Education Department was 89 in the first half of the year and 90 in the second Four students left on completion of their course in June and five students entered for Theology. There were 84 men and 6 women. 17 were engaged in Post-Matriculation work, an increase of 4 over last year, 18 were training in Theology, 5 in Commerce, 6 in Agriculture, and the remaining 43 were in Matriculation classes. These figures show a slight increase over the numbers of the previous year but fall short of those for 1923 We have not yet made up the leeway that we lost in gross enrolment when we shed the classes below the Junior Certificate in 1923 and 1924 The number of post-matriculation students, however, now about equals the total number of students in residence when the College was started in 1916, only a few of whom were above the stage of the Cape Native Teachers' Certificate This affords the best test of the real distance covered in the ten years.

4. POST MATRICULATION CURRICULUM: Some indication of the variety of work undertaken by the

AFRICAN NATIVES PROTEST "JIM CROW"

—Photo Courtesy Workers' Herald, Capetown, S. A.

One of the most fiery sessions ever witnessed since the British and Dutch settlers in South Africa started their campaign of segregation took place in Capetown recently when the fourth African labor congress was called to order to protest the recent enactment of the "Color Bar" bill. Over 200 delegates, representing every province in South Africa and many in far northern points, were present and discussed no uncertain terms the policy as inaugurated by white people who have come to Africa. Among the delegates were 16 graduates of Oxford and Cambridge universities, and many of the others held degrees from Paris university and noted German schools.

A resolution was introduced declaring that the congress goes on record as opposing the Color Bar bill and all it implies. They have no objection to whites coming into their counry, declared the speakers, but they do condemn their attitude of domination. They referred to Brazil, a country where all men of all races live together on a plane of perfect equality, and expressed a desire to see their country reach that state of development where such trivial matters as color will cease to play a part in the conduct of men.

Among some of the most outspoken delegates to the congress were T. Thebedi of Johannesburg, who declared that the "Color bill won't work"; W. S. Lefume, Johannesburg; A. W. G. Champion, Durban; Keable Mote, Bloemfontein; J. Gomas, Capetown; T. Mbeki, Pretoria; E. Khaile, Capetown, and J. Dippa of an eastern province.

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In general, our students find no special difficulty with any of these subjects, which are studied on syllabuses set for external students of the University of South Africa, but at some points the hardship of making adjustment to courses which are primarily designed for European students may be noted. Little need be said under this head about the group of philosophical or mathematical sciences, the content of which is subject to little variation all the world over; or of the natural sciences, Botany and Zoology, the subject matter of which is adapted to local conditions. The new subject of Bantu Studies, again, which includes the comparative philology of Bantu Languages, advanced study of the Language and Literature of a specified language group, and a study of Native History or Native Social Organizations, represents a first attempt too abstract for our students the subject matter of advanced study from the milieu of Native life and tradition. Further development along this line will be welcomed as funds may be available. Of the first year's work in this subject the lecturer, Mr. D. D. T. Jabavu, says: "For the first time we have had students taking Bantu Studies as a subject for the degree of Bachelor of Arts. There were only three students who attended the class, while a fuorth took it by private study from Lovedale, but we hope more will be induced to take it in future. The syllabus is rather heavy for a first course and needs modification. There was unflagging enthusiasm throughout the lectures, which is as it ought to be, because this is the subject *par excellence* which gives a distinctive character to this College." The increase in numbers taking this course which Mr Jabavu and all of us desire will doubtless come, since students can now plan at the beginning of their course to include it in their curriculum provided always that the number of Native students proceeding beyond matriculation increases, a point upon which I touch in the second part of this report.

With a subject like English, on the other hand, which we encourage most of our students to take as a major, and which thus involves three years' study, the suitability of the syllabus to the needs of our students is more questionable. Our criticism falls mainly upon the compulsory inclusion of Anglo-Saxon in the third year of the course. It cannot be supposed that a member of the Bantu race, unless he is going to specialize in English, will address himself with any alacrity to the study of what is practically a new language to him, devoid of any bearing upon life as he sees it. Nor in his case can it be held to be necessary to supply material for linguistic study his own and cognate languages being more than sufficient for his needs in this respect. We do not raise objection on the ground that it supplies a hurdle in the race for the degree,—we have proved that our students can be trained to overleap it,—but we do hold that the time and energy expended upon this study might be more profitably spent. I quote what our lecturer in English, Mr D. J. Darlow, says of the second and third year courses. His remarks on the second year's course are general and might apply to all external students; those on the third year have our own students particularly in view. Mr Darlow says: "The second year B.A. course in English calls for remark. It is a very wide course involving much reading and is a most desirable one when it is to be tested by an internal examination. When, however, the students are to take an external examination and the lecturer not knowing what parts of the syllabus may attract the examiners, has to treat every part in detail, the year's work tends to become a dull grind lacking that delight which should accompany the study of great writings. For the last two years the syllabus had defeated the students. Old English is a difficult standin rather than the amassing of knowledge for purposes of examination. The student who has necessary load; although the Anthology may become a lover of learning and who is worthy of a better shows signs of originality and continuing growth is more worthy of a degree than is the dull, crammed examiners who, although they set, mind that ceases to grow when the three papers, have had to omit examination is over; yet it is the Chaucer altogether—yet three of latter type that the external examination tends to produce."

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(to be continued)

Race Problem - 1926

Africa.

Race Relations Enter Critical Phase In South Africa, Says Writer

"In South Africa the native question has just entered a critical phase. South Africa has a European aristocracy of 1,500,000 whites living within a mass of 6,000,000 blacks. The native population is increasing more rapidly than the white population and European immigration cannot offset the deficit. Immigration is limited by the 'color bar', which confines the European to certain occupations. All the manual labor is done by the blacks. The Union has even had unemployment crises recently. There was a surplus of Europeans without work, while there was also a labor shortage in the mines.

Natives Increase

"The native population is not only increasing in number, but developing economically and making progress in education and organization. Natives and mulattoes possess the right of suffrage in Cape Colony, but do not vote to any great extent. In the Transvaal, Natal and the Orange Free State they have no political rights. Finally, there are three native territories within the Union—Bechuanaland, Basutoland and Swasiland—under the protection of the British government, which is represented by high commissioners.

"General Hertzog, the South African Prime Minister and chief of the Nationalist party, has just announced his program with regard to the natives.

" 'Never,' he said, 'has there been a clearer determination to clarify our native policy than there is today. Whites and blacks alike demand a solution. The three other provinces cannot give the natives the right to vote on the basis established in Cape Colony. Giving the natives the suffrage would mean the ruin of European civilization. The native electors would soon exceed the European electors. My propositions are:

" '(1) Give the natives the lands promised them in 1913. That act, proposed by General Botha, allotted them one to two hectares per person.

" '(2) The education of natives must aim at allowing them local self-government by village or tribes.

" '(3) To this end native councils ought to be established, in accordance with the law of 1920.

" '(4) The right to vote for members of Parliament should be withdrawn from the Cape Province natives. But in return all the natives of the Union ought to have the right to elect seven Europeans to represent them in the legislative assembly. The Cape, Natal and the Transvaal would elect two representatives each and the Orange State one. These seven members would be in addition to the number fixed by the constitution. The Nationalist party recognizes that in case of segregation the mulattoes of the Cape should be put economically and politically on the same footing with the Europeans in all the provinces.'

"There is no unanimity in the government majority on the Hertzog proposals. The Transvaal labor party previously had refused absolutely to consider direct representation of the natives in Parliament, even advisory representation. The color bar is the platform of the Labor party. There is strong opposition in Cape Province to the withdrawal of suffrage from the natives, while the northern provinces do not wish to recognize the equality of the mulattoes.

Reject Program

"A native Congress, meeting in Capetown, rejected the Hertzog program. It felt that the General wanted to set the mulattoes against the natives, in order to control both more easily. The natives would accept complete segregation. ney would like to see the country ivided into two sections and a lack parliament legislating for e natives without any intervenon from the Union parliament. he black parliament would be uner imperial control from London.

"The Orange Nationalists declare hat the natives must be held in omplete subjection. All that they oncede is a right to vote for the ulattoes since there are hardly 000 of the latter outside of Cape olony.

" 'Ons Vaderland,' Nationalist rgan of the Transvaal, says: 'We ought the great war to the end to ave democracy; we shall push egregation to the end to save the hildren's future.' But segregation equires vast areas, which can be ound only in the native protecorates.

"In fact, the whole future of the Union is at stake. It is impossible o maintain the 'color bar', the limitation of European immigration nd the exclusion of white artisans nd laborers and at the same time o maintain white domination over black people conscious of its numerical strength and economic development.

"General Smuts, now in opposition, is against the Hertzog propositions. The present Nationalist-Socialist majority is precarious. nd it is probable that General Smuts will return to power.

" 'The Old South African traditions,' General Smuts has said, 'do ot harmonize with a grant of potical rights to the natives. We annot give parliamentary institions to people before they are pe for them. They ought to have heir own councils and arrange their local affairs. We must advance prudently along this road—step by step. It leads in the right direction.' "

NATIVE OPINION

OF SOUTH AFRICA

PUBLISHED :: WEEKLY.

ESTABLISHED IN 1884

KINGWILLIAMSTOWN, AUG. 17, '2

The Late J. X. Merriman

In the death of Mr. JOHN XAVIER MERRIMAN, M.L.A. the Bantu of South Africa have lost one of the greatest friends they have ever possessed in the Parliament of the old Cape Colony and in that of the Union. He belonged to a stock of nineteenth century Englishmen that nowadays seems to be extinct as a species, a stock characterised by a Puritanic honesty of purpose, scrupulous straightforwardness in political affairs, a paternal championship of the liberties of African aborigines, and an indomitable determination in opposing injustice in every form. In his liberal statesmanship, he was associated with men of the calibre of Saul Solomon, Porter, Molteno, Sauer, "Onze Jan" Hofmeyr, James Rose Innes, Schreiner, and the like, men who contributed greatly in creating the high level of debate in the Cape Parliament, a level often sighed for nowadays. There is no exaggeration in the estimate that this Grand Old Man ranks foremost as a statesman in all the British Dominions. He is among the founders of what is now the South African Party, for he worked in cooperation with the Bond Party of Jan Hofmeyr in the nineties when the imperialists of those days regarded it as an offence for any Englishman to be associated with that Dutch conclave. Mr. MERRIMAN being free from racialism, strongly believed that the prosperity of this country lay in the cooperation of all the white races, and that the Europeans should mete undiluted justice to the Natives.

He kept loyal to these principles and outlived all opposition until finally the then embryonic South African Party swallowed up both the Bond and the Unionists.

As a protagonist of the Cape Native vote in the conventions that resulted in the Union of South Africa the name of Merriman, now flourished as a christian name by scores of young Natives throughout the Cape Province, will never be forgotten. It is enshrined in the hearts and dearest memories of all the intelligent Natives who prize the value of the Franchise which is now threatened with destruction by the new Pharaoh who knows not Joseph. It stands to the credit of the black voters that they have had the wisdom of selecting as their representatives men like Merriman who eventually achieved an Empire-wide reputation.

With the death of this celebrity departs the last of the outstanding giants that stood faithfully by the Native cause.

Our prayer is that someone from the younger generation of politicians will rise and fill the breach caused by the demise of our great defender.

THE NATIVE TAX.

It is not a common thing in this country to have European farmers complaining of a tax that falls on the Native. Of late several associations of white agriculturists have voiced their complaint that the new poll tax on Natives is unreasonable because "in the majority of cases the tax has to be paid by employers, as, owing to the meagre cash earnings of the natives they cannot pay," say the Adelaide farmers, and they have passed the following significant resolution :—

"That it be urged on the Government that the provi-

sions of the Native Taxation and Development Act of 1925 should not be levied thereunder on any Native who is bona fide employed as an ordinary farm labourer for a period of at least eleven months, in the portion of the Cape Province usually referred to as the Eastern Province."

We understand that in the vicinity of Adelaide the amount of cash earned by black farm labourers is less than ten shillings a month. Under the circumstances a tax of 20/- a year means the total cash income of nearly three months each year, an extortionate proportion in all conscience. Throughout the Eastern Province the situation is equally serious for the Natives in Crown locations.

The Cape Native Teachers' Association last month suggested that this tax should be levied only on those with incomes of over £50. This would solve the problem in a simple fashion if the Minister of Finance were prepared to adopt it.

If matters are allowed to continue without any concessions, we fear this tax will create much friction for the Government, not only from the side of European farmers, but from all the Natives living on the land in the Eastern Province.

KHARTUM NOTES.

("Egyptian Gazette" Correspondent.)

KHARTUM, August 3.

Adventures in Abyssinia

Three distinguished Italian officers, General Guelfo Civinini, Captain Attilio Giuliani, and Lieut. Prince Ruspoli, arrived from Abyssinia by the first steamer of the season from Gambela. It had taken them over three months to travel from Adis Ababa to Gambela owing to the severe rains and storms encountered en route, during which they lost all their kit and animals.

At an interview with Captain Giuliani, he explained that the object of their journey had been to discover the body of the celebrated Italian explorer, Captain Vittorio Bottego, who is recognised as the Italian Stanley. On his first journey of exploration in Central Africa in 1893 he travelled from the mouth of the Juba River in British Somaliland to its source, and covered ground never before trodden by a European, and his second exploration in 1895 was from Zeila in Somaliland, through Abyssinia and south as far as Lake Abaya, which he named Lake Margherita after the late Queen of Italy.

River Omo Discoveries.

He discovered that the River Omo, which up to that time had been a mystery, flowed into Lake Rudolf. He then travelled to Pibor in the Sudan and thence to Gambela, after which he attempted to trek through to Kassala via Western Abyssinia, but at Gidam the Abyssinian General Djak, with a force of 2,000 Abyssinians, who had been ordered by the late King Menelik to intercept him, surrounded his force of about 80 in the hills and eventually, fighting against great odds, he was killed, together with all his followers, with the exception of two Italians and a few native soldiers. These two Italians, named Citerni and Lieut. M. Vannutelli, were marched in chains to Adis Ababa, where they were eventually released by the late King Menelik.

The three Italian officers' quest, made at the instigation of the Fascist Party, who were defraying all expenses, was to discover the body, or at any rate some relics of the renowned explorer, and to take them back to Italy. But in this they have so far failed, owing to the general reluctance of the Abyssinians to afford any assistance.

Captain Giuliani informed me that his party is returning to Eritrea via Kassala at an early date, but Prince Ruspoli proposes first of all to proceed to Burji, near Lake Chamo, where his uncle was killed by elephants about eleven years ago. The late Prince Ruspoli was also an eminent explorer.

Torrential Rains in Khartum.

After two months of exceptional heat and sand storms, the rains have at last arrived. In Khartum 66 millimetres fell in one night, and in Omdurman, where most of the houses are built of baked mud, the damage caused was considerable.

Very few of the houses are rainproof, and the occupants spend most of the night or day running around with receptacles to catch the streams of mud and water from the "zibla" roof, leaking through the cracks or running down the sides of the walls.

At the village of Shuluk on the White Nile lightning struck two men and five goats, causing their immediate death.

Republic of Liberia.

OUR LIBERIAN NEWS-LETTER

("African World" Correspondent.)

MONROVIA, August 3.

Internal Revenues Increasing.

The monthly statement recently released by the Treasury Department reveals an increase of one hundred and twenty-nine per cent. in internal revenues for the month of June over those for the corresponding period of last year. Likewise the highway fund which was enacted a few years ago has shown an increase of one thousand and ninety-six per cent. for the same period.

This is evidence that the finances of the Republic are in a healthy state; and it is to be hoped that the surplus which is anticipated will be much higher than that of the past year.

Independence Day.

July 26, the anniversary of the independence of the Republic, was celebrated in the various cities and towns throughout the country; and many amusements, especially dancing and football games, were indulged in by the sporting element of the population.

At the capital, the President reviewed the troops of the Liberian Frontier Force at Camp Johnson on the outskirts of this city at 8 o'clock a.m. At 10 o'clock a.m. a procession was formed at the Executive Mansion, consisting of His Excellency President King and Cabinet, Foreign Representatives and Officials generally, preceded by a military escort under the command of Lieut.-Col. N. G. Weaver, which proceeded to the Hall of Representatives, where a discourse was delivered by the Rev. T. Ebenezer Ward, whose subject was "National Wisdom."

A reception was afterwards held at the Executive Mansion, at which His Excellency the President proposed the health of the Foreign Representatives accredited to this Government, which was responded to by Edward Guyatt, Esq., the Spanish Chargé d'Affaires, who felicitated the Chief Executive on the Nation's Birthday and reciprocated the desire of the President for international co-operation.

In the evening a reception was given by the President and Mrs. King at the Executive Mansion and the Department of State which included dancing. The Official Band and the Virginia Band were in attendance and rendered good music.

Scarcity of Political Aspirants.

According to reports there appears to be a dearth of men of prominence in the People's Party for nomination to political offices in the coming election. Many of their leading adherents are still returning to the True Whig Party, whose strength, politically and financially, has enhanced considerably during the past two months.

There can be no gainsaying the fact that the True Whig Party are marshalling their forces for one of the greatest political fights to be staged here in recent times, with the chances of an overwhelming victory in their favour.

REV. DENTON, HON. BAI COMPAH AND THE ELECTION OF TRIBAL RULERS.

To the Editor of the WEEKLY NEWS.

Sir,—There are taking place what I consider a lot of unnecessary agitation of contrary opinions and correspondence about the "Denton's M.B.E." No one who knew the Rev. J. Denton for any length of time, should wish to depreciate in the slightest degree, his encomiums subscribed to by Mr Miller in your issue of 17th July. If it be agreed upon that the reverend gentleman has done so much good for the educational progress, the young men of and other appreciable deeds for our Colony—it appears that all the "M.B.E., pros and cons" are thereupon agreed—let him peacefully enjoy any and all honours that may be bestowed upon him for his estimable services which have brought so much to our behoof. He would and does richly deserve and should be congratulated for them. What has, more or less, rubbed of the gilt-edge from this well-earned honour is *when* it was bestowed, i.e., at the *first* bestowal of honours *after the Railway strike*. It looms the more invidiously in that the General Manager of the Sierra Leone Government Railway received his O.B.E. at the same time. It is only natural that, consequentially and with the unassuaged feelings of disaffection over the strike, there should be some heart-burning over this "M.B.E." But, the honour was not sought or asked for by the reverend gentlemen; thus, any discontent with the bestowal thereof should be with the person who committed the indiscretion of recommending that it be bestowed at this time. After all, **His Majesty the King has been graciously pleased to bestow the honour.** That should be quite enough for us, whatever may be our personal views. No amount of controversy or correspondence will revoke it or make a jot of difference, other than give pain to the dear old reverend gentleman whose efforts in our behalf, we do appreciate. Let us be not malicious; let us remember to err is human and forget his blunders during the Railway strike. We have far more serious matters affecting our Colony to think of than this bagatelle.

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In the debate in the Legislative Council (March Session) on the transfer of Daima and other districts from Colony to Protectorate, Paramount Chief the Honourable Bai Compah, held in high regard for his intelligence, in concurring with Government, entertained his Honourable colleagues with a brilliant display of eloquence and the sound argument, to the effect, that these districts should become part and parcel of the Protectorate *because the Porroh Society exists in them.* It is difficult to imagine that he was in earnest or that this "logic" originated from him. Preferably, I should fancy that he had been "poorly coached" by some one against whose dictum he dares not vote, for him to have blurted out such puerile twaddle in that august and serious assembly. I wonder what his attitude would be were the Honourable Colonial Secretary to move "That the Central Province do become part and parcel of the Colony because *therein exists a Masonic Lodge of Freemasons*"?

x x x x x x

During the same Session, it was shown that neither His Excellency the Governor, the Honourable Attorney-General nor any other Honourable Member, knew why the power of election of a Tribal Ruler was, under the Ordinance, vested in the City Council. Here it is:—Before the final drafting of the "Tribal Administration (Freetown)" Ordinance No. 19 of 1905, the then Governor, Sir Leslie Probyn, had an informal consultation on the subject with the then President of the Kissy Road Traders' Association and two members of the Sierra Leone Chamber of Commerce, whom he invited to Government House for the purpose. After a fairly lengthy but open and frank discussion, the unanimous conclusion arrived at was that power should, under section 2 (sub-section 2) of the Ordinance, be vested in the Corporation—

"To report as to whether or not, in their opinion, it is for the benefit of the Corporation and of the tribe that a Tribal Ruler thereof should be recognized, and as to whether or not the Chief, Alimamy or Headman proposed to be recognized is a fit and proper person to be such Tribal Ruler,",

et seq in sub-section 3. Among other reasons, briefly because (a) Members of all the tribes concerned were, being residents in Freetown, paying their respective rates and taxes to the Corporation: (b) The Corporation were responsible for the collection of these rates and taxes and also for the whole of the Sanitary arrangements of the city; (c). It became obvious that the Corporation, coming into daily contact with the people of the various tribes, were in a better position than Government to know "who's who" of and in each tribe. Whatever may have been their failings, due to inexperience in Municipal affairs, the Corporation carried on in a most creditable manner, all duties imposed upon them; in consequence of which they enjoyed the great regard and sympathy of the then Government and of all previous ones. The present Honourable Colonial Secretary will remember that, in those days of benign admini tration, government consulted, but never ignominiously over-ruled, the people with whom, for whom and over whom it governed; he will recall to his mind when "King George of the Mendis" was deposed there being many eligible candidates with equal qualifications for the post, Governor Probyn sent for Madam Yoko, then Paramount Chiefess of Moyamba District, that she should come and select one of the candidates; she *elected* Alimany Bocarry; His Excellency complied with the Ordinance. To-day, reasonable power vested in them is, for merely a certain type of the people to cowardice and a much-made-up-of trifle, being pinched from the scurrility by taking notice of and acting upon Corporation. To-day, except perhaps a very few folks, "informations received" from calumniators and the majority of whom have extremely small interest anonymous letters and, generally, to-day, the people in and know less about them, the people of the Colony are being treated with the obvious calm of are not consulted before Government pass any law indifference and open insolence. Truly, *autres temps, autres moeurs!*—Faithfully affecting their interests. To-day, their wishes and opinions are being contemptuously unheeded. yours,

H. C. SOLOMON.

"Clement Ville,"
Kennedy Street,
25th July, 1926.

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River Omo Discoveries.

He discovered that the River Omo, which up to that time had been a mystery, flowed into Lake Rudolf. He then travelled to Pibor in the Sudan and thence to Gambela, after which he attempted to trek through to Kassala via Western Abyssinia, but at Gidam the Abyssinian General Djak, with a force of 2,000 Abyssinians, who had been ordered by the late King Menelik to intercept him, surrounded his force of about 80 in the hills and eventually, fighting against great odds, he was killed, together with all his followers, with the exception of two Italians and a few native soldiers. These two Italians, named Citerni and Lieut. M. Vannutelli, were marched in chains to Adis Ababa, where they were eventually released by the late King Menelik.

The three Italian officers' quest, made at the instigation of the Fascist Party, who were defraying all expenses, was to discover the body, or at any rate some relics of the renowned explorer, and to take them back to Italy. But in this they have so far failed, owing to the general reluctance of the Abyssinians to afford any assistance.

Captain Giuliani informed me that his party is returning to Eritrea via Kassala at an early date, but Prince Ruspoli proposes first of all to proceed to Burji, near Lake Chamo, where his uncle was killed by elephants about eleven years ago. The late Prince Ruspoli was also an eminent explorer.

Torrential Rains in Khartum.

After two months of exceptional heat and sand storms, the rains have at last arrived. In Khartum 66 millimetres fell in one night, and in Omdurman, where most of the houses are built of baked mud, the damage caused was considerable.

Very few of the houses are rainproof, and the occupants spend most of the night or day running around with receptacles to catch the streams of mud and water from the "zibla" roof, leaking through the cracks or running down the sides of the walls.

At the village of Shuluk on the White Nile lightning struck two men and five goats, causing their immediate death.

Republic of Liberia.

OUR LIBERIAN NEWS-LETTER

("African World" Correspondent.)

MONROVIA, August 3.

Internal Revenues Increasing.

The monthly statement recently released by the Treasury Department reveals an increase of one hundred and twenty-nine per cent. in internal revenues for the month of June over those for the corresponding period of last year. Likewise the highway fund which was enacted a few years ago has shown an increase of one thousand and ninety-six per cent. for the same period.

This is evidence that the finances of the Republic are in a healthy state; and it is to be hoped that the surplus which is anticipated will be much higher than that of the past year.

Independence Day.

July 26, the anniversary of the independence of the Republic, was celebrated in the various cities and towns throughout the country; and many amusements, especially dancing and football games, were indulged in by the sporting element of the population.

At the capital, the President reviewed the troops of the Liberian Frontier Force at Camp Johnson on the outskirts of this city at 8 o'clock a.m. At 10 o'clock a.m. a procession was formed at the Executive Mansion, consisting of His Excellency President King and Cabinet, Foreign Representatives and Officials generally, preceded by a military escort under the command of Lieut.-Col. N. G. Weaver, which proceeded to the Hall of Representatives, where a discourse was delivered by the Rev. T. Ebenezer Ward, whose subject was "National Wisdom."

A reception was afterwards held at the Executive Mansion, at which His Excellency the President proposed the health of the Foreign Representatives accredited to this Government, which was responded to by Edward Guyatt, Esq., the Spanish Chargé d'Affaires, who felicitated the Chief Executive on the Nation's Birthday and reciprocated the desire of the President for international co-operation.

In the evening a reception was given by the President and Mrs. King at the Executive Mansion and the Department of State which included dancing. The Official Band and the Virginia Band were in attendance and rendered good music.

Scarcity of Political Aspirants.

According to reports there appears to be a dearth of men of prominence in the People's Party for nomination to political offices in the coming election. Many of their leading adherents are still returning to the True Whig Party, whose strength, politically and financially, has enhanced considerably during the past two months.

There can be no gainsaying the fact that the True Whig Party are marshalling their forces for one of the greatest political fights to be staged here in recent times, with the chances of an overwhelming victory in their favour.

REV. DENTON, HON. BAI COMPAH AND THE ELECTION OF TRIBAL RULERS.

To the Editor of the WEEKLY NEWS.

Sir,—There are taking place what I consider a lot of unnecessary agitation of contrary opinions and correspondence about the "Denton's M.B.E." No one who knew the Rev. J. Denton for any length of time, should wish to depreciate in the slightest degree, his encomiums subscribed to by Mr Miller in your issue of 17th July. If it be agreed upon that the reverend gentleman has done so much good for the educational progress, the young men of and other appreciable deeds for our Colony—it appears that all the "M.B.E.'s pros and cons" are thereupon agreed —let him be entitled to his and the honours that may be bestowed upon him for his estimable services which have brought so much to our behoof. He would and does richly deserve and should be congratulated for them. What has, more or less, rubbed of the gilt-edge from this well-earned honour is *when* it was bestowed, i.e., at the *first* bestowal of honours *after the Railway strike.* It looms the more invidiously in that the General Manager of the Sierra Leone Government Railway received his O.B.E. at the same time. It is only natural that, consequentially and with the unassuaged feelings of disaffection over the strike, there should be some heart-burning over this "M.B.E." But, the honour was not sought or asked for by the reverend gentlemen; thus, any discontent with the bestowal thereof should be with the person who committed the indiscretion of recommending that it be bestowed at this time. After all, **His Majesty the King has been graciously pleased to bestow the honour.** That should be quite enough for us, whatever may be our personal views. No amount of controversy or correspondence will revoke it or make a jot of difference, other than give pain to the dear old reverend gentleman whose efforts in our behalf, we do appreciate. Let us be not malicious: let us remember to err is human and forget his blunders during the Railway strike. We have far more serious matters affecting our Colony to think of than this bagatelle.

x x x x x x

In the debate in the Legislative Council (March Session) on the transfer of Daima and other districts from Colony to Protectorate, Paramount Chief the Honourable Bai Compah, held in high regard for his intelligence, in concurring with Government, entertained his Honourable colleagues with a brilliant display of eloquence and the sound argument, to the effect, that these districts should become part and parcel of the Protectorate *because the Porroh Society exists in them.* It is difficult to imagine that he was in earnest or that this "logic" originated from him. Preferably, I should fancy that he had been "poorly coached" by some one against whose dictum he dares not vote, for him to have blurted out such puerile twaddle in that august and serious assembly. I wonder what his attitude would be were the Honourable Colonial Secretary to move "That the Central Province do become part and parcel of the Colony because *therein exists a Masonic Lodge of Freemasons*"?

x x x x x x

During the same Session, it was shown that neither His Excellency the Governor, the Honourable Attorney-General nor any other Honourable Member, knew why the power of election of a Tribal Ruler was, under the Ordinance, vested in the City Council. Here it is:—Before the final drafting of the "Tribal Administration (Freetown)" Ordinance No. 19 of 1905, the then Governor, Sir Leslie Probyn, had an informal consultation on the subject with the then President of the Kissy Road Traders' Association and two members of the Sierra Leone Chamber of Commerce, whom he invited to Government House for the purpose. After a fairly lengthy but open and frank discussion, the unanimous conclusion arrived at was that power should, under section 2 (sub-section 2) of the Ordinance, be vested in the Corporation—

"To report as to whether or not, in their opinion, it is for the benefit of the Corporation and of the tribe that a Tribal Ruler thereof should be recognized, and as to whether or not the Chief, Alimamy or Headman proposed to be recognized is a fit and proper person to be such Tribal Ruler,"

et seq in sub-section 3. Among other reasons, briefly because (a) Members of all the tribes concerned were, being residents in Freetown, paying their respective rates and taxes to the Corporation: (b) The Corporation were responsible for the collection of these rates and taxes and also for the whole of the Sanitary arrangements of the city: (c). It became obvious that the Corporation, coming into daily contact with the people of the various tribes, were in a better position than Government to know "who's who" of and in each tribe. Whatever may have been their failings, due to inexperience in Municipal affairs, the Corporation carried on in a most creditable manner, all duties imposed upon them; in consequence of which they enjoyed the great regard and sympathy of the then Government and of all previous ones. The present Honourable Colonial Secretary will remember that, in those days of benign admini tration, government consulted, but never ignominiously over-ruled, the people with whom, for whom and over whom it governed; he will recall to his mind when "King George of the Mendis" was deposed there being many eligible candidates with equal qualifications for the post, Governor Probyn sent for Madam Yoko, then Paramount Chiefess of Moyamba District, that she should come and select one of the candidates; she *elected* Alimamy Bocarry; notwithstanding His Excellency complied with the provisions of the Ordinance. To-day, this reasonable power vested in them is, for merely a certain type of a much-made-up-of trifle, being pinched from the scurrility of Corporation. To-day, except perhaps a very few folks, "informations received" from the majority of whom have extremely small interest in and know less about them, the people of the Colony are being treated with the oblivious are not consulted before Government pass any law indifference and open insolence. affecting their interests. To-day, their wishes and opinions are being contemptuously unheeded. Truly, *antres temps, antres moeurs!*—Faithfully yours,

H. C. SOLOMON.

"Clement Ville,"
Kennedy Street,
25th July, 1926.

To-day, they do not enjoy the privilege of the most ordinary British justice to which ever subject of His Most Britanic Majesty is **by right** entitled. To-day, Government is encouraging most of the people to coward-ice and taking notice of and acting upon by calumniators and from anonymous letters and, generally, to-day, the people treated with the oblivious calm of

Race Problem - 1926

Africa

THE GOLD COAST CONSTITUTION.

To the Editor of WEST AFRICA.

Sir,—I receive every mail information to the effect that the elective representation granted to the people of the Gold Coast is unsatisfactory. One of the chief new features is that six Paramount Chiefs must be elected to represent the people. When we examine this with care, it appears that it is an error. The Government knows that the majority of these Chiefs are illiterate. How is it possible for them to argue with European members of the Council? The Council chamber is a place where the common good is debated upon by representatives of the people, and these men must know the nature of that common good. It is obvious that the Government is trying to do without the educated elements because they are critical. If this assumption is true, then I am submitting that the ideal Gold Coast cannot be brought about in this external world. Such an ideal can only be realised through men of the world of science—that is, men who have clear insight into the grounds and relations of things. It is no doubt the perception of this that urged Mr. Sawyerr in his address to the Under-Secretary for the Colonies to advance the view that the Government does not seem to realise the weakness of the Chiefs educationally. The people of the Gold Coast are outside the field of barbarism, and are able to view things in their true perspective. Liberty should be given to the people to choose those whom they think fit to represent them. It is out of keeping with the elements that constitute a State to act without the educated men. The view that the educated men militate against the Government obtains no scientific support in the field of philosophy; because the wisdom of the State depends mainly upon the rulers, and these must be educated to know what is good for the State as a whole. When they know what is the true nature of that good, they will be able to ask the Government to look at things in their true perspective and any attempt by the Government to deviate from this path will create discontent. Yours faithfully,

University College, A. OBUADABANG-LARBI.
London, W.C.1, August, 1926.

[We fear that the Gold Coast is not the only country in which Mr. Larbi would find conditions fall somewhat short of the ideal. What Mr. Larbi says, in the first part of his letter, to the effect that the educated elements are critical of Government, he seems to contradict later, in the sentence beginning: "The view that the educated men militate against the Government." Without arguing that the new Constitution cannot be improved upon, we remind Mr. Larbi that Governments, if they wish to govern wisely, must not go too fast. He realises that there is a good deal of book-illiteracy. Government, if it wishes to have the Council representative of *all* sections, must have the illiterates represented equally with others. It is a mistake to suppose that book-illiteracy necessarily and always means lack of common sense.—ED., "W.A."]

West Africa

8-28-26

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4. That Congress further desires to record its appreciation of the large sums of £500,000 earmarked for education work in the Gold Coast and £85,000 in Sierra Leone, and recommends that proportionately the other Governments of British West Africa may devote large portions of their revenues to educational purposes.

Sierra Leone

5. That Congress is of the opinion that the policy of definitely laying down a programme for the gradual filling up of European appointments by Africans, as they fall vacant is a sound one and an encouragement to education, and respectfully asks that a similar pronouncement to that of the Gold Coast Government, where within a period of fiteen years some 231 European appointments will be filled up by Africans may be made by the other Governments of British West Africa.

6. That the Congress, having had the opportunity of considering the Education Ordinance of the Gold Coast Colony, desires an assurance that in its operation qualified teachers of experience, precluded by age or otherwise from coming within the prescribed rules, may nevertheless have the opportunity of engaging in the educational work of the country. Further it desires the assurance that the prohibition of the use of certain books in schools will not apply to the use of such books as in the discretion and within the experience of teachers will best aid in the efficient training of their pupils.

7. That in the opinion of the Congress the position of teachers and emoluments for their services should be raised and made pensionable throughout British West Africa.

8. That in the Colony of the Gambia industrial and agricultural training combined with sound elementary education should be undertaken throughout the Protectorate so as to fit youths to cope, in due course, with modern conditions, and that a Government Secondary School be opened in the Colony with a boarding department.

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The Right of the People to Self-Determination.

RESOLUTION.

That the Congress again respectfully draws the attention of His Majesty's Government specifically to the resolution passed at its first session to the effect "That it respectfully desires an assurance from His Majesty's Government that under no circumstances whatever will it be a consenting party to the integrity of any of the four British West African Colonies being disturbed and respectfully prays that His Majesty's Government may make the necessary pronouncement on the matter; regrets that no pronouncement has yet been made; and begs that the matter may receive the attention of His Majesty's Government, and with particular reference to the Colony of the Gambia.

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2. That the Congress, after considering the advantages of appointing untrained District Commissioners to discharge judicial functions in addition to their executive duties, recommends the separation of judicial and executive duties and the division of the Districts into Magisterial Districts with qualified legal men as Magistrates in different centres.

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12. That the Congress re-affirms the doctrine that all the lands in British West Africa are the people, and specifically condemns the action of the Gambia Government in regarding as public lands in the Protectorate subject to management by the Government, the following:—

1 All lands in the Protectorate not in actual occupation of persons, or the tenants, agents or servants of persons, who at the time when His Majesty's Protection was established in the Territory in which such lands are situate had by the laws and customs of such Territory an original derivative title to such lands.

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Race Problem - 1926

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Education with Particular Reference to a West African University.

RESOLUTIONS.

1. That the Congress, while expressing the appreciation of the concern of the African Education Advisory Board and other like bodies in England in African Education, considers that the time has come for associating Africans of educational experience with such bodies so as to command the complete confidence of Africans.

2. That the Congress lays it down that that system of education is best for the African, as for any other nationality, which aims at the highest efficiency while preserving the national traits of the African not repugnant to good conscience.

3. That the Congress desires specifically to record its appreciation of the educational activities of the Governments of British

Native Education In Basutoland In 1925-1926.

Report.

ITINERARY.

3. In accordance with instructions, I sailed from England on September 18th, 1925; landed at Cape Town on October 7th and proceeded at once to Pretoria to meet His Excellency the High Commissioner. I wish here

It was impossible in the time at my disposal to visit more than a small proportion of the numerous schools existing in the Territory, but my programme was so arranged as to inclnde a fair selection, typical of varying conditions of work all over the country.

Either the Director of Education Mr. F. H. Dutton, or the Inspector of schools, Mr. F. M. Reid, accompanied me on may visits in Basutoland, and I would here acknowledge my great indebtedness to them both for their help and advice, and my sincere thanks for putting themselves and their cars at my disposal, not seldom I fear, to their own considerable inconvenience. Further, I took every opportunity of consulting Government Officers of experience, the European Missionaries, Chiefs, Pastors, teachers, and other natives, thus acquainting myself, probably, with every school of thought in the Territory. I was also able to be present at the annual meeting of the Board of Education held at Maseru on January 14th.

5. At a few schools only was my visit expected, but everywhere the "inspection atmosphere" became almost tangible as soon as Mr. Dutton—or Mr. Reid—and I made ou appearance; so that, although it was carefully explained to the teachers that no examination, or inspection of the ordinary kind, was intended, it is unlikely that I saw schools in their normal working condition and in consequence due allowance was always made for shyness and "nerves." My ordinary procedure was, to tell the teachers to carry on with whatever was in hand when I arrived, while I examined attendance registers, etc., and scrutinised back work of pupils, so as to give all some time in which to settle down again, and then to get teachers to go on with their work as though no one extra were present, if possible. From classes, in which English was being taught, I would pick out pupils at random for questioning, and in other classes Mr. Dutton or Mr. Reid asked at my request questions in Sesuto. Before leaving a school I invited the head teacher to talk to me about his work in general, and to bring to my notice any matter of relevant interest that he cared to discuss; as far as possible avoiding putting to him anything like a leading question.

6. I did not mark schools in any way, contenting myself with general impressions under the heads of:—

(a) Written work of pupils.

(b) Oral work of pupils.

(c) Discipline and cleanliness.

(d) State of buildings and equipment.

(e) Efficiency and adequacy of teachers.

7. It seems unnecessary to include in this report statistics of attendances, schools, salaries, grants, mission funds, as these are available from other sources.

VISITS, DEPUTATIONS, ETC.

8. The following list shows the schools visited. The programme wa arranged by the Director of Educatior the Inspector of Schools, and myself and was carried through without alteration. Except in the cases of the two industrial school at Maseru I was accompanied to each school in Basutoland, as I havementioned, by one or the other of these officers, and thus was able to dispense with the services of a native interpreter when talking to pupils, teachers, evangelists, pastors and other Basuto.

LIST OF SCHOOLS VISITED.

Morija Training School, Roma Boys, Roma, Girls, Masite, Boys, Leloaleng, Arts, Maseru Industrial, Boys, Maseru Industrial Girls, Thabana Morena, Girls, Cana, Girls, Hlotse, Berea, Tseroane, Maseru, Masianokeng, Motsekuoa, Ramokoatsi, Mesitsaneng, Mapoutsaneng, Moyeni, Holy Cross, Mohale's Hoek Mafeteng, Thabana Morena, Maboloka, Teyateyaneng, Tebetebeng, Cana, Kolonyama, Hleohoeng, Hlotse, St. Monica's, Leribe, Marianhill, Tsolo, Fort Hare, Lovdale.

9. In company with Mr. Foord, the Assistant Commissioner of Leribe, and the Director of Education, I visited Chief Jonathan on November 28th, and later on the same day Chief Motsoene.

With Captain Ashton, the Assistant Commissioner of Maseru, and the Director of Education, I visited the Paramount Chief on January 13th.

On November 14th: At Mafeteng, with the Inspector of schools, I met a deputation of natives, consisting of the following members: Messrs. E. Tlale (newspaperman), G. Ratefane, G. Lesenyeho (schoolmasters), S. Finda (school inspector), G. Mcnabeng (Government interpreter), N. Monaheng, J. Marite.

On November 29th: At Hlotse, Leribe, with the Director of Education, I met a deputation of natives, consisting of the following members: Messrs. Simon Phamotse (councillor), James Makepe, G. Lebentlele, J. Ramorabe (Government interpreters), R. Sello, E. Motlamekosna (schoolmasters), and Chief Ntseke.

On November 19th: At Maseru, an impromptu interview was given to School Inspector Sello and seven schoolmasters.

On several other occasions, as opportunity arose, I had private conversations with citizens who wished to talk with me.

I should mention that I was asked on all sides to request Government to give full publicity to my report, and I therefore venture here to ask Government to give this request its favourable consideration, if the report be considered worth it.

My calls on the Paramount Chief and on Chiefs Jonathan and Motsoene were friendly visits rather than formal meetings. Nevertheless, they expressed clearly and freely to me views on the existing educational system, and on the promise and prospects of the rising generation.

Race Problem—1926.

Africa

THE NEED FOR MORE AFRICAN DOCTORS.

To the Editor of WEST AFRICA.

Sir,—May I attempt again to engage the interest of your readers in the question of the necessity for young Africans to take up professional careers other than the law? If you will allow me, I would like first to sketch the development of the discussion up to the present point, with a view to preventing further widening of the issues raised by you originally. These issues are in themselves of sufficient importance to justify discussion.

In your issue of April 17 appeared a leading article dealing with the Nigerian Medical Department's report for 1924. In this article you expressed surprise that while the staff of medical officers was 34 short of its authorised staff of 92, there was provision in the estimates of the Colony for only five African medical officers, despite the impossibility of obtaining sufficient European candidates. You also suggested that young Africans would take to medicine as a profession if the Government would give them encouragement to do so.

In your number for May 1 you were kind enough to consider a letter from me, dealing with the questions raised by you, worth publication. In this letter I suggested that there were good reasons for expecting the Nigerian Government to give the question sympathetic consideration. I also pointed out that unless this were done parents would not risk the expense of training a boy for medicine and I tried to draw the attention of your readers to the justification for my opinions, which was the distressing need for more medical men in Nigeria as shown in the 1924 report.

Mr. W. Addison replied to this letter. He gave as his opinion that the responsibility for action lay with the African himself, that all professions were open to him, and he recommended to the notice of the African agriculture as a pursuit in which he might qualify and so train himself to be able to guide his fellow-countrymen and be of great value to his country as well as to the world in general.

Mrs. Newton wrote on the same subject. While endeavouring to correct what she considered to be an erroneous belief on the part of Mr. Addison, she pointed out to me that the real reason why there are no African doctors and other professional men in West Africa is because that country is too young and too undeveloped, because the standard of education is too low, and she adds that as these disabilities vanish with time then West Africans will "*take* their place *naturally*" in every profession and trade.

In WEST AFRICA of June 5 you dealt with the correspondence in a leading article. You were kind enough to establish my bona fides, expressed your admiration for Mr. Addison's championship of the best interests of the West African and complimented Mrs. Newton on the correctness of her opinions, which apparently are shared by Mr. Ormsby-Gore, who gave expression to them when he made a speech at Sekondi.

Mr. Addison returns to the charge in your number of July 17, and I will try to summarise briefly, so as not to trespass too far on your columns and the patience of your readers, the points he puts forward. Mr. Addison's arguments are :—

1. There is no hardship if a West African wishing to become a professional man has to observe the laws and customs of the country in which he wishes to practice.

2. Africans already hold good positions in every profession practised in the part of West Africa that Mr. Addison knows. From what he says elsewhere this would appear to be Sierra Leone.

3. There is nothing to prevent a properly-qualified medical man from taking up private practice in West Africa and he is of the opinion that there is no unusual difficulty in starting such a practice.

4. Too much weight has been attached to the importance of people entering Government service. Young Africans should be prepared to strike out for themselves and make good in directions other than those circumscribed by Government appointments.

5. No African has yet thought of becoming a veterinary surgeon.

6. A wonderful future is assured to the West African fruit trade. It only needs a "resolute effort," which is to be made by the African.

This, I think, covers the essential controversial points raised by Mr. Addison.

It will be seen that the basis of the correspondence has widened, and I propose to deal with Mr. Addison's points in turn, not with any hostility, but because I think I am only doing a duty in urging that Government should deal with the question as originally raised by you.

Every reasonable man knows that it is his duty to observe the laws and customs of the country in which he is living, and I must therefore presume that Mr. Addison's first argument is his way of saying that he does not see the necessity for Government to give preferential treatment to any professional class in training. This may be so in a European country, but in West Africa there are countries which we hold, as Sir John Chancellor has recently reminded us, as "trustees of backward and primitive races" and that "it is our duty to promote their moral and material welfare." This is not to be disputed, and our first duty after assuring peace to these countries is to do what is possible to improve their sanitary and health conditions. This is a prime consideration of Government and Government realises it, has stated it over and over again. Surely, then, it is not absurd when a request is made that as European doctors are not forthcoming a real attempt should be made by Government to give the millions of Africans the medical assistance they need by recruiting African doctors? Lip service is no good, and unless official pronouncements are backed up by resolute action they are worse than valueless. In connection with this I commend to Mr. Addison's attention the article in this week's number of WEST AFRICA by your medical correspondent.

It is true that Africans hold good professional positions in West Africa. In Sierra Leone it is possible that they hold such positions in every profession represented there. That does not prove the sufficiency of medical men in Nigeria, and it is this insufficiency that Government admits and should rectify as soon as possible.

Mr. Addison's assertion that there is nothing to prevent a properly qualified medical man from taking up a private practice in West Africa does not take into consideration that, away from the large towns, no private practitioner could make a living. It is this condition that is the difficulty in starting a private practice, and why should a medical man do this? Do we find European doctors adopting this attitude? I neglect missionary doctors, they are paid by their society if necessary.

It may be correct for Mr. Addison to urge that the desire for Government service has been over-fostered in West Africa, but unfortunately the great mass of African people requiring medical treatment can only be saved by Government medical men because of the conditions mentioned in the immediately preceding paragraph of this letter.

I do not know if any African has any idea of becoming a veterinary surgeon, but if not it is because there is no opening for such in West Africa. Let me ask Mr. Addison to presume that he is the capable young African who has qualified as a veterinary surgeon and that he goes back to West Africa to practise. It is to be assumed that he needs to earn his living. There is no opening for him in Government service, as Government has shown no desire to employ any but European veterinary surgeons as yet. Let him go to the best cattle country in West Africa, to Kano or Bornu Province. Will he be able to earn his living? I can tell Mr. Addison that such a man would not earn enough in a year to keep him for a week, unless he started practice in a large town, and gave attention to wealthy Africans' and Europeans' animals. Nigeria can do without such attention yet; much as she may need veterinary surgeons she needs doctors more!

We all know that in West Africa the West African orange is not to be beaten, the same applies to the Florida orange in Florida and the Denia orange in Spain. If the African orange were brought to Europe it is possible that it is so good that it would establish itself in spite of the fruit from Spain, Florida and Palestine, and prove itself a commercial success. Who is going to find the money for such a venture? I believe that the transport of soft fruit over long distances for consumption in the fresh state is a very difficult and expensive business. In the present stage of West Africa all that can be hoped for is that a company in Europe will think it a profitable suggestion to develop the West African fruit trade, whether fresh or canned, and it is then that we can hope for the West African to enter the arena.

Reading Mrs. Newton's letter again I feel that she is in sympathy with much that I wrote in April and have written here. On the other hand, I ask that lady to believe that it is proved up to the hilt that there are a fair number of Africans sufficiently educated and developed to take degrees in medicine and law. The point I have tried to make is that in view of the dire necessity for medical help in Nigeria it is the duty of the Government there to deal sympathetically with the matter and to make provision for the appointment of more African doctors. I suggested that if this diminishes the supply of lawyers it will cause no great harm. I would go so far as to say that to-day one doctor is worth ten lawyers, if that doctor is worth his salt.

Mrs. Newton must know as well as I do that present conditions in Nigeria cannot be judged by European standards, and that until Africans have received sufficient education to "*take* their places *naturally* in every profession and trade" it is the duty of Government to go outside the ordinary English procedure and make provision by any possible means for the urgent needs of the millions of people in Nigeria away from all medical help.

CRESCENT AND CROSS IN AFRICA

STRAIGHT THROUGH A CLOUD went an airplane flying over West-Central Africa, and a native chief remarked: "Our teachers from Mohammed's time to now have held that clouds are solid, dense, and impenetrable. What become of their teaching?" Yet the missionary who records the remark is far from exulting. In minds which were bound are becoming active and shaking off the fetters of Moslem orthodoxy, much that is good is endangered, we are told. In its way, Islam has been a blessing. It "has suppresst cannibalism and human sacrifice"; it "has removed some of the coarser features of priestcraft and witchcraft"; it "has profest to enforce abstinence from strong drink and has generally succeeded"; it "has taught the sinfulness of gambling." By limiting the number of legal wives to four, it "has put a curb on the excessive practise of polygamy." Of immense educational value, it "brings with it a written language—namely, Arabic," and "a whole range of new ideas, of general concepts and moral principles which the followers of the new religion have eagerly gathered from the Oriental books put at their disposal." On its doctrinal side, it represents a "great bound forward and upward from idolatry and its dark degradation into the light of theism: 'There is no god but God.'" Meanwhile, it inculcates a broad religious tolerance—even toward Christian converts. Writing in *The International Review of Missions*, W. R. Miller, M.D., quotes a leading

Literary Digest 9-4-26 New York N.Y.

Moslem as saying: "Who would attempt to carry out any sentence against converts to Christianity? Certainly none of us secular or religious rulers. If they are apostate from Islam, what are we? We have joined with unbelievers and received money from them; taken office under them; been friends, and valued our friendship with them; shaken hands and eaten food with them; pledged our faith and allegiance to them, and yet call ourselves Moslems; who are we, therefore, to attempt to carry out any sentence against those more sincere than we, who have accepted your religion as well as your friendship?" So it is "from no desire to injure Islam and with no petty spirit of scoring a partizan success, but with a deep love for these most lovable people" that Christian educational work among them is urged by Dr. Miller, who thinks the outlook hopeful despite the successes of Islam, as each asset has its attendant liability. He analzyes the Moslem claims to advantage, thus:

"(*a*) Greater coordination in rule and law. Under Moslem influence larger areas tend to speak one language and live under one rule: there has developed an intelligent concrete society under one unified system. But the prestige of this is being rapidly lost, for most tribes now realize that a far higher stage in the same evolution is reached by European rulers.

"(*b*) Book knowledge. Before the arrival of missions and European governments this was confined to Mohammedanism. This asset has passed, for everywhere, increasing with amazing rapidity, the superior type of education under Christian auspices is making that of Islam appear of a very poor quality.

"(*c*) Increase through slaves. The constant replenishing of numbers of untold quantities of slaves, largely women, from whom grew up a stronger and always Moslem race, in the past loaded the dice heavily toward Islam. Slavery is now dying and will soon be dead.

"(*d*) Enterprise. The Moslem was more enterprising, carried his trade further afield, was always the pioneer to new markets, and was a cosmopolitan. As such, through his worldly energy, he reaped well-earned religious results. This no longer holds; many of his methods have become antiquated and obsolete through European occupation; pagans and Christian converts, more ready to adapt new methods, are successfully contesting and even ousting him from 'big business.' Another asset is going or gone.

"(*e*) Alleged social equality. Much has been written about the social equality and friendship of all Moslems, and in some directions Islam must be given full credit for its theoretical obliteration of social distinctions and color lines. But there is another side to this. In West Africa the light-colored Fulani, who is probably of Aryan stock, and the Arab, while readily taking African women into their harems and recognizing all their children as equal, do not look upon the African as their equal, and frequently show the greatest scorn and dislike."

Dr. Miller finds that, with all its superiority to the paganism which it displaces, "the religion of Islam has not been a vitalizing moral force." Few of its religious leaders are "men of outstanding truth and purity of life." Under Islam "the law has almost invariably been corruptly administered and its judges venal." The failure of the Moslem schools, which "seem to be doomed," is leading to "sheer materialism and irreligion."

Also in *The International Review of Missions*, Maurice Delafosse remarks that "speaking generally we have overestimated the number of negro Africans professing Islam," and bids us make a distinction between those who accept it fully and "those who have only borrowed from it something like a superficial veneer, more or less thin and more or less sham." As we are told, there are "millions of negro Mussulmans content with pronouncing in a degenerate Arabic certain formulæ which have no meaning for them." Such pseudo-Moslems "mingle with their acts of devotion practises borrowed from the paganism of their ancestors," nor do their Moslem teachers always object to this, and, writing in the same magazine, Rev. Dr. S. M. Zwemer points out that such laxity gives Islam an advantage over Christianity in its approach to the pagan tribes. Furthermore, Islam itself is largely animistic. "By its pilgrimage rites, its doctrine of jinn, of magic, of amulets and charms," it finds "easier access to the mind of the negro," and it demands no great change in his beliefs or practises. Accordingly, "the Moslem advance in Africa has been extensive, constant, and rapid." Indeed, "some believe that unless there is a more speedy evangelization of the pagan tribes, large parts of the continent will enter the fold of Islam." According to Dr. Zwemer:

"Christianity has its great communities in the south, in Uganda, around the Lakes, in Southern Nigeria, on the Gold Coast, in Madagascar, in Abyssinia, and in the Nile Valley, but we can not speak of any chain of mission stations across the continent. The lappings of the rising tide of Islam were experienced in Nyasaland only a decade ago; now south of the Lakes and the Zambezi there are already 283,000 Mohammedans. In Dahomey, on the West Coast, there are no less than one hundred and fifty-four Koran schools, and Islam is rapidly winning its way and strengthening its grip. In Abyssinia the Gallas and some other tribes have become Moslem, and the inferior strata of the population more and more adopt the cult of the Prophet. Concerning the province of Jimma Abagifar in Southern Abyssinia, Dr. T. A. Lambie wrote this year: 'I saw something there that I never heard of, namely, the Mohammedans sending out actual mission colonies to the heathen Gallas. We saw several of these colonies.' From Zanzibar the missionaries report a revival of active propaganda enforced by many newcomers from Cairo who are trying to rouse the somewhat lethargic Mohammedans of Zanzibar into greater activity. In Liberia, the Government reports that the Mohammedan negroes are steadily penetrating into the hinterland. They cut down the forests and take possession little by little, driving the forest dwellers toward the interior."

Nevertheless, Dr. Zwemer believes that "if the Christian Church in Africa could be aroused to its present opportunity, be healed of its needless divisions, present a united front, and proclaim a living Savior, she would carry victory everywhere." As he tells us, "already ninety per cent. of the educational program for Africa south of the Sudan is in missionary hands. Every school produces readers; and they are all taught to read in their own tongue the Book which is as a hammer and as a fire to break down superstition and kindle the flame of a new and purer life. Missionaries in Africa, not Moslem dervishes, are laying the foundations of literary education for the negro races. In the schools of the Protestant missions in Africa there are nearly a million pupils."

TRADE AND FINANCE OF PORTUGUESE AFRICA.

British Official's Report.

Mr. Stanley Irving, British Consul and H.M. Commercial Secretary at Lisbon, in the course of a report on the commercial, financial and economic conditions in Portugal, has some notes on the situation in Angola and Mozambique.

The report, which is dated March last, states:—

"A serious situation has developed in Angola and Mozambique, both of which have appealed to Lisbon for aid. Although nominally autonomous, these colonies are, in fact, very closely tied to the Mother Country. In order to save Angola, a law was passed by Congress in April, 1925, authorising the Central Government to finance that colony to the extent of £2,000,000. Of this amount some £420,000 has already been advanced. Approximately, £180,000 more has been borrowed from the Lisbon Exchequer by the other colonial passessions. The Government are now considering an additional advance of £180,000 to Mozambique to relieve the transfer difficulty there. Overseas trade in both these important African posessions is practically reduced to barter conditions, owing to the high premiums for transmitting money to Europe. In Mozambique the situation is complicated by the existence, side by side, of two currencies, the Mozambique pound and the Mozambique escudo, the former of which stands at a discount of 60 per cent., and the latter at 90 per cent. Fortunately, there is a promise of improvement, an agreement having been reached between the Government and the Banco Ultramarino, in principle, providing for the withdrawal of the pound notes within three years.

"Trade with the Portuguese colonies has been greatly hampered by the local financial conditions. As regards Angola, it is pleasant to be able to record the rapid progress towards completion of the Benguella Railway, a British enterprise which promises to bring prosperity to the southern part of the colony. An extremely awkward situation has been created in Mozambique, where important British interests are affected, by the requirement that 25 per cent. of all export values must be deposited with the local Government, who repay in Mozambique pounds; not at their real exchange value, but at their nominal value, which is 60 per cent. less. The authorities have, it is true, been enabled by it to pay off some of their obligations, but its effect commercially is very unsatisfactory."

Dahomean Serpent Worship.

With reference to my article on "The Origin of Voodoo Worship" in the "West African Monthly Supplement" of June 5 last, a correspondent writes me from Togoland that serpent worship is still the most prevalent form of religion in Dahomey. The "serpent temple" and the "serpent tree" at Whydah are still as I described them. The serpents still crawl about the town and enter the houses. He writes that while at Whydah he frequently found one of the reptiles coiled up in his bathroom, but they never interfered with his ablutions. The Roman Catholic Cathedral now stands opposite the Serpent Temple, strikingly illustrating the conflict between Christianity and Paganism in tropical Africa.

W. F. H.

FIRESTONES IN LIBERIA.

Mr. Harvey Firestone, jun., of the Firestone Tyre Company, of America, left Liverpool by the "Adda" on Wednesday.

Speaking to a representative of the Liverpool "Daily Post," Mr. Firestone said that the British rubber restriction had caused such jumps in prices that his company, which used about 10,000,000 lb. of rubber, had decided to attempt to grow their own to ensure a supply at a fairly stable figure. Concessions had been granted by the Liberian Government to the Company, and the ground cleared on some thousands of acres and trees planted. Coloured labour was available, and, as far as he could see, large-scale rubber growing on the West Coast had every prospect of success.

Race Problem - 1926

Africa

PORTUGUESE AFRICA.

Our Delagoa Bay Letter.

LOURENCO MARQUES, July 28.

The High Commissionership.

We have become quite accustomed to changes, but from all appearances the last one seems to give promise of greater permanency than those that preceded it. The confidence of the people of the Province of Mozambique centres upon the Minister of the Colonies. Commander Joao Belo is one of the oldest and most respected officials that has been in this Province. His long residence and work in Gaza and the Limpopo River has given him an insight into the affairs and possibilities of this part of the country, and places him in a unique position. During the war his experience in the north, which was recognised by the British Government, from which he received the honour of D.S.O., gave him some idea of that part of the Province which is to-day the most successful area in agricultural and industrial pursuits.

At present we remain without a High Commissioner. Many here agree that there is a possibility of Commander Joao Belo coming out as High Commissioner—not at present, of course, but in six or eight months' time. With such an able lieutenant as Colonel Farraz, the present Acting Governor-General, with whom he has had the experience of working quite recently, when he occupied the position of Chief of the Cabinet in the last Administration, and who possesses his confidence, it is thought that the Colonial Minister may continue to act from the Lisbon Ministry, directing and dictating the policy and programme of development, and leave Colonel Farraz to carry the decrees into effect.

The Late Régime.

There seems to be an impression in London that the Coutinho Administration was a failure, and that His Excellency was put out of office. Such is not the case, as His Excellency had propounded a good programme, and it was only because he lacked the power to deal with the currency and exchange that he proceeded to Lisbon. No one could foresee that a revolution would take place, and, even in the face of it, His Excellency was invited to lay his facts before the new Government. Naturally he had to resign, but, as is well known, he left behind him as Acting Governor-General, Colonel Farraz, and neither of the Governments that has come into power since he was appointed have made a change.

Great Irrigation Scheme.

For over three years studies have been made in the Limpopo Valley, which is one of the most fertile plains in the whole province, with reference to irrigation. Two engineers of distinction, the one British and the other Portuguese, have studied the river and the plain. Their reports have now been presented to the Government. Both are said to contain valuable suggestions, but as the work begins in each plain at different parts of the river, there is not enough water to carry them both out. The schemes have been sent to Lisbon to be studied and adjudicated by the Technical Commission. It is stated that from the time of posting to the time of receiving by cable the decision of the Commission will be about six weeks. The cost of the work is estimated at half-a-million sterling, and to carry it out it is proposed that a company be formed. Such company would make its profit by selling the water to irrigate the farms. However, it is stated that the Government may begin the work immediately—if the Lisbon Government gives permission—by irrigating 2.000 hectares of land, and after preparing the land to invite 100 or 150 settlers to come from Lisbon and Madeira. Most people look upon this irrigation scheme as one that will be carried out very soon. The Colonial Secretary is most anxious for its completion. He was for years in command of the gunboats that sailed upon the river, and it was he who superintended the construction of the Gaza Railway. If such a scheme is carried out, it will absorb all the native labour that at present goes to the Rand mines.

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Mozambique Co's Territory.

BEIRA TO-DAY.

Its Growing Attractions.

(From Our Resident Correspondent.)

BEIRA, July 24.

Anyone revisiting Beira after an absence of two or three years would certainly be impressed by the number of new buildings commercial and residential. Out Ponta Gea way, and nearer the sea than the old residential quarter, there has sprung up an entirely new suburb, and this in brick, cement, and stone, wood and iron structures being debarred under the town regulations. Many of the new houses have been erected by the returned German colony. German enterprise is again doing much for the town, and as many of the old hands have returned, and the newcomers are of the same stamp, the old harmony and good feeling certainly prevails in Beira.

Another visitation which has not added to the amenities of life has been the motor car; about thirty runabouts and things buzz about the roads and scare the life out of the old trolly owners. Also a shoal of motor bicycles race about at all speeds and shriek through day and night. The old trolly lines (though over 1,000 trolly owners pay licences) have been moved, and most of the sidings and cross lines cut out to make a good way for the motors. In consequence one cannot go very far without the trolly having to be carried across to another line. We are also acquiring dust in Beira which blows up on your roof and flows down into your drinking water tank. Just at the present moment we are enjoying the perfect weather of the Beira season, perhaps a little colder than usual. Our past summer was the worst known locally for thirty years and brought illness to many who have been immune for ages.

A Wonderful Health Record.

However, we have a wonderful health record despite the crowded buildings of the old town and the mixed population, the varied idea and regard as to sanitation, the want of drainage and water supply is discounted by the sun, the prevailing afternoon breeze and the absorbent properties of the sand margins to the roads. The open spaces which have been conserved for parks and gardens, and more especially the magnificent lung provided by the golf course, have much to do with general health. To Colonel A. J. Arnold for his initiative and work, and to the administration of the Mozambique Company, which saw the immense advantage which would accrue to the town, much is due. We are as well known by our links as by the port, and the magnificent stretch of turf, replacing a rotten swamp, is a big and beneficent achievement. The links are well patronised by visitors and passengers by the various liners. The club is strong in a cosmopolitan membership and has been affiliated to the Rhodesian golfers. Matches have been lately played with Salisbury, Umtali, and Nyasaland, and there are hopes of Beira being the venue for a Rhodesian championship meeting.

Unusually Exciting Golf.

Besides providing excellent golf, the links are developing into an up-to-date Zoo. Crocodiles take siestas on the tees, lion spoor messes up the sand in the bunkers, and an occasional buffalo chases the early milk as it comes to town. This week-end four lions are prowling round, and some of the members are forsaking the niblick for the rifle. A former lion to visit the course killed a cow just out of bounds. The carcase was dosed with strychnine and the intruder coming back for supper was quickly a corpse. This was found next morning and promptly received the contents of four rifles. Then suspended from a pole, the deceased was brought in triumph to town and deposited near the photographic studio. The artist immortalised the gallant four and then, collecting a couple of rifles, took sporting groups of the rest of the inhabitants until the sanitary authorities intervened.

The Era of Racial Persecution.

[By Max D Mashicila]

The Colour Bar Bill, the most condemnable piece of legislation in civilisation, has at last reached the height of becoming the law of the land. This Bill has been forced through in the teeth of the most indefatigable opposition from the Blacks and those who fight their cause both in and out of Parliament.

The Natives have also unassumingly and quietly sought to be heard voicing their own feelings before the bar of the House or before the Select Committee. They have been refused by the Dutch Oligarchy. The Pact Government must rest assured that the Natives have carefully followed the proceedings of the Joint Sitting. We have arrived at the conclusion that the Act marks an era of racial persecution for the African Blacks, because there is no earthly reason why the Dutch Oligarchy should protect the white position by keeping Natives back who want to press forward in skilled industry. It is cowardly on the part of the white man to seek shelter behind such laws in order to protect himself against the Native.

Surely the Government must know that the Native opinion is in revolt over this Act.

Last but not least, let me say that the Dutch Oligarchy is putting itself by this Act dead against the public opinion of the whole world. I am of belief that the greatest power in the world is public opinion; but this Act has been forced through in the teeth of the most indefatigable opposition from public opinion. This Bill is not at all designed to create better feelings between whites and blacks of South Africa.

Some European friends foresaw this, and they have left no stone unturned to oppose the same uncompromisingly. But the wise counsels have been refused.

We heartily congratulate The Right Hon. J C Smuts and Mr. P Duncan and Close on their fruitless attempt to oppose the Bill We can not omit to thank the Archbishop of Cape Town and other members of various Churches for their philanthropic but fruitless attempt to oppose this Bill.

Our last word is this: the Act is, undoubtedly, going to make impossible any policy of appeasement and settlement between white and black in this country in future.

Natives and Agriculture.

This year has shown unmistakable signs of the continued general awakening of the Natives to better methods of agriculture. In Natal two successful agricultural Shows have been recently held, and the Zulu demonstrators who took their diploma at Fort Hare played an important part in the movement, winning appreciation

from all concerned. In the Transkeian Territories under the General Council, we learn that the annual shows are proving an immense success every year, and the number of exhibits grows in number and quality, especially the stock and handicrafts. The Xalanga district which has been one year under the Council system has made remarkable strides under the guidance of the popular local magistrate Mr. Whitfield, who is the President of the local agricultural society. He has led in the movement to resuscitate the old agricultural hall built during the days of "Pakamisa" (Colonel Levey) who, in his life time had created enthusiasm for better cultivation, stock raising and tree culture among the Tembus. The Show held at Cala this year was highly successful, and the local Native agricultural society has funds in the bank amounting to nearly two hundred pounds. Likewise the Glen Grey Council held a successful Show, encouraged by their popular magistrate Mr. Harries.

The number of Native agricultural associations has now grown to thirty-three, some of these being in Natal and Basutoland. These have now combined under one comprehensive body called the *South African Native Farmers' Congress* which met at Lovedale early this month during the Winter School and conducted a profitable conference.

The Ciskei Annual Show was held at Fort Hare three weeks ago, being patronised by the Ciskei Commissioner, Mr. T. W. C. Norton, who has continually exerted his influence towards its success. A memorable address in opening it was delivered by Mr. E. D Beale of Keiskama Hoek who is easily the most popular magistrate in the Ciskei so far as the Native people are concerned. He was justly proud that the majority of the entries and prize-winners hailed from his magisterial district, which is also the birth place of the original Native Farmers' Association that was begun at Rabula eight years ago by Rev. J. E. East. Other brilliant addresses were made by Professor Alexander Kerr, M.A., Principal of Fort Hare, Dr. James Henderson, M.A., D.D., Principal of Lovedale, and Mr. Shelton Peteni, the President of the Association, the speeches being interpreted by Messrs. Gladstone Njokweni, John Jorha, and D. D. T. Jabavu. The weather being as hospitable as a summer day, the occasion became a festive gala day for the Winter School students, the proceedings being enlivened by the Lovedale Native Brass Band and the whole population of Alice, European and Native coming out in full force. The number of exhibits exceeded previous records, there being a noticeable improvement in the women's section of handicrafts and agricultural products, though there was much to be desired on the side of stock. But when one considers that this has been a year of unprecedented drought, the Natives on the whole are to be congratulated on their keenness to maintain the success of the Show.

Our thanks as Native people are due also to the Chamber of Commerce of King Williamstown for their bold step of organising a ploughing competition among the Natives of Kaffraria, with prizes worth twenty-five pounds. We trust they will continue this as an annual event and thus help in developing the possibilities of increased production from the soil otherwise neglected during the winter months. We trust also that all these events will be accepted by the clerk of the weather as earnest prayers for sorely needed rain.

Important Meeting.

[TO THE EDITOR, IMVO.]

Sir,—In view of the urgency of considering General Hertzog's Bills on Native Policy, you the undermentioned persons are hereby invited to attend a Special Committee Meeting of the Head Committee of the Cape Native Voters Convention, Jamestown, King Williams Town on Thursday the 26th August, as a representative of your Constituency with plenary powers to vote on what may be decided upon at that Committee Meeting. Delegates will note that they will have to provide themselves with food and sleeping accomodation as it is important that race leaders of the Divisions, at this critical moment, should make some sacrifice. All communications in connection with this meeting should be addressed to the General Secretary, Cape Native Voters Convention, The Great Place, Tsolo, East Griqualand.

Yours in the great cause,

S. M. BENNETT NCWANA,
General Secretary,
Cape Native Voters Convention.

Rev. E. Mdolomba, Cofimvaba; Rev. W. B. Rubusana, East London; Prof. D D T Jabavu, Alice; B. B Xiniwe, Stutterheim; Alex M Jabavu, King Wms. Town; Rev Coke Mji, Tamara; R F. Haya, King Williamstown; J. A. Sishuba, Hackney; Rev. C. Nyombolo, Burghersdorp; Rev. B B Kondlo, Stenhage; A. Qunta, Umtata; T. K. Runeli, Port Alfred; C Labase, Cisira Peddie; J. Jorha, Fort Beaufort; N. Mankayi, Glen Grey; Rev N. Motshumi, Kimberley; H. Mgobo, Dordrecht; J T. Ntsomi, Coleesberg; Robert Plaatje, Wodehouse; Sol T. Plaatje, Kimberley; Dr S M Molema, Mafeking; Howard Ben Mazwi, Queenstown; Rev J Msikinya, Aliwal North; Joel Sikiti, Herschel; Rev. Joseph Manelle, Cala; Prince D Nakiwe, Port Elizabeth; Rev. E Mtimkulu, Capetown; J. S. Makayi, East London; P. T Xabanisa, Tembuland; Rev. John Solilo, Cradock; M. D. Foley, Grahamstown; Edward Ngesi, Port Elizabeth; J Akena, Middelberg; J. Oldjohn, Molteno; Chief Jeremiah Moshesh, East Griqualand; T Sali, Beaufort West; Rev Bam, Somerset East; A. J Gaviff, Bedford; Dick S. Mtyongwe, East London; A. K. Soga, Kentane; M. Pelem, Queenstown; E. S. Makalima, Queenstown.

PETITION TO PARLIAMENT.

To the Honourable the Speaker and Members of the Honourable House of Assembly.

The Petition of the undersigned Native Registered Parliamentary Voters of the various Divisions of the Cape Province, humbly showeth

(1.) That the grant of the Franchise to us by Her late Majesty Queen Victoria, and the Imperial Government, dates back from 1853, and that we have exercised that right and privilege ever since then with due regard to the good government of this country as evidenced by the quality and statesmanship of the members of Parliament whom we have elected to represent us from time to time, in the Legislatures of the country.

(2). That we have never abused this right, but have always assisted the government to maintain law and order in the administration of justice, and in defence of the country.

(3). We therefore humbly submit that the taking away of the Franchise Rights from loyal native subjects has not been found necessary in other British Colonies in Africa, and in the Cape Province no case has been proven to justify its removal on grounds either of its misuse or of violating the Constitution of the Union.

(4.) We therefore humbly petition your Honourable House to hear Counsel at the Bar of the House to plead the case of the Native voters of the Cape Province on the occasion when the Honourable the Prime Minister shall submit his Bills on the Native Policy.

And your Petitioners, as in duty bound, will ever pray.

COLOURED EDUCATION IN SOUTH AFRICA.

Interest in the important question of coloured education in South Africa has been considerably revived. The Cape Town correspondent of THE AFRICAN WORLD considers it to be a unique institution, and very much will depend for the future development of coloured education in the Union on the line adopted there. Nobody as yet knows the best type of tuition to give to the coloured people. So far they have been educated on the same lines as the European, and the experiment has proved a success. There is no reason why eventually the Institute should not develop into a university for coloured people. The staff at present consists of four Europeans and ten non-European teachers.

It is further interesting to know that during the past year the number of coloured schools in the Union increased from 451 to 482, and the number of pupils from 43,309 to 53,564. It is a disquieting fact, however, that of this number 67 per cent. did not proceed beyond the sub-standards and Standard I. This shows that the majority of the coloured pupils did not receive education worth mentioning.

African World 8-28-26

Race Problem - 1926

Liberia

Afria

U. S. VIOLATES ALL PRECEDENT CLARK NAMED

White Man Named Charge de Affairs At Liberia In Place Of Hood

U. S. MINISTER ILL AND ENROUTE HOME

Usual Policy Has Been To Have Legation Secretary Act In His Stead

WASHINGTON, (Special)—Violating all precedent, the State Department has named Reid Page Clark, white, charge-de-affaires at Monrovia, Liberia.

Clark has been ordered to proceed at once to his new post in order to take up the work left by Minister Solomon Porter Hood who is ill and enroute home.

S. P. Hood

Precedent is violated in that Clark is the first white man to be so attached to the U. S. Legation in Liberia.

Had the five million dollar loan gone thru, President Wilson had scheduled him for the post of general receiver and financial adviser to represent this government's interests. It did not go thru, so Clark was given a consul's post elsewhere.

Another precedent is violated by reason of the fact that heretofore on the absence of the minister, the secretary of the legation has been empowered to act. Secretary Bundy so acted after Dr. Ernest Lyon gave up his post there, again after the death of Minister Curtis who followed and up to the appointment of Minister Hood.

The serious illness of Mr. Hood makes it unlikely that he will ever return to Liberia. The fact that President Coolidge asked the Senate recently to make the salary of the Liberian Minister $10,000, coupled with the fact that Firestone Tire Company is investing $100,000,000 in Liberian rubber plantations, makes observers believe the State Department plans to send henceforward a white minister to Liberia.

In this case, it is pointed out, Liberia might not be able to raise the color question even tho it prefers colored ministers. Liberia, it is believed, will look with despair upon the insistence of this Government in imposing Reid upon them a second time, especially since Clifton R. Wharton, appointed legation secretary last year, is qualified to act until a successor can be named.

Clark's apointment has created a mild sensation among Republican politicians. They see in it a forerunner to eliminating colored men from the only ministerial post they have in the U. S. diplomatic corps.

$200,000 ON LOAN PAID BY LIBERIA

MONROVIA, LIBERIA.—With a 30 per cent increase in customs last year, Liberia was enabled to pay $200,000 on its 1911 U. S. loan according to announcement by President C. B. D. King. Twelve thousand dollars has been spent on a new customs building and a 16-knot revenue cutter will be placed in commission.

The president also reported that the postal money order deficit with the United States has been wiped out and the post office department handled 45,000 more letters and parcels this year than last.

Two hundred and sixty-one miles of automobile roads have been completed. African International Association of London made Liberia last year, a gift of 20,000 trench

Afro American 2-20-26

Baltimore Md.

Race Problem - 1926

Africa

Liberia

Liberia Gets Its First Theater

Monrovia, Liberia—A theater is being built [illegible] moving [illegible] It will be completed within six months.

Many new dwellings are being erected here and streets graded.

Since the employment of thousands of laborers on rubber plantations by the Firestone Company, of the U. S. A., more money has been placed in circulation and natives are better fed and better clothed.

The Firestone plantations will lay out three additional stations with rubber trees making six plantations of 10,000 acres each.

Other private companies have started to plant rubber in the belief that the Firestone Company will give them a good price for rubber.

Rice is worth seven cents a pound, sugar, 12 to 14 cents, flour ten to 12 cents.

Phila Inquirer 8-26-26

LIBERIA OBTAINS $5.000,000 LOAN

Money Furnished By Finance To Be Used To Build Up Monrovia Port

St. Louis Post-Dispatch 8-26-26

WASHINGTON, D. C., Aug. 25—The little Negro republic of Liberia is to receive $5,000,000 for construction of a breakwater at Monrovia, its capital, it was disclosed Saturday when copies of the Liberian congressional record were received here.

Of this amount, $2,000,000 is available during the current year and $500,000 in 1927. Whenever the Liberian government decides to issue bonds, the balance will become available. The Negro republic, under the terms of the loan, will be controlled financially by officers nominated by the finance corporation. These officers are subject to confirmation by President King.

Liberia has agreed that there shall be a financial adviser at a salary of $10,000 a year. The question of salary of this officer blocked negotiations for a long period, as it was the first proposed to pay the American financial adviser more than the president of the republic received. Other officers to be named are a supervisor of customs, a supervisor of internal revenue and auditors whose salaries, in the aggregate, shall not exceed $18,000.

To obtain revenues Liberia has agreed to establish and maintain a sea patrol and a frontier service. The President of the United States will be requested, according to the agreement, to lend army officers to Liberia, whose aggregate salaries shall not be more than $8,000 annually. The government has adopted a budget system and has agreed not to create any other floating debt until the loan and incident expenses are paid.

LIBERIA GETS FIRST PART OF HUGE U. S. LOAN

Certain Conditions Accompany Cash

Chicago Post 8-26-26

Washington, D. C., Aug. 25.—Terms of the $5,000 Liberian loan authorized by the recent legislature became known here this week upon the arrival of the Liberian congressional record at the offices of the Consulate General.

By the terms of the agreement the Finance Corporation of America agrees to lend the Liberian Republic $5,000,000. Two million dollars of this amount is to be available in 1926, $500,000 in 1927 and the balance to be available whenever the Liberian government deems it advisable to sell bonds.

Chicago Ill 8-26-26

The agreement stipulates that the finances of the republic shall be placed in the hands of a number of officers nominated by the lenders and confirmed by the Liberian president.

They include a financial adviser at a salary of $10,000 a year, a supervisor of customs, a supervisor of internal revenue, a bonded auditor and an assistant bonded auditor whose salaries shall not exceed the agregate sum of $18,000, not including medical care and attendance and travelling expenses while on official duties and additional traveling expenses from United States to Liberia.

To further securities the revenues and receipts, the Liberian government agrees to maintain a frontier force and a patrol service by sea, strength of which shall be fixed by agreement between the president and financial adviser.

Two U. S. Officers

Liberia also agrees to request the president of the United States to lend U. S. Army officers to Liberia, whose total salaries shall not exceed $8,000 a year.

Liberia agrees to submit itself to the budget system, the proposed budget to be prepared by the financial adviser cooperating with the government. The government also agrees to report stenographically dailly and to furnish typewritten copies of all proceedings of the Liberian legislature relating to financial matters to the president, department heads and the financial adviser.

No Other Loans

The government agrees that no other floating debt shall be created and no other loan authorized until Liberia has repaid the whole amount of the loan and all expenses, incident into the service

NATIONAL AND RACIAL CONSCIOUSNESS

Baltimore Afro American 8-28-26

The people of color throughout the Universe are giving evidence of a growth in National and Racial Consciousness. The spirit of progress is manifest in church and in state. It is evident in China, India, Japan and now n Liberia. President C. D. B. King of the Republic of Liberia on the West Coast of Africa in his 1925-26 Annual Message to the House of Representatives of the Republic in legislature assembled, said in concluding his great State Paper:

"I cannot but point, with patriotic pride and pleasure, to the new thought now moving through the Nation towards Liberia's religious independence by complete severance from all foreign Ecclesiastical control.

"The incompatitibility of political freedom with religious servitude the Liberians are now beginning to realize.

"The British Nation, realizing this incompatitibility, threw off the Ecclesiastical yoke of Rome for Spiritual freedom and declared th Established Church of England. For the same reason the Protestant Episcopal Churches in the United States of America, after the Independence of that great Nation, refused to submit to the continued Ecclesiastical Government and control of their respective parent Bodies in England, and organized themselves into independent religious Bodies under their own appointed American Ecclesiastical Heads in keeping with the Republican spirit and genius of their country and their Government.

"The Churches in Liberia in their awakening to national and racial consciousness must and will proceed upon these very lines. The control of foreign religious Bodies must be withdrawn, as well as their financial support, from the Churches in Liberia. If the former why not the latter? Since we are supporting and maintaining our own Government, we ought to be able to support and maintain our own churches. In fact, this is a duty and responsibility devolving upon us as a free, sovereign and independent People. No self-respecting, independent Nation would desire otherwise.

"Every nation, like every individual, must know God for itself and not for another. As a people, we Liberians are most apprecaitive of the religious guidance and assistance we have received in the past from our foreign Spiritual directors and teachers, and recognize the measurable benefits which have accrued to us therefrom; but nevertheless, we hear the deep, loud and reverberating sounds of the great bell of time announcing the fact that the hour has arrived for Liberia's spiritual freedom and religious independence. To this call of freedom every true and patriotic Liberian must respond irrespective of his religious faith or creed."

LIBERIA BECOMES A DEPENDENCY

IT has been announced from Akron, Ohio, that the Liberian Congress has ratified the convention with the Firestone Tire and Rubber Company, by which the company secures a lease of one million acres of land, to be developed in the rubber industry, and that the company has begun activities to develop their concession, the terms of which we have not seen but which must give the company sufficient protection and control to enable it in the beginning to displace Dr. Solomon P. Hood, the American minister resident and to place the legation in the hands of a white person.

Negro World

Just why Minister Hood was displaced has not been made clear. The statement current that he was displaced because of the condition of his health, and presumably upon his request, has never sounded as true to us, especially as Dr. Hood was in this country only a short time before the Firestone concession was tentatively agreed to between the Firestone Company and Consul-General Ernest Lyon and Minister Barclay, and he has been active in the work of his church, of which he is an active and able minister, since the convention was entered into. 12-25-26

Just how the Liberian Congress was influenced to ratify the convention only those on the inside know; but The Negro World has been given to understand that the people of Liberia were opposed to the Firestone concessions, or any other that would alienate or jeopardize their independence. With Christian nations, it is understood, trade follows the flag, and the army and navy are always ready, as we know in the case of Hawaii, the Philippine Islands and Haiti, and we are convinced that the United States, without any statement of the fact in the Firestone concession, will be expected to protect with the army and navy the rights and interests of the Firestone Company in Liberia as against all comers.

New York Times

Liberia was established to be an asylum for American and West Indian Negroes who desired to return to Africa, their home land, and for many years it was under the guidance of the American Colonization Society, which was responsible for planting the colony. Since receiving its independence as a gift Liberia has not prospered as it was expected it would, and as British and French interests in the same part of the continent have prospered. And that has been because the statesmen of Liberia have not had the necessary vision and have looked abroad for help and protection instead of developing their own help and protection. The vast rubber, coffee, hard and dyewood interests, and other agricultural resources of Liberia could and should have been capitalized and developed by native Liberians, as the British and French colonies in the same part of the continent have been capitalized and developed by British and French agents and capital. Liberian resources should always have remained in control of Liberia as a government and developed by corporations of its own citizens, with absolute control in the hands of citizens of Liberia.

As we understand it, Liberia has become a dependency of the Firestone Tire and Rubber Company, and the interests of the company will be safeguarded and protected by the army and navy, if necessary, as the interests secured by American citizens in Cuba, Santo Domingo and Haiti and the Philippines are safeguarded and protected. We regret that Liberia did not remain forever an asylum for the oppressed Negro everywhere, with an open door for him which could not be shut by any corporation in its borders or any nation disposed to back such corporation or corporations and their interests, which might conflict with the independence of the Liberian sovereignty and the freedom of the Liberian people. But it has not been ordered that way and we regret that it has not. It was an open door for the oppressed Negro everywhere; now it is a closed door—closed against the Negro by the deliberate action of the wise Negroes of Liberia—acting according to their patriotism and their lights, such as they possessed.

Liberia Grants 1,000,000 Acres to Firestone For $100,000,000 Jungle Rubber Plantation

Special to The New York Times.

AKRON, Ohio, Dec. 9.--Ratification by the Congress of Liberia yesterday of the Firestone Tire and Rubber Company's Liberian rubber plantation project was announced here tonight by officials of the company.

They added that under a semi-official agreement with President C. B. D. King and Secretary of State Edwin Barclay of the West African Republic, two Firestone expeditions already have entered the country and have started harbor and sanitary improvements at Monrovia, the Liberian capital, preparatory to the actual plantation work in the jungle.

Under the terms of the tentative agreement with the Liberian Government, made a year ago, Harvey Firestone, President of the Rubber Company, obtains a ninety-nine-year lease on 1,000,000 acres of land most suitable for crude rubber production and upon 200,000 acres planted sixteen years ago and now in full production.

The cost of reclaiming the African jungle will b ea minimum of $100 an acre, or $100,000,000, Mr. Firestone estimates. To operate the development will require the services of 350,000 native laborers who should be able to make the 1,000,000 acres produce approximately 200,000 tons of rubber annually.

Harvey Firestone Jr. who has been many months in Liberia organizing and planning the work, now is on his way home to report to the company here. He is head of the Firestone Plantations Company, Ltd., with headquarters in Akron, London and Singapore.

The Liberian Plantations project is a direct result of the elder Firestone's determination to "break the British crude rubber monopoly" by encouraging Americans to produce their own rubber. He is developing a 35,000-acre rubber plantation in Mexico and has interested himself in rubber growing possibilities in the Philippines, South America and elsewhere.

FORECASTS SUPPLY OF LIBERIAN RUBBER

Harvey Firestone Jr. Declares, in Paris, That America Can Control Market.

PARIS, Dec. 29 (AP).—American rubber manufacturers not only can dominate the domestic market, but can control the world supply if they will take up the culture of virgin rubber, in the opinion of Harvey S. Firestone Jr., who has just returned from Liberia.

His three-months' inspection of the Firestone Company's newly acquired 1,000,000-acre plantation there, the son of the rubber magnate said, showed that the output of that tract alone could free the American market of foreign domination within from seven to ten years.

12-30-26

At least five years must elapse before the trees on the plantation begin to yield, and the output will not cut an important figure in the world market until from two to five years later. When in full operation, however, he estimated, the tract will produce 200,000 tons of crude rubber as against the average American annual consumption today of 50,000 tons.

The Firestone Plantations Company has a 99-year lease on the tract, and the Liberian Government, thanks to a loan floated in America, is building a modern harbor for exportation of the rubber.

The company plans to erect a modern Americanized city nearby for the workers, who will be surrounded by all sanitary safeguards.

AFRICANS ARE PROGRESSIVE SAYS WRITER

Denounces Theory That Natives Are Backward And Slothful. Calls Liberia Wealthiest Country.

LOS ANGELES, Calif., Dec. 22.—(Special). The somewhat predominant idea among the average inhabitants of the Western World that the Negroes of African countries are not capable of reaching the heights of education and training reached by the men of the leading civilized countries of the world were blasted by opinions expressed by Dr. H. K. W. Kumm African explorer, who arrived here Friday. Dr. Kumm also spoke of the establishment of rubber plantations in Liberia by the Firestone interests, declaring that it may be the first step in an extensive trade between the United States and West Africa.

Negro World

12-24-26

Calls Africans Capable

The famous explorer in condemning the theory that the African natives are incapable of development, stated in part: "They have been retarded solely by their environment. Their existence has been one long battle with the heat and the numerous diseases bred by the tropics.

Negro World

"That the Negro may develop, under favorable conditions, is proved by the existence of the nation of the Haussas, a country in Northern Nigeria of about 8,000,000 inhabitants with a well established government, a written language and a stage of civilization fully equal to that of England at the time of Queen Elizabeth. Kano the capital, is a walled city more than eleven miles in circumference. The history of the Haussa nation, now under the protectorate of Great Britian, goes back 1000 years. And its inhabitants are of the pure Negro type."

Liberia Richest Country

The west coast of Africa is one of the richest regions in raw materials on the face of the earth and it's only 3000 miles by water from the United States," said Dr. Kumm. "It contains enormous stores of minerals, to say nothing of its vegetable resources which are now going to waste. Among these is silk cotton from which a textile of superior quality is produced. This material, which grows wild, is almost unknown in this country and yet millions of tons are washed down into the sea annually by the rivers flowing thru the region this cotton grows."

Dr. Kumm, who formerly lived in New York, recently has taken up his residence at La Jolla, where he is engaged in writing a history of geography. He is the first white man to traverse the northern watershed of Central Africa.

Race Problem - 1926

Africa.

Liberia.

A NINETY NINE YEAR LEASE.

An Associated Press dispatch from Akron, Ohio, recently announced that the Firestone interests had received a ninety-nine year lease on one million acres of the territory of Liberia most suitable for the growing of rubber. This was in addition to two thousand acres planted sixteen years ago and now in full production. This project of American capital to produce rubber in Liberia has been finally ratified by the Liberian Congress and approved by President C. B. D. King and Secretary of State Edwin Barclay. The Firestone expeditions have entered the country and started harbor and sanitary improvements at Monrovia, the capital, preparatory to the actual work of clearing the jungles and planting in the interior.

This Liberian project is significant of the determination of the American users of rubber to free their industry from the restrictions enforced by British control and to establish their own source of supply. The United States is the largest user of crude rubber in the world for the manufacture of automobile tires and other rubber goods. The present rubber producing territories of the world are under the control of British capital, which has limited the output and raised the selling price of the raw material. It was to avoid these restrictions on the manufacturer, that caused the Firestone Company to enter upon the experiment of raising rubber in Liberia. The feasibility of this project is plain from the announcement that one hundred million dollars of American capital is to be invested, and that a lease of the lands has been ratified for such a long period of years.

The results of this gigantic undertaking are bound to be important, both in this country and in Liberia. With a new source of supply for raw material, unhampered by trade restrictions, the American rubber industry should be able to increase its output at reduced costs and give renewed impetus to all branches of the trade. The effect in the West African republic should be even greater in promoting that general development of the country, which has so long been awaited. The harbor and sanitary improvements begun at Monrovia are only an index of what should follow in the development of the interior of the country. With the clearing of the jungles and the setting out of rubber plants must come the building of motor roads, railroads, telegraph and telephone systems and other modern conveniences.

While much of the skilled labor necessary to this enterprise will probably be recruited in this country employment of native labor on a large scale will be an important feature. If this is carried out on a fair basis of compensation for the individual laborers, it should result in raising the standards of living and thus lay the foundation for further business development. The future of Liberia will depend largely upon the manner and spirit in which this rubber concession is developed. None of the harsh practices which have characterized the production of rubber in South America and the Belgian Congo would likely be permitted under American auspices, but a sound policy of fair dealing with native labor should prevail.

In the meantime the post of American minister to Liberia should take on increased importance and responsibility. The American representative at Monrovia should be a man of force and character.

FIRESTONE RUBBER DEAL IS RATIFIED BY LIBERIAN GOVT.

(By A. N. P.)

Washington, Dec. 15.—The Liberian Congress, according to advices received here, has ratified the $100,000,000 rubber contract of the Harvey H. Firestone organization. The announcement has been made by officials of the Firestone Company, from the offices at Akron, Ohio.

Under the terms of the temporary agreement with the Liberian government the Firestone interests are granted a 99-year lease on 1,000,000 acres of land most suitable for crude rubber production, and upon 2,000 acres planted sixteen years ago and now in full production.

This agreement was drawn up several years ago, but had not been put into operation because of the refusal of the Liberian congress to support it. It is reported that the agreement was consummated largely because of the efforts of Edwin Barclay, secretary of State for Liberia, and one of the most intelligent men in that country. Persons interested in Liberian politics explain that the Liberian legislators held up ratification because, knowing the Firestone contract to be Barclay's work they feared that ratification would give the secretary of state too much power and influence in the country.

The late minister to the country, Solomon Porter Hood, is given credit for influence used to see that the agreement was ratified. He is said to have been of inestimable value to the Firestone interests in his work with the Liberian congress. Since his work, Hood has been recalled.

Comment on the future status of Liberia with this huge mortgage on so large a section of the country is various. Some persons think that the acquisition of this mony will mark the beginning of a new era of Liberian prosperity and others regard it as a big step in sacrificing the sovereignty of the country.

WHAT LIBERIA NEEDS.

Considerable comment on the present needs and future prospects of Liberia, the republic founded by American Negroes on the west coast of Africa, has been published in the daily and weekly press, since the opening up of that country as a field for rubber production. The granting of a concession for raising rubber by the American intetrests represented by the Firestone Corporation, has made Liberia an important factor in the matter of supplying the world's markets with rubber.

Most of the white American writers who have had anything to say recently about Liberia have poked fun at the "high hat" habit indulged in by high officials of the Liberian government. They see only the ridiculous feature of the assumption of the high hat and frock coat under the broiling sun of Africa. They also intimate that the Americanized Liberians also adopt the high hat attitude in the treatment of the native Africans, and are inclined to patronize and exploit the latter.

These charges may all be true, but they do not constitute such a serious indictment of Liberian institutions, except that they may be modeled too closely upon American and European precedents. In the coast towns of South America, despite the tropical sunshine, on all official occasions the native officials will be found in the traditional high hats and frock coats, while some of the European officials stationed there will go their one better by wearing evening dress in the morning, if they are to meet the president. A high hat is but a symbol after all, but the high hat attitude can be carried too far.

It took the opinion of Dr. H. H. Jones, who recently returned from a period of fourteen years spent in Liberia, to give us a clear idea of some things that the country really needs. His list which sounds eminently practical, includes a canning factory, for conserving the wonderful fruit growth of pineapples, oranges, bananas, mango plums, cinnamon bark, cocoanuts, etc.; a soap factory to utilize the abundant palm oil supply, and a sugar mill, as tons of sugar are imported, while sugar cane is grown the year round. Dr. Jones says that modern sanitation has rendered the African fever subject to treatment and that the climate is no longer to be feared. His mission plant at

Klay is run by himself and his wife, with the assistance of a young native woman. The great need is stated to be a hospital, there being none in the country. Dr. Jones is doing dental and medical work when needed in the crude huts of the natives. One of his motives in visiting the United States is to raise funds to establish a hospital.

This statement of the needs of Liberia at the present time is so succinct and practical, that it establishes confidence in the author of them. It is more helpful to the growth of interest in the country than the recital of the wearing of high hats on official occasions, however amusing that may appear to foreign eyes.

Race Problem - 1926 Liberia.

Africa.

Southwestern Christian Advocate

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L. H. King, Editor
H. E. Luccock, Contributing Editor

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Liberian Development

MANY factors enter into the development of a nation. Even where there is ample territory for expansion, and where there is abundance of wealth in raw material and natural resources, there must be discovered and applied the means of converting such resources into liquid assets before the country can be very materially benefited or advanced on civilization's highway.

Southwestern Christian Advocate 2-4-26

Here has lain Liberia's difficulty for the entire century of that republic's existence. It has wonderful and abundant resources, but these have remained undeveloped. Suspicious of imperialistic designs on part of other nations, the government of Liberia has rightly guarded zealously their territory against anything that tended toward encroachment on that government's autonomy. They need harbors, good roads, improved educational systems, modern agricultural implements and methods, sanitary water systems, more facile and expeditious methods of communication and transportation. In short, the republic needs the touch of the magic wand of the modern industrial and cultural systems that have contributed so signally to the evolution of other nations.

Because all liberty-loving peoples are sympathetic toward the Liberian experiment, which undoubtedly reflects credit upon the Negro's capacity for self-government, the announcement of Mr. Harvey Firestone's rubber project in Liberia is hailed with no little satisfaction by friends of the black republic. All nations to-day have their eyes on rubber. The automobile industry, with its accessories of tire manufacture, has made the rubber-growing industry one of the most extensive requirements of our industrial world order. The cost of rubber at present is about ninety cents per pound, with Great Britain dominating the market. It is charged that by unfair methods she has increased our nation's expense for our rubber bill by $700,000,000 annually. During 1925 the Department of Commerce estimates we imported 860,000,000 pounds of crude rubber. Congress has ordered an inquiry into the rubber situation. But Great Britain goes on restricting the output for export.

Mr. Firestone seems to have anticipated these conditions in his resolve to grow his own rubber for tire consumption. Present indications are that the future demand for rubber will far exceed that of 1925. The balloon tire is responsible for this, since to make it requires twice as much rubber as the straight-side high-pressure cord tire. Some providential consideration favorable to the Liberian republic seems to have influenced the Firestone selection of the west coast of Africa for the rubber-producing farms of this large commercial concern. It is thought by some that the district south of Luzon, in the Philippine Islands, is the world's greatest rubber belt, and that rubber planting in the Philippines, our own national province, would be a very profitable investment. But the Firestone interests sought the virgin lands of Africa, and Liberia leased them a million acres, so eastward goes the way of commerce and "empire" happily for the plucky republic.

Here's wishing the successful issue of this advance guard of a great Negro civilization in Liberia and Africa! The British are snarling at the project, which would be expected. Of course it will take time for the project to become a factor in the rubber market. Says the Indian Rubber Journal, a London publication:

> "We should be interested to know what the American rubber industry at large thinks of his (Firestone's) proposals."

That journal thinks Mr. Firestone is given to poor business judgment; that his scheme shows exaggerated details; that labor troubles will develop; that great difficulty will be experienced in financing the affair, and that the whole affair is extremely problematical in such a country as Liberia. It continues:

> "So long as the Liberian scheme remains only a project on paper, we shall no doubt be treated to repetitions of the extravagant estimates which we have now put before us. Later on when (if ever) Mr. Firestone eventually gets down to brass tacks, he will no doubt find that the 30,000 American superintendents and 300,000 estate laborers and other components of his gigantic scheme must be whittled down to some reasonable figure, and his program reframed along practical lines. He will then be a rubber producer among rubber producers with the same interests, and probably with a cost of production which will make him eye somewhat anxiously the rubber market quotations, at that rather far distant time.
>
> "So far, of course, he has done practically nothing beyond buying an abandoned plantation which anyone might have had for an old song and obtaining a right to select land in a country where there is no competition for land ownership. There is probably no one in the city of London to-day who would give £5,000 for the whole bag of tricks."

Perhaps that writer does not reckon with the growing race consciousness of the American Negro. Not only are young African natives coming to America and educating, with burning eagerness, to return to help in the development of their own country; but there is a growing group of native Negro Americans in our schools and out, who, restive under the restrictions and repressions of our color worshiping American life, would welcome the opportunity to work and win a place to stand in the sun of self-respect and self-expression on African shores. With the proper modern safeguards thrown around labor conditions, a fair chance for profit and preferment, Mr. Firestone would have little difficulty in finding the 30,000 superintendents and 300,000 laborers for the successful consummation of his project, and would be in position to supply the world with rubber. At the present writing, press news reports inform us that contract has been let for construction of harbor, breakwater, wharves, roads, which fact presages good faith and "brass tack" business. With such auspicious beginnings, Liberia's new and better day dawns. Given time, that republic will become the *de facto* portal to the modern development of Africa to that extent of which prophets and sages have dreamed.

INTERNATIONAL ALLIANCE OF NEGROES APPOINTS V. D. JENKINS

To Represent Its Work in Georgia.

Philadelphia, Pa., an. 7.—The International Alliance of Negroes, Inc., with headquarters at 1330 Lombard Street, this city, has announced the appointment of Dr. V. D. Jenkins, who will begin at once to put over the program of the Alliance in Georgia, especially in the northeastern portion of the

Independent 1-7-26

State. Dr. Jenkins is widely known, especially throughout the South, where he has been for a number of years engaged in church and ministerial work. He is also Field Agent and General Supervisor for the State of Georgia, of the Joint Committee to promote helpful relations between the Republic of the United States and the Republic of Liberia. He is at present located at 124 Crumley Street, Atlanta, Georgia.

Atlanta, Ga.

The International Alliance of Negroes has large coffee interests in Liberia, and has already sold several thousand pounds of their coffee (IAN) which is meeting with much success.

LIBERIA SCARES COLE L. BLEASE ON WORLD COURT

South Carolina Senator Fears Only That Negro Republic Might Exercise Its Prerogatives By Casting a Vote.

Washington, D. C. Feb. 4—Senator Cole Blease, Democrat, of South Carolina, has taken up where his predecessor, the late Senator Ben Tillman, left off in fanning the flames of race hatred on the floor of the United States Senate.

Norfolk

Shortly before the Senate adopted the resolution providing for the adherence of the United States to the World Court last Wednesday, Senator Blease sought to influence other Senators from the South against the resolution by pointing out that Haiti and Liberia were members of the League of Nations and would have a vote each in the election of judges. He offered a reservation to the effect that each state of the Union would have a vote in the election of judges.

Norfolk, Va.

Appeals to Prejudice

"I notice that Haiti has a voice in the election of the judges," he said. "I call the attention of Senators from the South, while they are voting on this reservation, to the fact that they are voting for a court where we are to sit side by side with a full-blooded 'nigger,' who has as much right as we have in the election of the judges of this court. I ask them if they realize the fact that there may be and very probably will be representative of Haiti as a judge on this court, so that the Southern Senators are voting to throw the destinies of Southern women and Southern men unto the lap of a a black man?

"Haiti has joined the League of Nations and has a representative in the assembly of the league who will vote for the judges of the court."

Senator James A. Reed, Democrat, of Missouri, called Senator Blease's attention to the fact that Liberia was also a member of the league.

Senator Blease then argued that Haiti being a league member while the United States is not would in all probability have more power in one sense than the United States.

His Diatribe

"Why is the United States of America to have one judge to sit on this court when a nigger can at any time cast his ballot in opposition to that vote and negative it, and leave it then to the other nations of the world to say whether we shall or shall not do certain things?" he asked. "Why should not my state, South Carolina, have an equal vote with a nigger Republican government as to who shall sit upon that court? Why should not the states of Georgia, North Carolina, or Mississippi, or any other state, and especially the great states of New York and Illinois and Pennsylvania, have a right to say who shall be the judges of that court as much as you give that right to a nigger Republic?"

He declared that many of the Senators when they go back to their constituencies, will have to make explanations and apologies for their votes when the question is asged as to "why they were deprived of saying who should be a judge of this court when you give to a nigger a right to say who should be one of the judges."

His appeal to race prejudice, however, failed. His resolution was not even considered, and the Senate by a vote of 76 to 17 adopted the resolution providing for adherence to the World Court.

LIBERIAN INCOME NEAR MILLION LAST YEAR

Monrovia, Liberia.—Liberian custom receipts amounted to $943,208 announced President King recently in his message to the national legislature, a quarter of a million dollars more than last year.

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In his message the President said, (1) The Franco-Liberian boundary issue has been settled. Liberian towns occupied by the French have been evacuated; (2) Liberian protest resulted in the League of Nations removing Liberia from the one in which the import and export of arms is prohibited; (3) Liberia has accepted the United States' invitation to the sesqui-centennial this year; (4) commercial treaty has been signed with Brazil, South America.

Baltimore, Md.

Nothing was said about the trip of Secretary of State Barclay to the United States. The Legislature was promised a report at a later date.

EXPLORERS SAIL, SEEK LOST FOLK IN LIBERIA

NEW YIRK.—John W. Vanderbrook and his wife, Margaret, white explorers, are on the high seas en route to Monrovia, Liberia.

They go upon the invitation of President King of Liberia, transmitted through Secretary of State Edwin Barclay.

Afro-American

Attention of the Liberian president to the Vanderbrooks came as a result of certain explorations they made recently in Dutch Guiana. Vanderbrook said he expected to find a lost tribe in Liberia which is supposed to have lived in a valley surrounded by high mountains.

2-6-26

Liberia with 43,000 square miles has a population of 700,000. Fifty thousand are on the coast. The rest of them, ranging from savages to cannibals, speak 15 langauges and 25 dialects.

Baltimore, Md.

Back from the cost is a wilderness which is to be explored. There the trees are tied together with creepers and the invader moves in an endless twillight that never gets a touch of the burning sun above the tree tops. It is all a thicket, a mass that can be invaded only if one cuts a path for himself. Two miles a day is fair going. To do that, fourteen hours of hard work is necessary.

Mosquitoes Attack in Clouds at Sundown

With the setting of the sun, out come the mosquitoes, a cloud of them. Safety then lies in instant seclusion behind mosquito netting.

"There are no bothersome insects during the days," said Mr. Vandercook. "But the instant evening comes— Still if one keeps under mosquito bars at night one is pretty sure to escape malaria. But if the pests get a chance at you, you'll be a sick man."

Mr. Vandercook expects to have about 15 miles of this kind of going through a country infested more or less with savages and where the leopards are "actually a nuisance."

Liberian Secretary of the Interior and a number of natives will accompany them.

U. S. Minister S. P. Hood Enroute Home From West Africa, May Not Return

By GAY LUSSAC

WASHINGTON.—Word that Solomon Porter Hood, U. S. Minister to Liberia, is enroute home from Monrovia, West Africa, has caused a flurry in political circles.

Afro-American 2-6-26

The reason given for the trip is that the minister is ill and is coming to America for rest and recuperation. Other reasons are heard here. As yet they are surmises only, but sufficient to start political gossip.

It is known within inner circles that Mr. Hood has been unable to put through the U. S. program in Liberia. It may not be his fault, but the failure looms large nevertheless.

The U. S. program, said to involve the $100,000,000 Firestone rubber investment, was agreed upon by Edwin Barclay, Liberian Secretary of State on his trip here last year, the Firestone interests and is understood to have at least a moral backing if not the actual participation on the part of the State Department.

This program when submitted to the Liberian legislature at its December meeting was rejected. It was not seen afterwards. It is as if address of President C. D. B. King, but was taken up in a subsequent executive session, word of which spread quickly over the country.

The Firestone guarantees are believed to have called for what the legislature regards as an infringement upon the sovereignty of the little republic.

One of the items that is objectionable is the appointment of an American receiver of customs to be paid by Liberia a salary greater than President King himself receives.

One surmise is that Minister Hood is leaving Liberia in order to permit the new charge-de-affaires to make a try at having Liberia see the proposals in a new light.

Another surmise is that Minister Hood will seek to explain his failure to the State Department in an effort to have the proposals redrafted and the features objectionable to Liberia eliminated.

Race Problem - 1926

Asia

Asiatic Nations Show Resentment to International Racial Prejudice

Pacific Coast News Service
By George Perry

Tokio, Japan, Sept. 18—Bitter resentment over the enactment of English and American imigration laws against the Japanese, Chinese Hindus and other Asiastic Nations of the "oppressed nationalities" is expected to result as was predicted by one Japanese newspaper "The Miyako" in an complete failure of the recent session of the Congress held in Tokio, Japan.

An attempt to Foment Discord.

Another paper "The Osaka Asahi" declares editorially that the guiding principles of the Pan-Asiatic Congress are but a re-hash of those underlying the League of Nations and asks "Are these principles truthfully represent the spirit prompting the promoters or whether they really are not a blind being which an attempt is being made to foment discord and foster revolt.

Immigration Laws "Un-Christian"

Calling the American and Canadian immigration laws as "Un-Christian" the Japan-Methodist Episcopal Mission, one of the most influential mission organizations in Japan, at their annual conference held at the mountain resort of Karuizawa, moved and adopted a resolution which raps the alien ban and seeks to pacify the Orientals "because of the Christian missionary's deep sympathy with the Japanese in their offered pride and disillusionment as to America's sense of interracial fairness, we have been somewhat able to assuage the indignation with the assurance that whatever unfairness has entered into American legislation, will surely be rectified in time when the situation and the implications of the law are more thoroughly understood.

Equality Cannot Be Tolerated.

The Mission's assurance that the English-American feeling will be rectified is hardly the consensus of opinion in these countries as stated by another paper which see behind the Pan-Asiatis Congress a reiteration of the cry raised at Versailles for racial equality and thinks that the "oppressed nationalities" are becoming afraid that the world is fast becoming a white man's property.

"This cannot be tolerated," says this paper, "the demand for racial equality should be kept up. Japan happens to be the strongest nation in Asia, a fact which puts upon her the responsibility of claiming racial equality with especial vigor. Racial equality as a theory will be granted readily enough, but this will not conduce to the well-being and happiness of the colored races. The only way is for Every one to improve his or her own Condition and Asiatic Peoples while demanding Racial Equality should also at the same time make indefatigable efforts to increase their own Strength."

EUROPEANS IN PANIC AS INDIA RIOTS CONTINUE

Armored Cars Patrol Calcutta; 3 Englishmen Wounded.

(By United Press)

CALCUTTA, India, April 3.—The European quarter of the city is in panic today following twenty-four hours of intermittent rioting between Hindu and Moslem fanatics.

The situation is grave.

Reports put the death list today at ten killed and thirty wounded.

The native leaders have lost control of their followers and a British regiment is patrolling the affected area in armored cars. Looting and incendiarism already have occurred.

The wounded include the English deputy police commissioner, Bartley; Sergt. H. Davies of the European police and an English professor of Calcutta university.

Early this morning a band of Moslems destroyed a Hindu temple idol. The Hindus retaliated by firing a large mosque.

20 KILLED IN INDIA RIOTS

Hindus and Moslems Battle Over Parade.

LONDON, April 2.—(AP)—A furious fight took place in Calcutta, India, today between a Hindu sect and Moslems, and, according to one estimate, twenty persons were killed and 150 injured.

The Calcutta correspondent of the Exchange Telegraph said the riot began with the approach to a mosque in the northern part of the city of a procession with music led by the Arya Samaj sect of Hindus, enemies of the Moslems.

Fighting developed when the Moslems tried to block the way, the trouble soon spread into other streets.

HINDUS START A FIGHT FOR CITIZENSHIP

3000 Made Aliens By Decision Of U. S. Supreme Courts

CLASSIFICATION AS WHITE IS ASKED

Petition Recites That Decision Rains New Kind Of Color Line

LOS ANGELES, Cal. (P. C. N. B.)—3000 Hindus began a drive here to be classified as white.

Claiming a national discrimination against them, not as members of the Caucasian race, but as possessors of dark skins, and without the citizenship rights of "white persons" or "Africans by birth or nativity" as defined under the United States Naturalization Laws, 3,000 or more Hindus who have been admitted to American citizenship by the decision of Justice Sutherland of the Supreme Court on Feb. 19, 1923, are petitioning Congress to amend the Naturalization laws in respect to the definition of a white person.

Hiram Johnson To Introduce Petition

On the Pacific Coast the movement is fostered by the Mt. Washington Educational Center of Los Angeles headed by the Hindu lecturer Swami Yogananda, who under a Senate Bill Committee organization is petitioning Senator Hiram W. Johnson of California to "respectfully urge that the Senators who comprise the Immigration Committee to which Senator Copeland's bill has been referred, give it their worthy support "upon the grounds that it will

1. "have no bearing on Immigration problems."
2. "prevent economic exploitation of Hindus who now have had to dispose of their property under the Alien Land Laws."
3. "enable American women who have married Hindus to retain their American citizenship."
4. "prevent racial bitterness and the raising of a new color bar."
5. "cultivate friendship between 2 countries—115,000,000 Americans and 320,000,000 inhabitants of India."

To Be Defined As "White Persons"

Senator Copeland's bill Number S.4505 introduced into the First Session of the 69th Congress on June 23, 1926, is "A Bill to amend Sec. 2169 of the Revised Statutes, as amended, in respect of the definition of a white person

HINDUS APPEAL TO PICKENS HELP PROVE 'EM WHITE

The Indian Freedom Foundation Asks N. A. A. C. P. Secretary For Financial and Moral Support.

(By The Associated Negro Press)

New York, N. Y., Sept. 18.—The India Freedom Foundation, Inc., of which Gilson Gardner of Washington, D. C., is president, and Saturnino M. Ghose, of Calcutta, India, is secretary, has written a letter of appeal to William Pickens, field secretary of the N. A. A. C. P. for "personal assistance, aid and advice, and financial and moral support" in their efforts to prove themselves white persons so that they may be permitted to enter the United States.

According to Mr. Ghose's letter, Hindus were considered whites up till 1923, and as such were granted citizenship by the United States Courts. However, in 1923, Justice Sutherland, in an advisory opinion, held that "free white persons" are words of common speech to be interpreted with the understanding of the "man on the street." This ruling made the Hindu-Americans stateless.

In reply to Mr. Ghose's letter, Mr. Pickens wrote in part the following letter:

"My dear Mr. Ghose: I received your letter of August 27, soliciting aid and support to pass a bill in Congress to declare the Hindus to be "White persons," so that they will not be barred from the privileges in America by the obsolete law of 1790 or by more recent discriminations against non-whites. I note also that our law allows citizenship to "white" and "black"—excluding yellows and other colors—for what reason the God of Jacob may know—for no human can possibly tell.

"Now, it seems to me, that from the color of most Hindus it would be easier to have them declared "black", and let them become citizens under the law that admits "blacks".

"But the best thing of all would be, not to declare Hindus "black" or "white," but to repeal the foolish law that limits citizenship to "whites" and "blacks", to take the idiotic premium off color altogether. Why not get Senator Copeland, or others, to start a fight to take color out of the laws of the United States, and take "race" out, except the human race?

" . . . Why not settle the matter by declaring any intelligent human being eligible to American citizenship?

"This reply does not signify that I am not in sympathy with this effort in behalf of the Hindus; it means that I would like to include also all other human beings—all of whom are just like Hindus."

New Color Line Problem Worries Filipino Leaders

BY PARKE BROWN.

(Copyright, 1926, for The Constitution and The Chicago Tribune.)

Manila, August 7.—At the end of four weeks of observation, Colonel Carmi Thompson, personal envoy of President Coolidge in the Philippines and his party are deeply impressed with the color line problem.

There is under way among the natives of pure blood a revolution against the half breeds which threatens trouble in the near future.

To many this affords ample explanation of the existing deadlock in the Legislature which is threatening to control the present coalition and to throw the affairs of the islands into chaos.

Little has been said on this subject politically, but it is being discussed with leaders privately and it is certain that before many years, it will completely overturn the rule in the islands.

This is said to be the explanation of much under-cover feeling which foreigners fail to understand. Half breeds are said to be behind them, but the leaders of the pure-blooded

Filipino tribes are beginning to urge opposition methods as well as the whites and to demand a straight Filipino government.

In other words, there is a threat of political warfare between the yellows and the browns, between the natives of Tagalog and the Visyans and Ilocanes, for example, against the natives of the island who are gradually becoming known as Spanianines and similar disrespectful titles.

This was demonstrated clearly today in an interview during an auto tour of the province near Manila. Here is a typical attack on half-breeds by a full-blood Tagalog:

"The half-breed combination in the Philippine Islands is engaged in a game of playing the Malay and Philippine Islands against the Americans for the purpose of throwing the Malay and Filipino off the scent of the half-breeds. All government positions carrying either power or authority, with the exception of that of the governor-general, and of the auditor, are held by half-breeds. All newspapers of any importance, except two American publications, are owned by half-breeds. The heads of important departments of the Philippine Island national banking institution are half-breeds. The head of the National University of the Philippine Islands and the head of the University of Manila are half-breeds.

"Large planters have to bow to the half-breed dictators of the Philippine Island National bank before they can secure loans, these planters also being self-responsible tenants, voting in the elections. Inter-island shipping in the archipelago, with the exception of a few miserable vessels owned by Chinese, are owned by half-breeds or Spaniards."

HINDUS AGAIN RAISE CITIZENSHIP QUESTION

Prominent Member of Their Race Wins Second Court Decision in His Fight to Defend Naturalization—Bill to Come Up in Congress

THREE THOUSAND Hindus, long resident in this country, are keenly interested in the recent decision of the United States Circuit Court of Appeals restoring the citizenship of Sajaharam Ganesh Pandit of Los Angeles, a member of their race. Many of them are confronted with the same situation that Mr. Pandit faced when, after enjoying American citizenship for ten years, a Supreme Court decision deprived him of that privilege. The rest of them are prevented from acquiring citizenship by the very decision that proclaimed Mr. Pandit an alien.

The question whether Hindus are to be regarded legally as "white persons" appears still unsettled. The latest decision of the Circuit Court of Appeals does not touch upon that issue. It merely sustains the judgment of the lower courts in declaring that Mr. Pandit had not obtained his naturalization certificate by illegal means. The Government may appeal from this decision to a higher court. The status of thousands of Hindus, therefore, remains unchanged, and carries with it the same political disability to which they have been subject since 1923, when Justice Sutherland of the United States Supreme Court ruled that Hindus were not "white persons," within the meaning of the statute.

To alter this condition Senator Copeland of New York last year introduced a bill in the Senate defining Hindus as white persons and extending to them the right of naturalization. This bill will come up for discussion at the next session of Congress. At its last convention in Detroit the American Federation of Labor passed a resolution endorsing Senator Copeland's bill and instructing the Executive Council to use its efforts to have the bill enacted into a law.

Mr. Pandit, a native of Bombay, and a lawyer and teacher, is a member of the highest Indian caste of Brahmans. He comes of a wealthy family and is the holder of several degrees from universities in India. He came to the United States in 1906 and settled in California. In 1913 he applied for naturalization. The Bureau of Naturalization contested his petition on the ground that he was not a white person. The court, however, decided in his favor and granted him his citizenship papers. Ten years later suit was brought in the United States District Court of Southern California for the cancellation of his citizenship papers on the ground that his certificates of citizenship were illegally obtained.

Supreme Court Ruling.

In its contention the Government based itself on the decision rendered by Justice Sutherland in the case of Bhagat Singh Thind, another Hindu who had been seeking citizenship. This case has since been used as a precedent for all similar cases.

When the appeal came up Mr. Pandit was not permitted to defend his eligibility to citizenship as a "free white person." The only recourse he had was to file a plea of "equitable estoppel"—the non-application of the law because of the great injury and suffering which its enforcement would inflict upon him. He pleaded that the Government, having permitted him to enjoy the rights of citizenship for ten years, would be doing him a great injustice by revoking his papers. It would deprive him, he said, of his legal practice and his commission as notary public. It would make it illegal for him to own his home, and his American wife would lose her birthright citizenship as well as the ownership of a large tract of desert land to which she had established a claim before her marriage.

Mr. Pandit also pleaded that for the sake of becoming an American citizen he has sacrificed his standing as a Brahman in his native land, had forfeited all the privileges and rights accruing to him by virtue of his scholastic degrees and lost his right to a share of his father's estate valued at hundreds of thousands of dollars.

Mr. Pandit won his point. The Government then carried the case to the Circuit Court of Appeals, which again sustained the Hindu.

Throughout the long contest Mr. Pandit has vainly sought a reconsideration of the objections raised by Justice Sutherland to Hindus coming within the meaning of the term "white" and hence to granting them the right to naturalization. In denying the plea that Bhagat Singh Thind was a "Caucasian" and therefore white, Justice Sutherland said:

"Caucasian" is a conventional word of much flexibility, as a study of the literature dealing with racial questions will disclose, and while it and the words 'white persons' are treated as synonymous for the purposes of that case, they are not of identical meaning.

"In the endeavor to ascertain the meaning of the statute we must not fail to keep in mind that it does not employ the word 'Caucasian,' but the words 'white persons,' and these words are of common speech and not of scientific origin. The word 'Caucasian,' not only was not employed in the law, but was probably wholly unfamiliar to the original framers of the statute in 1790. * * *

"The words of the statute are to be interpreted in accordance with the understanding of the common man from whose vocabulary they are taken. * * *

"It may be true that the blond Scandinavian and the brown Hindu have a common ancestor in the dim reaches of antiquity, but the average man knows perfectly well that there are unmistakable and profound differences between them today.

Language and Race.

"The eligibility of this applicant for citizenship is based on the sole fact that he is of high-caste Hindu stock, born in Punjab, one of the extreme northwestern districts of India, and classified by certain scientific authorities as of the Caucasian or Aryan race. The Aryan theory as a racial basis seems to be discredited by most, if not all, modern writers on the subject of ethnology.

"The term 'Aryan' has to do with linguistic, and not at all with physical characteristics, and it would seem reasonably clear that mere resemblance in language, indicating a common linguistic root buried in remotely ancient soil, is altogether inadequate to prove common racial origin.

"Our own history has witnessed the adoption of the English tongue by millions of negroes, whose descendants can never be classified racially with the descendants of white persons, notwithstanding both may speak a common root language.

Sutherland's Contention.

"What we now hold is that the words 'free white persons' are words of common speech, to be interpreted in accordance with the understanding of the common man, synonymous with the word 'Caucasian' only as that word is popularly understood. As so understood and used, whatever may be the speculations of the ethnologist, it does not include the body of people to whom the appellee belongs. It is a matter of familiar observation and knowledge that the physical characteristics of the Hindus render them readily distinguishable from the various groups of persons in this country commonly recognized as white."

Mr. Pandit in his defense contended that the question set forth by Justice Sutherland became one of color or complexion and not of race. It is impractical to determine race by color only, he said, as there are white persons who show a much darker hue than many of the fairer members of the brown race.

S. G. PANDIT

Times Wide World Photo.

Race Problem – 1926
Europe

AMERICANS KICK ON "WE'UNS" DANCING WITH WHITE WOMEN

Chicago Defender 6-19-26

Paris France, June 14—White Americans showed their true colors here last week in the restaurant of the Ambassadeur theatre, when "Frisco" a professional Charleston dancer, took the floor with a white woman, allegedly to be French, at the request of her husband. It is said a general melee followed. The affair started it is said during intermission at which time "Frisco" strolled to the center of the dance floor and started demonstrating his famous Charleston wares with white woman on his arm. The white Americans are said to have requested that the management stop the Race man dancing with the white woman and when the management made the request of the couple, it was encountered with a flat refusal and the Americans in just so many words were told to "go and cook a radish." It was at this point that the orchestra was instructed to cease playing. When this was done, it is said Will Vodrey and his orchestra, which is the musical end of the Florence Mills "Blackbirds"—the attraction at the Ambassadeur, saillied forth with a brand new strain that apparently injected new life into the lady's husband that they continued.

The Americans, started another series of protests causing further disturbances, but it is said that the husband of the lady took his side of the case to the police and stated that "Frisco" was his guest and was dancing with his wife at his suggestion. According to reports, there were no casualties as a result of the "Lillies" objections to the Race man dancing with a white woman.

"Frisco" was thought to have been an American, but is said to be a British subject. It seems to be a difficult problem for some cracked brained "crackers" to learn that this continent, has not learned to hate Race people; that they have no cause to and that discrimination is not threaded into the constitution through a visible yet thought to be obscured system, born out of pure foolishness.

Race Problem 1926

Europe.

Americans Revolt Against Negroes Dancing in Fashionable Paris Resort

NEW YORK CITY JOURNAL

COUNTESS DI FRASSO, the former Dorothy Tailer, who objected to a negro dancing with a white girl in a night resort in Paris.

COUNTESS ZOPPOLA, the former Edith Mortimer, who with others joined the Countess di Frasso in the revolt in Paris.

ISABEL TOWNSEND PELL, an American girl, also drew the color line when Countess di Frasso gave the signal.

DUCHESS DE TALLEYRAND, the former Anna Gould, showed her disapproval by leaving the dance floor of the Ambassadeur

ALICE DE LAMAR also left the fashionable night resort free to the American negro and the French girls.

LOUISE GROODY, another American who followed Countess di Frasso's lead and quit the dance floor.

REGARD DABNEY AS A FREAK IN RUSSIA

Population Had Never Seen Negro Before Except In Museum

4 NEGRO STUDENTS IN COMMUNIST COLLEGES

They Take Full Three Year Course And Will Then Return To America

THOS. L. DABNEY, Moscow, Russia

Afro-American 8-7-26 Baltimore, Md.

The cities that I have visited and the countries that I have passed thru since leaving London, have been visited by a very few colored people.

Practically all of the people Latvia, Esthonia, Lithuania, Memel, Lian and Danzig have never seen a colored person except in a museum and to them I am as much a show freak as a Scotch Highlander walking down Greenwillow street, Baltimore.

Few In Russia

European countries like England, and France have a very small colored population—most of which is a floating population. In Russia the number of colored people is exceedingly small. In fact, there are no colored people outside of the few that are students in the universities and who are traveling with theatrical groups.

I was eager to find out on reaching Moscow whether there was a large number of colored students in Communist universities. Contrary to statements which appeared in the New York Times on January 19, last, there is not a large number of colored students in the Communist universities in Moscow.

As I recall the article in the Times stated that seventeen (17) colored students were leaving for Russia to study Communism at the invitation and support of the Communists. This, of course, was not stated in words, but no reader could have missed the implication.

Communists

The writer is not in a position to say what the Communists are doing in America or Russia to induce colored students or workers to come to Russia to study communism. On the other hand, it is a fact of common knowledge in liberal and radical circles that the Communist party in America is sympathetic toward Negro workers. It is also known that this sympathy is not empty and superficial like the professed sympathy for colored workers among the old line trade unionists of the A. F. of L.

4 Colored Students

During my week's stay in Moscow I have met four colored students who are studying in the Communist University of the Far East. Messrs. Carl Jones, John Nelson and Mrs. Jane Nelson are from America, Mr. K. Banholer is a native of West Africa. Mr. Banholer is one of the most cultured young colored men that I have ever met. has been to America, having studied at the Carnegie Technological Institute. He is also a graduate of Oxford University, London.

West Africa

I was able to gather much information from Mr. Banholer relative to conditions in West Africa. Mr. Banholer emphasized the fact that the average Negro in America knows little about Africans. He has a destitute picture of African life, and believes the natives are still a little above the savage stage of development. Mr. Banholer deplorets the fact that no American Negro has made a thorough study of African life.

He told me that one of the most imperative needs of our race is a good authoritative history of African life. Most Negroes he said imagine that Africa is inhabited by hordes of cannibals. On the contrary there are several schools and colleges on the West Coast, particularly in Liberia, Sierra Leone and Gold Coast.

Radicalism

Even radicalism is penetrating into Africa. Readers of the AFRO-AMERICAN have read of strikes and other labor struggles in British South Africa. So as my friend Abram L. Harris, Jr., wrote in the April Crisis "Lenin Casts His Shadow Across Africa." Mr. Banholer is a representative of that small group of class conscious Africans that adhere to the principle that the freedom of the Africans can be at-

tained only by an economic revolution. Mr. Banholer said that there were only a very small number of such class conscious Africans—perhaps not forty in the whole of the West Coast.

U. S. Race Problem

When I asked Mr. Banholer what he thought of the race problem in America he replied that it was eventually an economic question and should be studied from that point of view. I got quite a kick out of my conversation with Mr. Banholer. He did not mention religion or philosophy once during our talk. Such agencies for the liberation of the race, I believe, would have appeared ridiculous to him.

Only One Year Here

Messrs. Jones, Nelson and Mrs. Nelson have practically the same views regarding the race problem in America that Mr. Banholer has. Although they have spent only one year at the Communist University this short contact with the Russian students and professors has increased their desire to see our race free. I have never met a more enthusiastic group of Negroes anywhere than these four students at the Communist University.

Despite the fact that they will be labelled as communists for having attended the Communist University, they believe that they can do something to help the race.

To Stay Three Years

The curriculum of the university covers three years and the colored students plan to remain through the course. After finishing the course they expect to devote thier career to some work relating to the economic betterment of the race.

Russians Friendly

I was particularly anxious to find out the attitude of the Russian students and Russians in general toward Negroes. Each colored student assured me that Russians are sympathetic toward colored people. Of course, in many places in Russia a colored person is a curiosity. I recall how they would stare at us in some small towns that we visited on the trip. They are, however, very friendly and as the students told me, they often go out of their way to make things pleasant for colored people.

Rene Maran Says

As told by the great black French Writer to John P. Davis

France has had her Colonel Young. He was captain Mortenol, graduate of the French Naval Academy as highest ranking scholar and who rose slowly to a captaincy in the French fleet. He was commended for bravery in battle, but never promoted to vice-admiral,—because he is colored.

We talked of many things, Monsieur Rene Maran and I, all of them interesting. Europe, evolution, Abd el Krim, and, of course, the Negro. For this man of all men in Europe speaks boldest in defense of his race. His sarcastic and bitter pen has made him the hated foe of the French colonial administrators. And they do well to fear so virulent a proponent of liberte, egalite, fraternite for black Frenchmen as well as white.

But to begin at the beginning. It was a stormy night when I took a **voiture** for the cosy and tastefully furnished apartment of Monsieur Maran in Rue Brancion. We talked in his study. "My room of work," he called it; and it was. His desk was covered with newspapers books, manuscripts and letters But of greatest interest was the man I had expected grey hair. I did not find it. In fact nothing prevents one from believing him a young man except a few frowning wrinkles on his brow and the bitterness of his tone when he talks of the race problem. It is then that you know that he has suffered.

A Thinker

Above all, he is a thinker, one who penetrates far beyond the superficiality of things and arrives at their heart. Sensitive by nature, every taunt of race prejudice becomes to him a piercing dart, double-edged and cutting deep. His only relief from this biting resentment is his superlative humor.

I do not believe that I have ever paid such rapt attention to the words of any man. Speaking in slow but grammatically p rfect Englih, he related to me in vivid and picturesque style example after "the French manner" as he called it.

Two Manners

"There are two French manners," he said, "the local manner and the colonial manner; the one applies to France where Negroes are in the main treated fairly; and, the other to the French colonies where the natives are mistreated, are robbed and are denied the privileges which are rightfully theirs. The manner of France is the manner of Great Britain, of all white nations in treatment of their black subjects.

"I came to Bordeaux when I was three years old. All my early life I was taught that France was a land of justice and liberty. Then I spent thirteen years in the colonies and for me this teaching became a lie."

Code Repealed

He spoke of the old **"code d' Indigenat"** in force until about seven months ago, when the combined efforts of himself and other Frenchmen secured its rej al. Under the code a native could not leave the village in which he resided without permission of the French colonial officer stationed there. It was little short of serfdom as practiced in Russia before 1830. The natives were at the mercy of the French officers who, if they cared to might inflict numerous in conveniences upon the village as a whole, or upon any of its denizens.

During the war, many soldiers were brought over from the colonies called "volunteers", but in reality they were driven oxen-like from their peaceful villages to be machine gun fodder for a white civilization.

"It is not that they feared to come, but that they did not care to be soldier for another and a hostile civilization, that made them rebel at the thought," said Monsieur Maran.

Loves France

"There are those who accuse me of stirring up anti-French sentiment. It is not so.. I love France and I love her ideals of justice. It s these I wish to preserve. My accusers are reactionaries. They are living in France under best conditions and have no knowledge or thought of the welfare of those they represent.

"There is in France a type of Negro connected with the administration who, because of personal gain, lose sight of the broad racial principles they are supposed to be upholding. Not so Rene Maran. An independent newspaper writer, Monsieur Maran owes no debt to French administrative authorities and can put the truth before the public. Any who doubt his fearlessness should read his daring attack on the French policy in the Riffian wars published in **Clarte**, a prominent political journal of Paris. He is never apologetic about the truth which springs freely from his pen. As a contributor to some of France's best periodicals, Monsieur Maran has made an exceedingly enviable reputation. Among those to which he contributes regularly are **Journal du Peuple, Les Hommes du Jour, L'ere Nouvelle,** and **Journal Litteraire.**

French.

Col. Young

He related an incident of a personal friend of his which shows that France has also a Colonel Young. It ws the case of Captain Mortenol, a Negro, who graduated as the highest ranking student from **Ecole Polytechnique** (one of the highest scholastic honors in France). Serving in the Frence fleet, he was very slowly promoted to the captaincy. During the war it was the bravery of Mortenol that averted many a serious German attack. He was always given difficult commands to execute. His bravery and skill were never questioned. But after the Armistice instead of promotion to vice admiral he remained Captain Mortenol. He had committed a greivous sin; he had been born a Negro.

Natives Leave West Africa

Another indication of the lack of fair play in France's treatment of her black subjects is evidenced by the amazing exodus of the natives from French possessions to British West Africa. Since the war, over 3,000,000 African natives have left the French colonies. In the last fifteen years the population of Madagascar has decreased from 15 million to 5 million and that of equatorial Africa from between 8 and 9 million to barely three million. Now it is almost an axiom that the British harbor no special feeling of goodwill for their African colonials and hence the gravity of the French situation becomes all the more apparent. One reason for such conditions may be said to be the intolerable and unscrupulous method of the French officers in collecting taxes. In a village of perhaps, a hundred

Concluded on Galley 9

inhabitants the census will be proclaimed to show a population of three hundred souls, and the village will be forced to pay head tax on the latter number of persons instead of the rightful one hundred. As Monsieur Maran put it; "They tax everyone in innumerable ways. Men, women and children, and children who have not been born." Contrasted with this, the British regime is somewhat better because in a measure it does not disturb the material welfare of the natives.

Knows All Problems

Not only was Monsieur Maran conversant with the problem of the French colonies, but he was also decidedly well informed on the problems of the darker races in all quarters of the two hemispheres. He has studied and written much on the problems of the Chinese in Indo-China. He reads closely many American Negro periodicals. In all things relative to the darker races he is an expert.

"The problem of the yellow race and of the black race is identical. The French race problem, the British, the Americain, are all identical. We have a common foe, and the sooner we come to realize this, the nearer is our salvation.

"It was August Comte who declared the Negro to be a superior race. There may be doubt as to that, but let no one say we are inferior. These whites call us savages. That may be. But we are quiet. We have men of science and men of letters. We are learning, gaining an education, while they are spending all of their time tearing each other to pieces in war. Silently we are creeping up on this so-called civilization. Soon it will be superseded."

The writer's talk strayed to Europe whom he vividly pictured as an old woman, once pretty, but now wrinkled; and to America, a young woman, robust but homely—with no music save Negro music and no art she could call her own.

Batouala

Then we talked of Batouala, of which he showed the numerous editions and translations there have been nine different translations in all.) And then of the strangest example of American stupidity; William Jennings Bryan. Here Monsieur Maran demonstrated the diverseness of the subjects about which he writes, for he showed me a copy of an article by him on evolution and Mr. Bryan. Its poignant humor and sarcastic attack on the self-styled defender of American youth remind one very much of Dean Swift.

New Book In Johnson's Hand

There is yet another thing to chronicle about Rene Maran. His new book. Many have thought it was time for another book to come from the pen of this writer. At last it has come. **LeRoman d'un Negre.** The American edition is at present in the hands of Mr. Charles S. Johnson, editor of the Opportunity Magazine and a translation by Mrs. Underwood has been completed. Of its literary worth there can be no better testimony than an extract from a letter of Mr. Johnson to the author:

Dear Monsieur Maran:

"I have read "Le Roman d'un Negre." It is a matchless gem of literature,—a work of genuius. Days have passed since the end of the story was reached, and yet its deeply etched pictures, its turmoil of the emotions, its graceful poetry, remain with me vivid and fresh like a magnificent, sad ex, erience of yesterday. You have written a great story."

Translation Into English

"Since the first readings of the text, and to the very present, I have given considerable attention to the translation which Mrs. Underwood is making. At last it has been completed and very carefully edited to preserve every shade of your meaning. The English translation is, I feel warranted in saying, also a work of art.

"Promptly the copy will be submitted to the publisher for his reading and final decision. I have but one apprehension: that the story of an alliance between a Negro and a white woman, so brilliantly conceived and painted should be considered a tabooed theme for wide exploitation He has yet to decide this, however, and should he fail us, we have yet others. But this is at present but a vague apprehension. Few books have appeared in America that can equal the artistic qualities of "Le Roman d'un Negre."

A Man

This is Rene Maran whether brilliantly and defiantly denouncing the treachery in France's threatment of her colonies, or vividly painting pictures of lives he knows so well, or humorously subjecting this man whom he comes in contact. As the French would say: **Viola L'homme**

Race Problem 1926

Europe

DR. STODDARD, AT NEW YORK MEETING, ACCUSED OF AGGRAVATING MENACE OF BATTLE BETWEEN EAST AND WEST BY FANNING HATRED

The East Fast Losing Faith in Western Ideals and Is Gathering for Trial of Strength as Designs of the West Are Plainly Seen

NEW YORK, Jan. 10.—The Eastern menace to Western civilization, with a background fraught with dire portent for the West, was freely discussed yesterday at the luncheon of the Foreign Policy Association by two men perhaps best qualified to discuss it.

They were Dr. Lothrop Stoddard, author of "The Rising Tide of Color" and other books dealing with the Orient, and Dr. John Judason Cornelius, former professor of philosophy at Lucknow University, India.

Both men admitted the possibility and likelihood, unless great care was taken by wise men of both Orient and Occident, of a rising against the Western nations.

Dr. Cornelius accused his opponent and his followers of "engendering and intensifying race hatred."

Referring to the recent conflict between the French and the Riffians, Dr. Stoddard said:

"From Morocco to China the entire East today is simmering with profound unrest. More than once in my travels I have met representative men who believed in a general uprising of the East against the West and who admitted brazenly that they were working to bring about such a development."

Dr. Cornelius, after pointing out that Western civilization had made economics, rather than morals its central factor, said:

"The destructive aspects of Western civilization are making the East lose faith in the integrity of Western nations.

"If we allow trade and commerce, interest and profit to continue to be the guiding principles of our statesmanship, then troubles are sure to ensue beside which the World War will sink into insignificance.

"In my opinion the menace to Western civilization is not so much the East as Madison Grant, Lothrop Stoddard and those who follow in their train. I consider them a menace to Western civilization because their writings are turning it from the 'melting pot,' which was supposed to fuse the different nations, into a boiling pot of races by intensifying race hatred.

"They are a menace to Western civilization because they will bring about a war of color which will be even more deadly and more disastrous than the World War.

Future of Mankind

"The future of mankind is in our hands and we must think seriously of our responsibility.

"In fact, we are turning over a new page in the history of the human race. But the grave problem is this: What is to be written on that page? That really depends upon this and the coming generation.

"If in our international relations we allow the race and color prejudice, which Stoddard spreads, there will be trouble.

"What is wrong with Western civilization? Out of every ten wars fought in history nine have been fought by Western nations. Wealth is the mainspring of Western civilization.

"Only when we learn to co-operate with each other, when we share equally each other's achievements, when we learn to respect each other can we hope to make this world a safe place to live in for the nations of the world."

New York World

New York, N.Y.

ENGLAND THROUGH THE EYES OF A CHRISTIAN AFRICAN

By J. G. Hyde

Africa is waking — England is awake. This is the impression the African gets on his landing in England. The rush to and from business is apt to make him think that some unusual thing has happened, and that people are either running to or from the scene of disaster. In course of a few months, however, he finds himself doing the same thing—for he is living in England.

Sunday to an African from any of the African Colonies where Christianity is the dominant religion is indeed a day of rest. The old Methodist idea of the Sabbath lives out there. The first Sunday in England always leads to many questions. African social life, for example in a place like Sierra Leone, is founded on Christianity. And the man who is neither member of nor worshipper at some church is viewed with some suspicion. Naturally church membership is high and attendances at Sunday services very good. When, therefore, the oversea brother finds only a handful of worshippers at the service, and observes other facts that run counter to his own idea of keeping the Sabbath, he begins to think. If he is rash, he comes to the conclusion that the whole missionary enterprise is a game, a laying down of precepts without examples. This wild generalisation has been the stone of stumbling to many a young student, not only from Africa, but from other parts of the Empire as well.

If on the other hand he is a little charitable, and possesses an analytical mind he soon discovers that statistics count for little in the sphere of spiritual life, and that numbers are no criterion. In Africa, where church membership and respectability are synonymous terms, membership, of course, is high. But it is made up of good, bad and indifferent. The basis of society in England being different, things are different.

Home Life

The home life of England appears to be primarily due to climatic conditions. Forced by circumstances of climate to spend most of their time indoors, the English have evolved a home life that is indeed enviable. An aspect, however, of this home life, strikes us as rather strange. There is not that reverence for age which is almost a superstition in Africa. We consider that a peculiar virtue of our race, and the most progressive amongst us, though eager to adopt western ideas, would retain this aspect of African home life. The freedom of the English child is a peculiar feature of the English home. In Africa a father's word is law. Of course, all things being equal, the freedom of the English home tends to a fuller development of the individuality of the child. Where, however, that state of things necessary for this freedom to be safe does not exist, liberty is likely to become a licence.

If the various classes which compose the English community were united by one common religion it would be easier to express an opinion as to the social life of England. The points of contact seem rather to be common language and common interest. So that united in so far as is necessary for the safety of the State, everyone goes on his own sweet way. Some years ago an African who had spent a long time in England wrote a book entitled "Britons thru Negro Spectacles." The purpose of the book was that it should be a sort of verbum sapientis to intending visitors to England. I read the book and came to the conclusion that England was no safe place to live in. The facts stated there were true, but they did not constitute the whole truth about England. The story of the six blind men of Hindustan who went to see the elephant illustrates the difference between the author and myself. He was unfortunately thrown among the undesirables and saw England from that angle.

In forming an opinion as to the moral or spiritual standard of a people one is apt to go on the principle of numbers. But the fallacy is obvious when we consider that our heritage of law, philosophy and religion was bequeathed by the minority of the Roman, the Greek and the Hebrew people. The best way is to find out the class which is representative of the people—that class by which a nation stands or falls. In England it is what I may roughly term the middle class. It is here that I have found a high water mark of English society. Of course virtue is not limited to this class only, it is to be found in varying proportions in the other classes; but it would appear that wealth tends to lower the outlook of men and vice present wherever there is poverty.

National Life

As a nation England affords an excellent example of national solidarity. Probably her geographical position and her legal system are responsible for her national unity. Among Eastern peoples religious differences operate to cause national disunion. Here in England one finds a different state of affairs. One sect may hold that without conversion nought else avails, another that confirmation would suffice; one that without baptism in the very way and manner Christ was baptised there is no real entrance into the Christian life, another that sprinkling would achieve the same purpose. Some may think the very faith itself is a glorified myth. Yet whenever the safety of the nation is threatened these differences pale before the larger interest. This intense nationalism has led some of us to come to the conclusion, no doubt erroneous, that with the Englishman the nation is first and God second. In any case as an example of nationhood as such, Englishmen may be justly proud.

It may not be wrong to say that with some English Christians, no opinion need be offered in this connection, as the position has been fixed. A story is told of an English rother whose plea for opposing the introduction of the Revised Version into the Church was that as the Authorized Version was good for St. Paul it was good enough for him.

We having received Christianity under conditions which did not lead to any such confusion always find ourselves questioning the Englishman's capacity for the full expression of Christ. This is not at all de-

ogatory to the Englishman, for no one nation or race possesses all that is necessary for the perfect Church of Christ.

Conditions are such that the activities of the church here are directed chiefly towards social work, and many see Christianity only in a moral light. So that outside the theory of the faith a good Muslim would be unable to see where practical Christianity differs from his own faith, far the domestic arrangement. In other words, one feels that the English Christian is really highly moral but possesses very little of that element which differentiates Christianity from other religions.

By way of illustration, we in Africa consider the ability to forgive one another a necessary element of Christianity. Of course it has been borne out by some writers on Africa that forgiveness is an inherent quality in the African. If that be so then our ability to forgive should not be counted as such great virtue for it is latent. But I do think Forgiveness is the cardinal virtue of the faith. Speaking generally, it is a very difficult task for an Englishman to forgive.

In that perfect church, however, England has a high place to fill. A place that is in keeping with her psychology. God works through natural channels. Order and government are necessary towards the Universal Church, and so is driving force for the propagation of the Gospel. This is England's task, and up to the present she has been fulfilling it to the best of her ability. For a church to be truly representative of Christ there must be present the spirit of meditation. This perhaps is a peculiar virtue of the Eastern mind. It may not be true to say that modern European life and the meditative spirit are mutually exclusive, but the stress and strain of life here leaves little time for thinking on matters other than mundane. This perhaps will be the contribution of the East.

There is also an emotional side. It is not true to say that the Englishman has no emotion, the fact is that he suppresses it. As compared with the Englishman, however, the African is very emotional. We sometimes wonder whether it is not a sign of weakness—this African show of emotion. Whether it is a sight to be proud of to see strong men weep over a dead relative or a departed friend. We wonder—yet we remember Jesus wept.

From the foregoing it is evident that in so far as Africa is concerned, England would have to prepare the ground, organise and inspire, and wait for the psychological moment to withdraw.

For there is yet to be an African interpretation of the Man Jesus.

France as Trustee in Syria.

The trouble with most League Commissions is that the minutes of meetings come out a long time after a particular session has been held, and by that time public interest has mostly died out.

The minutes of the Mandates Commission on the Syrian revolt, which are now available in London, are a case in point. These minutes form a terrible indictment of the administration of General Sarrail and other high French officials in Syria.

Incidentally, in the course of a cross-examination of M. de Caix, the representative of the Mandatory Power, some members of the League's Commission strongly condemned the use by France of black troops in Syria—a fact which has not hitherto been published.

Manchester Guardian Weekly 8-27-26

FRANCE HONORS HER SENEGALESE BUGLER

France is proud of the record of its Race troops, its Senegalese riflemen, in the Moroccan campaign. Here is the citation accorded the Senegalese bugler, Mongogo, who, under Captain Auboin, helped to hold the post of Aoulai against odds 10 to 1: "Splendid rifleman worthy of the highest recompense. May 10, 1925, being on guard in a tower flanking the post, valiantly withstood a violent bombardment. Badly bruised, he noticed that the enemy was trickling into the defensive organizations of the post. With an absolute scorn for danger, he felled the first three rebelles who appeared at a breach the artillery had effected. Feeling the danger which threatened the garrison, powerless to guard all points at once, he arose bravely and furiously blew the charge, electrifying his comrades and himself dashed first upon the enemy, still blowing his bugle. Undoubtedly on that day, by his audacity and fine intrepidity, he saved the post of Aoulai. Every night at 7, without being told and in whatever momentary situation, always blew the salute to the colors, thus contributing to keep up the magnificent morale of all, Europeans and natives."

Reminder 9-4-26

COLOR PROBLEM IN LONDON.

American Request to Harbor Negro Doctors Staggers Hospitals.

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By Wireless to THE NEW YORK TIMES.

LONDON, Sept. 9.—The color problem has been brought before the London Medical schools and hospitals by the request of the American Medical Congress for them to give study facilities to seventy-five leading negro doctors of America who are planning a trip to England next June.

"The matter will need careful consideration," said the Dean of the London Hospital Medical School today. "At the moment it seems to me there will be difficulty unless all the schools agree. We do not want a large number of negro doctors dumped on any particular hospital. It is not purely a question of color."

New York Times 9-10-26

NEW YORK CITY JOURNAL
JUNE 4, 1926

AMERICANS QUIT DANCE BECAUSE OF NEGRO

By C. F. BERTELLI,
Universal Service Staff Correspondent.

PARIS, June 9.—Paris has a new, ultra-smart dinner dance place—the Ambassadeurs—and a brand new "color question" suddenly propelled into prominence among the smartest circles by the Countess Dentice di Frasso, the former Dorothy Tailor.

That colored folks are popular in the French capital is an old story. That the colored revue has been over-popular here is also known. That Americans are the principal supporters of certain Folies Bergeres shows, where colored gentlemen perform mimic stunts with white girls is equally a matter of public notoriety.

But never before were American members of the smartest circles made to rub shoulders with colored men dancing with white partners in one of the most fashionable and newest night places.

It all happened suddenly Sunday night while the Ambassadeurs' dancing floor was filled with many well known society folks, and was as suddenly stopped by the presence of mind of the American countess, who, taking matters in her own hands, ordered all American couples from the floor. Incidentally, the incident resulted in a near riot.

STOPS ORCHESTRA.

The Countess Zoppola, the former Edith Mortimer; Alice De Lamar, the Albert Gould Jennings, Jr.'s, and the Countess di Frasso were dancing when the latter noticed that "Frisco," part owner of the well-known early morning Montmartre dance hall, "Mitchell's," was also dancing with a French girl.

Signalling for the head waiter, she made the latter stop the Argentine orchestra right in the middle of a tango, which created a sensation and much resentment among the French habitues. Another French girl, desirous of championing the colored cause, immediately rose and asked "Frisco" to dance with her, at the same time signalling the American negro orchestra to start a lively tune.

Refusing to obey the head waiter's orders, the orchestra struck out while several other Americans at the end of the room, being unaware of what was happening near the entrance, also got up to Charleston. Among these were Eileen Emery, daughter of the Hon. Mrs. Alfred Anson, Isabel Townsend Pell, and the Duchess de Talleyrand, the former Anna Gould, as well as Hope Hampton, Louise Groody and others.

ORDERED COUPLES OFF.

Realizing that prompt action was necessary, the former Dorothy Tailor personally policed the floor and ordered all American couples off, with the result that in less than two minutes the entire place was left free for the American negro and the French girls sole occupancy.

The French section of the audience shouted and protested, but a dignified attitude was maintained by the prominent Americans who limited themselves to applause for the Countess di Frasse, and thus avoided a regular riot which several Frenchmen were threatening on account of what they called the "Americanization of Paris."

The question is now wildly discussed in society here, whether to boycott the smart places where the negroes are allowed as clients, or officially notify the proprietors of all Paris establishments that Americans are not accustomed to have their women frequent dance halls, no matter how luxurious, unless these are strictly limited to white clientele.

ABD-EL-KRIM IN EXILE ON REUNION ISLAND

Courtesy Post Dispatch

PARIS, Oct. 15—Abd-el-Krim, the famous Negro Riffian war lord who held France and Spain's armies back for over two years, has arrived at his place of exile on Reunion Island in the Indian Ocean, the Ministry of the Colonies announced today.

Reunion rises 9,000 feet out of the sea and, although it is near the Tropic of Capricorn, the climate is mild, never insufferably hot like its neighbor, Madagascar, and never cold. The island is free of snakes and tropical pests.

The home selected for Adb-el-Krim is called Hellbourg. It consists of a spacious well-built house located on the side of a hill. There are several smaller houses belonging to the estate to care for the wives and other members of his party.

St. Louis Dispatch 10-22-26

Race Prob Pan-Af 1926

Europe

Asks Full Justice For Children Of Mixed Blood In French Colonies

Courier 9-4-2

PARIS, France, [illegible] (By A. N. P.)—Justice for illegitimate children of mixed blood in the French colonies is demanded by Maurice Augagneur, famous French journalist, writing last week in L'Ere Nouvelle, Paris.

"It is important," writes M. Augagneur, "to prevent the development in our colonies of a class of individuals belonging neither to the native race nor to the colonizing race, but partaking of both: a class of 'metis' (mixed bloods).

"Whereas, in Madagascar the metis is accepted by the natives, the solution of the problem is easy. If the metis has been recognized by his European father he is a Frenchman with all a Frenchman's rights. If he is without recognized paternity then he is a native; he will live among the natives and have the status of a native and the generation which issues from him will lose rapidly, almost immediately, the marks of European race.

"In these conditions the political and social interest is satisfied; also the sentiment of humanity, as in any case the metis will not be abandoned and will find a family, native or European, and a social place where he will not be isolated, not be an outcast.

"The problem is different and the solution is less easy when, as in equatorial Africa, the metis is repulsed by the natives. This expulsion is manifested not merely by the abandoning of the infant and its mother to privations which will cost their lives, but frequently the metis is simply done away with by his mother's relatives. In our society the illegitimate child must struggle against the customs of people who consider themselves virtuous; in a savage country, 'decent people' are still more dangerous.

"The colonial administration owes it to the principles of humanity as well as to its political duties, to prevent as far as possible the multiplication of these metis. And prevention will not be easy. The authorities are in part disarmed by the evil customs of certain Europeans."

M. Augagneur suggests two remedies. He would have the authorities ascertain the parentage of all metis and hold the father responsible for the welfare of the child, and he would make it unlawful for military and civil officials to have concubines who, he points out, frequently use their influence to obtain favors for friends or revenge upon enemies.

U. S. NEGRO TROOPERS GETTING TOO MANY FRANCS

Express 7-24-26

Paris, France July 17—(A. N. P.) The rapid growth in popularity of American [illegible] (Negro) and entertainers in France has evoked many protests from French theatrical men, decries a report which is being circulated here. These protests [illegible] not of prejudice but it is the feeling of those protesting that the American Negroes are making [illegible] profits which should be going into the pockets of Negroes from the French colonies.

Mandates and Mandatories.

To those—and they are many—who look upon the mandates system merely as a hypocritical form of annexation, the following refreshing little story may be of interest.

While on a visit to Wembley Exhibition last year one of the members of the League's Mandates Commission was astonished that the official Tanganyika handbook to the Exhibition made no reference to the fact that the territory is under League mandate. So seriously does the League's Commission take its task of supervision that it not only [illegible] discussed the matter at its recent session in Geneva, but actually thought of mentioning it in its report to the League Council. But of even greater interest is the fact that, during the same session, Mr. Amery's statement some months ago to the effect that he "wished to correct the idea that there was something transient in the hold of Great Britain upon Tanganyika, and that Tanganyika was as essentially a part of the British framework as any other Protectorate," was severely criticised by the Commission, which held that remarks of this kind from a Secretary of State for the Colonies were hardly compatible with article 22 of the Covenant.

Manchester Guardian Weekly 8-27-26

PAN-ASIATIC LEAGUE AND AFRICAN CONGRESS

Negro World 2-8-26

IT IS in keeping with the purposes of the white conquerors and exploiters of Asiatic and African peoples that the American newspapers should have given such small space to the proceedings of the Pan-Asiatic Congress, held at Nagasaki, Japan, last month, and should ignore the significance of the conclusions of the Congress and their possible bearings on future Asiatic politics. It is also significant that Japan gave no official recognition to the Congress and that so few Japanese attended it, which would seem to justify the conclusion of the Daily Worker that "there is no room for Japan in such a league." The Chinese delegates took a like view of the matter, classing Japan with the European usurpers and exploiters of the Asiatics. This is a very severe indictment of Japan, which made such a brave fight for equal status with European nations in the settlement of the World War problems, and which made such an outcry when the United States discriminated against the Japanese in the new immigration laws.

The Pan-Asiatic Congress did a very great deal when it made a league possible and adopted a program which will encourage the development of a common Asiatic language and the creation of a Pan-Asiatic Bank and the building of a university that will bring Asiatic culture to new heights. It is the beginning that counts. Given the beginning and those concerned can make headway toward any objective they may determine upon. A common language and a mutual understanding upon religious differences are as necessary to the Asiatics as to the Africans, and the Pan-Asiatic Congress and the African Congress quite agree upon these vital points. A university for the Asiatics is just as necessary as one for the Africans, because a common language is necessary if there is to be any real understanding and co-operation. The scattered Jews who speak all the languages of the world understand this fact also and have established their own university in Palestine. The Universal Negro Improvement Association, in its African repatriation plans, also, in advance of the African and Pan-Asiatic Congresses, planned for a university in which the Negro could master a common language and understanding of what he must do to save himself and his Africa from utter eclipse by the aggressions of the white races.

The African and Asiatic everywhere have got to organize and fight for what is rightfully theirs, or they will not get it. The disposition of the white races to conquer and rule and rob the darker races should be relentlessly challenged or there will be nothing left to them in the final outcome.

RUSSIA AND THE NEGROES

THE writer of this article, Professor William Pickens, formerly dean of Morgan College, Baltimore, is one of the most influential leaders in the Negro liberation movement in the United States. He is now field secretary of the National Association for the Advancement of Colored People.

Daily Worker 8-2-26

Since the time when Pickens, as a Negro laborer without any early school advantages, won the first prize for oratory at Yale University, he has been known as one of the ablest speakers and writers in the United States. He is author of the books, "Bursting Bonds" and "The American Aesop." At the LaFollette convention in Cleveland in 1924, Pickens created a sensation by jumping on the platform as an uninvited guest, compelling the attention of the convention and making a powerful but vain plea for a stand against the ku klux klan.

Chicago Defender

* * *

By DEAN WILLIAM PICKENS.

IN New York newspapers we have just read the following headline: "Reds Trying to Convert Negroes to Communism." And under that headline was the following story. We give it complete:

"Russian Communists are seeking to organize Communist groups among American Negroes, according to Scotland Yard, which has been investigating the activities of Communists here (in London). The Soviet strategy is alleged to be to induce Negroes playing in local dance halls and night clubs to accept large sums to appear in Moscow, where they would be converted to Communism and then sent to the United States to spread the doctrine."

Whether the positive statement in that headline is true or not we do not know—and do not care—but we know that the story supporting the headline is too weak to justify the headline. But this is the usual American newspaper method of lying: to get hold of a little story which, as is evident in this case, may be only a mixture of irrelevant details and embellished guesses, and then to write some big headline which is not even justified by those details and guesses. What more, for example, has the hiring of Negro vaudeville actors to come to Moscow and put on shows to do with converting Negroes to Communism than the hiring of Negro actors from New York to come to London and put on shows has to do with converting American Negroes to monarchism?

And, mind you, we are not saying nor implying that Russian Communists would be doing anything foolish or criminal if they were seeking to convert Negroes to Communism by letting them see what it is and how it works. That would be just about the most sensible and the fairest way we could ever think of for converting anybody to anything. If an experience with Communists and Communism converts anybody to that system of society, they ought to be converted to it. Seeing Russia will doubtless get American Negroes or anybody else much nearer to the truth about that country than reading American newspapers about Russia. We will bet anybody down to the last dollar we possess that if Mississippi wanted to convert Negroes from any other part of the world to a belief in Mississippi methods, Mississippi democrats would never attempt to do it by inducing colored people to "come and see" how the thing works in Mississippi. This willingness to be seen, and seen intimately, is at least one point in Russia's favor.

Now, if Russia is only half as bad as American newspapers have pictured it, the best way in the world to turn sane man agal st it would be to let him see it for himself. Frankly, it seems to us that Mississippi and New York newspapers are afraid that if American Negroes see Moscow they may conclude that it is a darn sight better civilization than what they see in Vicksburg and Yonkers.

I tell you there is something inconsistent between this American report about Russia and this American fear of letting Americans see Russia. They are certainly not afraid that American Negroes will hate what they see in Russia, or that they will conclude that Mississippi is a better place to live in than is "awful" Russia. If a visit to Moscow were expected to make Negroes more willing to be oppressed in Mississippi, then Mississippi would send annually a state delegation of Negroes to Moscow, to come back and report.

Well, what ARE they afraid of? Draw your own conclusions, Sambo.

DEAN WILLIAM PICKENS.

ARROGANCE OF ENGLISH STIRS BITTER HATRED

Rich Native Princes on Point of Rebellion

The end of British rule in India is at hand, declare English students of imperial politics, unless the problem of the color line, which is daily becoming more and more vexing, reaches an early solution. The English pretensions to superiority are rapidly exhausting the patience of wealthy, cultured native Indian rulers, whose own power and education is so wide that they laugh at the Anglo-Saxon claims.

Already signs of revolt have appeared. All India, close observers assert, is on the point of open rebellion. British arrogance, and British insistence upon the bogey "white superiority" are the causes. Unless England gives up her present attitude toward India, unless Englishmen learn not to refer to wealthy Indian princes as "niggers," the mistress of the seas will awake one fine morning, they declare, to find herself minus her wealthiest colony.

Americans who have lived their entire lives in a country where the false doctrine of "white superiority" is preached with every meal may find difficulty in appreciating the spirited resentment of the native Indian rulers to the attempt of the British to foist a similar false doctrine over on them. Indian rulers have not been accustomed to being labeled "darkies." They have been surrounded with wealth, power and pomp for too long. And they will no longer submit to the idle pretensions of a race of newcomers from the North. The native Indians, cultured and well educated, are too well aware of the richness of their own history and traditions to swallow the shallow claims of Nordics, whose ancestors were painting their bodies blue while India's great philosophers and teachers were laying down eternal principles of life and living.

BRITISH STUPIDITY MENACES EMPIRE

Englishmen, with the stupidity that has characterized their empire-building, have been slow to grasp this mental attitude of their colonists. With all the crassness of the Tories of George III's day, Englishmen today call wealthy Indian noblemen "dirty niggers," and fail to understand why they should resent being barred from the exclusive London clubs, from the military and naval academies, and from the precincts of the Palais de Danse. The rebellion of one colony has taught the domineering Londoner no lesson.

The problem of India is the middle of the whole British problem of empire. If India rebels, the entire structure of empire which Britain has reared on shaky standards will totter. For that reason, the sessions of the Indian legislature now being held at Simla are of special significance. Not even the most optimistic, however, hope for any lasting agreement out of the bickerings at Simla over the destiny of that vast, lumbering land of millions of people, hundreds of races, and many religions. Indians and British will not agree. They will bicker acrimoniously, and presently go away to nurse their execrations until it is time to bicker again. And meanwhile the seat of empire grows shakier.

INDIAN RULERS RESENT "JIM CROW"

In Dundee, a few weeks ago, the management of the Palais de Danse refused to admit some Indian students. In Hull an Indian named Hakim Singh was ordered to get out of his shop in the municipal market. Indian boys, of however noble birth, stand no more chance of acceptance at a British military school than a member of the Race in this country does at West Point.

Only a few days ago a joint committee of the Sandhurst commission and the army council turned down without discussion a proposal by which each year a few young Indians would be trained as future army officers. The segregation haunts even the maharajahs. When the "mysterious Mr. A." made his renowned visit to England, he fell among the sporting element of British society mainly because the more conservative leaders would not receive him. The rajah of Padukotta had the temerity to have his name put up at a West End club, and was unhesitatingly blackballed, despite the fact that he had a white wife.

In all this sight is lost of the fact that Indian rulers are far wealthier, better educated and far more cultured than the Englishmen who attempt to snub them. His exalted highness, the Nizam of Hyderabad, is one of the wealthiest men, if not the wealthiest in the world. His income is said to exceed $500,000,000 a year.

POSSESSED OF IMMENSE WEALTH

The nizam's private treasury holds immense treasure, stored up from the conquests of ancient kings. The diamond mines of Golconda are situated in the midst of the nizam's dominions, and they contribute their share to his income.

In his own exclusive circles the nizam is regarded as a conservative and abstemious ruler. In 1902 Lord Curzon leased from the nizam the province of Berar, having a population of 3,500,000 and belonging to Hyderabad. The Englishman resorted to mean trickery and failed to live up to his agreement, so three years ago the nizam demanded the retrocession of the province, asserting that Lord Curzon had "obtained the valuable province for a song." When his claim was rejected by the prejudiced British courts, the nizam immediately raised the issue that the British government, as a matter of fact, had no right to pronounce judgment at all in such a controversy. The nizam's government and the British government stood on exactly the same plane, he said.

In a single gesture, the nizam of Hyderabad questioned the whole theory of British supremacy in India.

Race Problem - 1926
Europe

BRITISH NAVY TO WAGE WAR ON "SLAVERS"

Ask Aid of League of Nations

A war to rid the old world of the curse of slavery and the slave trade is being prepared for by the leading nations of white Europe. In a powerful crusade against a trade in human souls, which still survives to an alarming extent, every resource of modern statecraft will be used, and when they fail, resort to armed force is expected. The strong arm of the British navy will fall upon the vessels of the slave traders, if the present program is followed out.

The league of nations is to be called upon to take a stand in the blotting out of this bartering of flesh. The league council which has taken upon itself the burden of carrying the "conscience of the world," will be asked this week to take active steps to end once for all the slave trading which has so far persistently defied scattered attempts that have been made to run it down.

9-18-26
Chicago Ill.

The famous anti-slavery convention, which sets the leading nations of the world on record as determined to put an end to slave-running, will be brought before the assembly of the league this year for ratification by as many nations as possible.

BRITAIN DEMANDS VIGOROUS ACTION

The British government has gone even farther. Great Britain has decided to take a vigorous stand, and press for a formal definition of slave trading that will write the practice down as "a crime against the human race." Great Britain wants the slave trade put in the same class with piracy. England wants it set down as the general consensus of opinion in civilized states that slavery is a crime beyond the pale, and then England will feel free to turn upon slave ships, wherever they are found, the big guns of British battle cruisers. The entire strength of the British navy, if necessary, can be brought to bear against the slavers, once the united action of the nations of Europe brands these slavers as outcasts and enemies to human society.

From Geneva, where the league councils gather, has come news of significant correspondence between the foreign offices of the leading countries of Europe and the secretariat of the league of nations. No less a figure than Sir Austen Chamberlain, secretary of foreign affairs for the British empire, has been in correspondence with league officials, and in a very recent dispatch set it forth as the opinion of the British that the "slave trade constitutes a crime against the human race, and the British government does not believe that the government of any civilized country would wish to challenge this opinion."

WOULD RUN DOWN SLAVERS AS PIRATES

The dispatch was addressed to the secretary general of the league of nations, and was at once interpreted as a new expression of Great Britain's demand for an official definition by the league that would brand slave trading as a crime against humanity. England, it is the common opinion in Geneva, wants more adequate authority and more adequate powers for the British fleet in dealing with slave trading vessels.

The ships of the slavers at present ply the Red sea, and off the coast of Arabia, sheltering under flags that render them immune from capture. If the league can be induced to give this desired definition of their status, then these vessels will ipso facto lose the protection of those states and their flags, and become liable to capture under the acts of piracy.

At least 100 slaves were rescued in the Red sea by British vessels last year, but by far the larger number were carried in vessels sailing under flags that rendered them immune from capture.

THE MOVEMENT OF WHITE POPULATION.

Manchester Guardian Weekly
3-19-26

The year 1924, the year covered in the new volume published by Professor Toynbee ("Survey of International Affairs, 1924," Oxford Press), marked the turning-point in the relations of France and Germany. As this volume displays the same qualities as its predecessors, a broad and interesting treatment of its themes and its judicial temper will make it attractive to the general reader as well as to those who turn to it for more serious instruction. Nobody can read the account of the Protocol or the relations of Britain and Russia without being struck by the impartiality of Professor Toynbee's pages. The subject to which he devotes a chapter has received less attention than its intrinsic interest deserves. The reader will find here a full account of the revolution that has taken place in America's policy about immigration and of its reactions in Europe. The extent of that revolution will be appreciated when it is noted that before the war the United States received more than a million immigrants every year, whereas the recent legislation fixes a limit of 150,000. This restriction has hit some parts of Europe more than others because of the plan under which the quota is settled for the different nations. That quota is determined by the proportion of inhabitants whose origin is attributable by birth or descent to a particular nation. If, for example, 1 per cent of the population of America were Swedish, in this sense Sweden would be entitled to send one out of every hundred of the immigrants admitted in the year. In other words, the particular national blend which had been formed in the United States between the arrival of the first colonist and the year 1920 "was thenceforward to be maintained proportionately unaltered."

This is a simple and intelligible principle. Now it happens that during most of last century the United States were colonised from Great Britain and Germany. In the last thirty years, on the other hand, Italy and South-eastern Europe have sent emigrants in rapidly increasing numbers. Between 1892 and 1914 the number of immigrants from Italy, Austria-Hungary, and Russia had increased from rather over 200,000 to 800,000, while the number of immigrants from all other countries had only increased from 350,000 to 400,000. Obviously the new plan bears much more hardly on nations that have comparatively lately begun to send emigrants. Thus the quota reduced the figure for Italy from 280,000 to less than 4,000. What has become of the Italians who would have gone to the States? Many of them have gone to Latin South America—in the year 1923 nearly 100,000 as against 30,000 in 1920. But it happens that this restriction has come at a time when Italy's own neighbour was in need of colonists for agriculture and industry. Of 140,000 Italians who emigrated between 1921 and 1923 to other countries in Europe more than 100,000 went to France. France gives the hospitality that America now withholds. The extent to which she depends on foreign labour is scarcely realised here. While we have more than a million of our own people unemployed France finds employment for twice that number of foreigners, mainly Italians, Poles, and Czecho-Slovaks. The position of these immigrants is defined by treaties between France and the countries whence the immigrants are drawn. What will be the future of these alien elements? Will they become a source of permanent power to France, filling up her deficiencies of population as the Roman Empire was fed by the races it contrived to absorb? French statesmen believe this and point to Marseilles—a patriotic French community with only forty families of pure French descent. Who can say? Much will depend on the policy of France and something on the policy of Italy.

Race Problem - 1926

Mexico and Central America.

MEXICO NOW OPENLY BARS NEGROES

Mexico has for several years been placing stumbling blocks in the path of Negro migration to that country in the form of official "red tape" of various kinds; but it now comes out into the open and announces through the press that Negroes are not wanted in that country. It is claimed that the decision was reached after the agricultural situation was studied and the influx of Negro labor discovered to be detrimental to the welfare of the great mass of native laborers. It is claimed that the ban will be effective on all Negroes but that it was aimed at Haitians, San Domingans and others from the provinces. 11-20-26

It is good to know that for once there was a reason given for the prohibiting of Negroes and that it had some foundation in other acts affecting others than members of the race. Mexico has always been favorably disposed to Negroes and it will be remembered that, for a time, a large state of Negroes was planned in that country. In fact, one or two sporadic attempts have been made to found a Negro colony there and it is understood that the state officials were found ready in their help to the project. But the Mexico of that day has passed. There is now a new regime which is definitely disposed to make Mexico a place for Mexicans first and they are sparing none in their efforts to turn their country into the ideal place, as far as their knowledge goes. They have closed schools, disorganized churches and expelled persons of foreign blood with abandon within the past year, and the indications are that the end is not yet.

There can be nothing but hoe for that country in its struggled for a stable and lasting government. And whatever may be the case now, there is reason to feel that time, which must have its way with governments as well as with individuals, will work out the destiny of Mexico even as it has with other countries which have been guilty of more drastic measures than this country. Mexico is rich. It is fertile. It offers large opportunities for many thousands of persons from many nations. It is a country which has been exploited by the rich of other nations and it has resented and is now resenting the lack of foresight on the part of those who made this exploitation possible. It is possible that the bars which now are being raised will be lowered, once that country has come to the position of others which are able to dictate the conditions under which their resources will be handled and its people will work and exist. And there is little cause for bitterness at a decree which affects Negroes alone with others whose presence in large numbers or whose influence has seemed to be in the way of the accomplishment of the goal of this administration. The whole of the present disposition of the Mexican government if temporary duration only. It will outgrow its present severity as time goes on.

MEXICAN ANTI-NEGRO PROPAGANDA STARTED

White Oil Interests Active in Keeping Negro Out of Mexico.

Courier 11-20-26 Pittsburg Pa.

LOS ANGELES, Cal., Nov. 18.—(By A. N. P.)—The latest propoganda attempt to discourage the Black-American farmer of the South from endeavoring to colonize or enter Mexico is a report magnified far beyond its significance, being circulated through the white press of the recent refusal of Adolfo Miranda, Immigration chief at Mexico, Lower California, Mexico to permit a criminal class of American Negroes to cross the line from the United States without special passports.

Refers to Order of Aug. 1924

According to Miranda he is acting under instructions in accordance with Federal regulations issued in August, 1924, to prevent the criminal classes from escaping from the United States border towns into Mexico. His recent order according to the circulated report, requires Negroes to carry special passports, and they will be allowed to cross the line only between the hours of 12 o'clock noon and 9 p. m. and will not be permitted to remain overnight.

Does Not Effect Reputable Negroes

The order is for the criminal class of all races which infest the border American cities and has no bearing whatsoever as the press reports intimidate, that reputable Black American farmers or citizens who desire to colonize or travel in Mexico are to be prohibited entry into that country.

The opposition to the Black Americans entry into Mexico for colonization purposes is opposed only by white foreign and American oil interests who started active anti-Negro propaganda several years ago following entry of a colony of Oklahoma Negroes to the oil districts around Tampico and San Luis Potosi.

In July, 1922, Pres. Obregon met a delegation of colored citizens from the United States, headed by Attorney Hugh MacBeth of Los Angeles, and stated in person to them "That Mexico has no color line and the Mexican Constitution forbids Race discrimination on the grounds of race, color, creed or degree of wealth."

At Ensenada, Mexico, the Mayor in addressing the delegation said, "Mexico offers the greatest opportunity and future to any people on the face of the earth. We are inviting the American Negro to come and to cast his lot with us, not because we know that he is mistreated, and unjustly dealt with in his own land, but because we believe that in the development of commerce, agriculture and trade in our own country, he will be fair enough to take some and leave some and not try to take all as some Americans have done in the past."

Favor Only Desirable Element

Only industrious type of Black American farmers and business men are desired and this type have no trouble in entering Mexico as evident by the acquisition of 5,000 acres of very valuable farming and mining land in the Santa Clara valley, 200 miles below Los Angeles and adjacent to the thriving Mexican seaport city of Ensenada, owned and farmed by the Lower California Land & Development Co., an all Negro corporation of Los Angeles, and the formation of a $50,000 steamship transportation Negro corporation of California, to handle a shipping business between American and Mexican Pacific ports.

Every week many Black Americans from Los Angeles and San Diego, enter Mexico without the slightest trouble, either for sport, pleasure of permanent abode.

SEE COLOR-LINE IN MEXCAN LAW

Latest Edict Etirs Racing Circles As Negroes Are Singled Out

TIJUANA, LOWER CAL, Mexico, March 22.—(By A. N. P.)—Racing circles here were stirred last week by the issuance of an order by the Mexican Government singling out Negro employees and requiring that they furnish bond for their return to the United States, holding their employers responsible for their returning. The result of the order has been the lessening of employment for colored men both because of the barriers imposed and the disinclination of owners to shoulder the burden of responsibility, as well as the unwillingness of the colored men to be registered and checked in and out, since the order applies to no other race. Representations will be made to Secretary of Labor Davis at Washington in an effort to have the practice stopped.

The letter of "Jimmy" Cofforth, president of the Tijuana Jockey Club to owners of racing stables follows:

"Tijuana Race Track; Gentlemen:—In order to comply with a ruling of the Mexican Government, it is necessary that all employees of the Negro race furnish bond for their return to the United States and that their employers be held responsible for their return; therefore, you will please signify your willingness to comply with this ruling by having all or any of your colored employees report to the Mexican Immigration Station before returning to the United States permanently, so that proper record of same may be made.

"In case you discharge a colored employee, please personally see that he complies with the above before paying him off, in accordance with above. Yours truly, Tijuana Jockey Club, (Signed) J. W. Coffroth.

CHRONICLE

ISSUE OF

NOV 28 1926

FACILITIES FOR NEGRO WORKERS TO BE PROVIDED

Will Receive Special Permits to Cross Into Mexicali at All Hours

Reputable colored people employed at the gins, compress and in other lines of work in Mexicali will receive special consideration in the matter of the new regulations received from Mexico City by Adolfo Miranda, chief of the immigration service in Mexicali under which negroes will be permitted to cross the border into Mexicali only between the hours of 12 o'clock noon and 9 o'clock at night.

These reputable employees will be granted border permits which will entitle them to cross at any and all hours for the purpose of going to and from work, provided that their employers give them a letter of recommendation vouching for their character and their employment.

American Consul Bohr this morning held a conference with Mr. Miranda to see what arrangements could be made for the colored workers, and was assured that every facility would be offered to so handle the regulations that no unnecessary hardship might be imposed upon this class of people.

Mr. Bohr denied rumors that he intended to protest the regulations to the state department at Washington, and announced that no demand for such a protest has been made.

MEXICO BARS NEGRO ENTRY

Negro Star
11-12-26

(Preston News Service)

MEXICO CITY, MEX. Nov. 11—An influx of Negroes from the British West Indies suspected as having been brought on by employers in an attempt to lower labor standards because of their backwardness and ignorance of unionism, has led to an official bar against the Negroes by the Mexican government. All incoming Negroes will be stopped at port and border points.

It is said that many of the West Indian Negroes are suffering considerable unemployment, pitiful low wages and brutal oppression of British imperialism, and for the most part are entirely unacquainted with unionism even the strict British rule permits them to exist.. In many cases, it is said, such unions as exist are controlled by traitors of their own race, who do little to advance the standards of unionism.

MEXICO DOESN'T BAR COLORED IMMIGRANTS

Black's Entry Opposed Only By White Foreigners and U. S. Oil Interests

HUNDREDS CROSS BORDER EVERY WEEK

Seek Sport, Pleasure Or Permanent Abode And Experience No Trouble

Afro-American
11-20-26
Baltimore, Md.

LOS. ANGELES, Cal. (P. C. N. B.)—Attempt to discourage colored labor from migrating to Mexico is stamped as propaganda.

A report magnified far beyond its significance, being circulated thru the white press of the recent refusal of Adolfo Miranda, immigration chief at Mexicali, Lower California, Mexico to permit a criminal class of American Negroes o cross the line from the United States without special passports.

Refers To Order Of Aug. 1924.

According to Miranda he is acting under instructions in accordance with Federal regulations issued in Aug. 1924, to prevent the criminal classes from escaping from the United States border towns into Mexico, and has no bearing whatsoever as the press reports intimidate, that reputable Black American farmers or citizens who desire to colonize or travel in Mexico are to be prohibited entry into that country.

Mexican Constitution Forbids Discrimination

The opposition to the Black American entry into Mexico for colonization purposes is opposed only by white foreign and American oil interests who started active anti-Negro propaganda several years ago following entry of a colony of Oklahoma Negroes to the oil districts around Tampico and San Luis Potosi.

In July 1922, Pres. Obregon met a delegation of colored citizens from the United States headed by Att'y. Hugh MacBeth of Los Angeles, and stated in person to them "That Mexico has no color line and the Mexican Constitution forbids Race discrimination on the grounds of race, color, creed or degree of wealth".

Mayor Talks

California business men have purchased 5,000 acres in Santa Clara valley and are selling lots and farms to Negroes. A $50,000 steamship company has been formed.

Every week many Black Americans from Los Angeles and San Diego enter Mexico without the slightest trouble, either for sport, pleasure or permanent abode.

U. S. TOLD CONVICTS SLEW 3 MEXICANS; ASK PUNISHMENT

That Demand Is Retort to Washington's Urge for Capture of Slayers of Rosenthal Denied.

500 TROOPS HUNT BANDIT KILLERS

Thirteen Suspects Already Have Been Slain by Pursuers of Party Which Killed American

Washington, September 18.—(AP)—While Mexican troops are scouring the country about Cuernavaca for the bandits who murdered Jacob Rosenthal, New York banker, the Mexican government today formally requested the American government to punish those who says broke into the jail at Raymondsville, Texas, several months ago and killed Thomas Nunez and his two sons, Mexican citizens.

Ambassador Tellez was instructed to make the representations in the case before the murder of Rosenthal occurred, and the fact that he made them at a time when the American government was asking for punishment of the Mexican bandits was not considered in official circles as significant as a counter move by Mexico.

Constitution
9-19-26
Atlanta Ga.

Following the usual course, the state department is expected to ask the governor of Texas for information in the case complained of. It has been asserted by those seeking redress that a mob tortured and shot the Mexicans and beheaded the elder Nunez.

500 Troops Pursue.

Charge Schoenfeld, at Mexico City, reported to the state department today that 500 Mexican federal troops were engaged in pursuing the bandits who were involved in the Rosenthal murder.

Troops already had killed a number of them, he said, including Bonifacio Hinojosa, mayor of Huitzilac, a small town near the scene of the kidnaping, and another reported to be Miguel Garcia, chief of police at Huitzilac.

Shoenfeld's report said the Mexican soldiers who first encountered the bandits were led in person by General Lopez. The description of the engagement between General Lopez and the "five or six soldiers," he led and the bandits, was given by Mr. Schoenfeld as follows:

"They saw a group of men on a nearby hill about 9:30 on the night of September 17. Challenged by a sentry, the bandit party replied with rifle shots. The bandits fled, but were pursued by the Lopez party who killed all three of the bandits accompanying Mr. Rosenthal. Mr. Rosenthal apparently had been stabbed twice and shot through the head. He walked about ten metres before falling dead."

THIRTEEN ARE KILLED DURING PURSUIT.

Mexico City, September 18.—(AP)—Thirteen men have been killed by Mexican troops pursuing bandits who stabbed Jacob Rosenthal of Woodmere, N. Y., to death.

Constitution
9-19-26

Six of them were regarded by the troops as guilty bandits, the others were suspects.

Three known bandits were killed when soldiers disguised as civilians went to their lair ostensibly to pay them the $10,000 ransom which had been demanded. Seven suspects were killed yesterday in fighting with federal troops.

The other three men who had been identified by Joseph Ruff, Mr. Rosenthal's son-in-law, as having been with the bandit party which last Sunday robbed the members of Mr. Rosenthal's automobile party and took him away into the mountains, were shot last night when an attempt to rescue them was made, it was announced.

Three Confessed.

These three had confessed. They were being taken under military escort from Mexico City to be examined at the scene of the kidnaping. A statement issued by the police says:

"A party of men, supposed friends of the bandits, attempted to rescue them and in the fight they were killed."

Mexican troops are scouring the region where the crime was committed.

In reply to another formal note sent by the American embassy to the foreign office the embassy has received assurances that the Mexican authorities have been doing, and will continue to do everything possible to punish the murderers.

All armed men in the region where Mr. Rosenthal was killed are likely to receive short shift from authorities, as a recent law forbids the carrying of arms.

While the bandits killed last night confessed they were members of the gang which kidnaped Rosenthal, they said other members of the band had murdered him.

A post-mortem examination revealed three knife wounds and a pistol shot through Mr. Rosenthal's forehead.

Race Problem - 1926
Mexico.

MEXICAN ANTI-NEGRO PROPAGANDA STARTED

White Oil Interests Active in Keeping Negro Out of Mexico

(By Geo. Perry)

Globe 1-19-26 Nashville, Tenn.

Los Angeles, Calif., Nov.—(Pacific Coast News Bureau)—The latest propaganda attempt to discourage the Black American farmer of the South from endeavoring to colonize or enter Mexico is a report magnified far beyond its significance, being circulated thru the white press of the recent refusal of Adolfo Miranda, immigration chief at Mexicali, lower California, Mexico to permit a criminal class of American Negroes to cross the line from the United States without special passports.

Refers To Order of Aug. 1924

According to Miranda he is acting under instructions in accordance with Federal regulations issued in August 1924 to prevent the criminal class s from escaping from the United States border towns into Mexico. His recent order according to the circulated report, requires Negroes to carry special passports, and they will be allowed to cross the line only between the hours of 12 o'clock noon and 9 p. m. and will not be permitted to remain overnight.

Does Not Effect Reputable Negroes.

The order is for the criminal class of all races which infest the border American cities and has no bearing whatsoever as the press reports intimidate, that reputable black American farmers or citizens who desire to colonize or travel in Mexico are to be prohibited entry into that country.

Mexican Constitution Forbids Discrimination.

The opposition to the Black Americans entry into Mexico for colonization purposes is opposed only by white foreign and American oil interests who started active anti-Negro propaganda several years ago following entry of a colony of Oklahoma Negroes to the oil districts around Tampico and San Luis Potosi.

In July 1922 Pres. Obregon met a delegation of colored citizens from the United States headed by Attorney Hugh MacBeth of Los Angeles, and stated in person to them "that Mexico has no color line and the Mexican Constitution forbids Race discrimination on the ground of race, color, creed or degree of wealth."

At Ensenada, Mexico, the Mayor in addressing the delegation said "Mexico offers the greatest opportunity and future to any people on the face of the earth. We are inviting the American Negro to come and to cast his lot with us, not because we know that he is mistreated, and unjustly dealt with in his own land, but because we believe that in the development of commerce, agriculture and trade in our own country, he will be fair enough to take some and leave some and not try to take all as some Americans have done in the past."

Favor Only Desirable Element.

Only the industrious type of black American farmers and business men are desired and this type have no trouble in entering Mexico as evident by the acquisition of 5,000 acres of valuable farming and mining land in the Santa Clara Valley 200 miles below Los Angeles and adjacent to the thriving Mexican seaport city of Ensenada, owned and farmed by the Lower California Land and Development Co., an all Negro corporation of Los Angeles, and the formation of a $50,000 steamship transportation Negro corporation of California to handle a shipping business between American and Mexican Pacific ports.

Every week many Black Americans from Los Angeles and San Diego enter Mexico without the slightest trouble, either for sport, pleasure or permanent abode.

MEXICO BARS BLACKS, ORDERS TO ALL PORTS

Negro Competition Feared Against Indian Labor.

Commercial Appeal

BY ARTHUR CONSTANTINE.

(Copyright Cable to The Commercial Appeal and New York World.)

MEXICO CITY, Oct. 30.—Mexico will hereafter bar all negroes from the country. Minister of the Interior Tejeda sent orders to all ports and border points today to exclude them. The order applies to negroes of all nationalities.

10-31-26

Memphis Press

The bar was caused by fear of competition against Indian labor in agriculture in the southern states. There has been a considerable influx lately from Haiti, Santo Domingo and Jamaica.

The only negro populations of consequence in Mexico live along the gulf coast. They came from the West Indies and South America, and their total number is not more than 50,000. They are confined to the states of Vera Cruz, Tobasco, Coampeche and the territory of Quintana Roo. A black man on the plateau is regarded as a curiosity.

Mexico Forbids Negroes to Enter.

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Special Cable to The New York Times.

New York Times

10-31-26

MEXICO CITY, Oct. 30.—Orders have been issued by the Immigration Department to prevent all negroes from entering Mexico. Twenty-six negro working men who entered the country from British Honduras have been ordered deported. It is rumored that the government is planning to deport all alien negroes already in Mexico to their native countries.

U. S. MAY STOP 'JIM CROWISM' BY MEXICANS

Tia Juana, Mex., Jan. 1.—Mexican immigration authorities in this city will have to face a United States government investigation as the result of action taken by Editor Robert S. Abbott of Chicago on Wednesday calling the American government's attention to an attempt to discriminate against American citizens. The immigration officials had issued an order banning "all Colored men" in certain municipal positions from the country.

Chicago Defender

-2-26

The official order from the Mexican department of immigration ordered "all Colored workers with horses and all workers in other positions such as valets, waiters and checkroom men to either get special passports or prepare to leave the country on Monday." The discriminatory order was fostered by white American Southerners who were owners of cabarets.

A telegram was sent from here to Robert S. Abbott, editor and publisher of The Chicago Defender. Mr. Abbott gave immediate attention to the matter and called upon Senator William B. McKinley of Illinois and Commissioner Hall. These men have taken steps to secure a rigid American government investigation. If it is proved that the government of Mexico has actually discriminated against citizens of the United States there will be grounds for official action by the United States government.

The situation is regarded as serious here and the waiters and others affected are awaiting developments. They have already wired their thanks to Mr. Abbott for his prompt intervention.

Race Problem - 1926
South America.

U. S. -BRAZIL SECRET TREATY BARS MIGRANTS

Chicago.—(ANP)—Secret treaty between the United States and Brazil bars colored people from entering the South American Republic as migrants.

This discovery followed an investigation by Dr. Virgil Cook, of this city, who had noted that passports had been frequently refused colored people who wanted to go to Brazil. To find out what was the difficulty, Dr. A. DeLuca, vice consul of Brazil, in charge of the Cihcago district,

"Dr. DeLuca told me," reported Dr. Cook, "that Brazil does not want and will not permit United States Negroes to enter Brazil as immigrants who desire to locate there. He said there were so many Negroe sin Brazil already that they did not want any more to come into the country.

"Dr. DeLuca intimated that he would be willing to O. K. passports for 'well-to-do' Negro Americans who simply wanted to visit for a limited time, but that he would not vise a passport for any Negro who wanted to go there and remain.

"The Counsul said there was a secret agreement in force as to American Negroes entering his country. He refused to admit explicitly that the secret agreement was between the United States and Brazil, but left that inference."

Negroes Not Wanted in Brazil

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(By A. N. P.)—American citizens of "color" seeking new outlets and opportunities for expansion and migration have been so persistently advised by publicists to "Go to Brazil, the land of Freedom and Equality," that it is said many colored Americans have been making plans to settle in the republic to the south. Some difficulty, however, has always been interposed in the paths of those who attempted to make the trip. Either their passports have been delayed or vile discriminations in the matter of transportation have been inflicted upon them, while other similar deterrents have operated against their embarkation.

Dr. Virgil Cook of Chicago, seeking to learn the actual attitude of the Brazilian authorities, visited the office of Dr. A. DeLuca, vice Consul of Brazil, in charge of the Chicago district, and asked the attitude of his country toward colored people. "Dr. DeLuca told me," reported Dr. Cook, "that Brazil does not want and will not permit United States Negroes to enter Brazil as immigrants who desire to locate there. He said there were so many Negroes in Brazil already that they did not want any more come into the country. Dr. DeLuca intimated that he would be willing to O. K. passports for 'well-to-do' Negro Americans who simply wanted to visit for a limited time, but that he would not vise a passport for any Negro who wanted to go there and remain." The Consul said there was a secret agreement in force as to American Negroes entering his country. He refused to admit explicitly that the secret agreement was between the United States and Brazil, but left that inference."

U. S. MINISTER SAYS COUNTRY ALREADY CONTAINS ENOUGH, WILL APPROVE PASSPORTS ONLY FOR "WELL-TO-DO" WHO GO ON SIGHT-SEEING TOURS. AGREEMENT WITH U. S. HINTED

CHICAGO, Ill., Feb. 6—(A. N. P.) American citizens of "color" seeking new outlets and opportunities for expansion and migration have been so persistently advised by a publicist of note to "Go to Brazil, the land of Freedom and Equality," that it is said many Colored Americans have been making plans to settle in the republic to the south has always beenguvw TS TSHT T of us. Some difficulty, however, has always been interposed in the makl[illegible]. Either their passp[illegible] vile discriminations in the matter of transportation have been inflicted upon them, while other similar deterrents have operated against their embarkation.

An investigator, Dr. Virgil Cook of this city, seeking to learn the actual attitude of the Brazillian authorities, visited the office of Dr. A. A. DeLuca, vice Consul of Brazil, in charge of the Chicago district, and asked the attitude of his country toward Colored people. "Dr. DeLuca told me," reported Dr. Cook, "that Bra il does not want and will not permit United States Negroes to enter Brazil as immigrants who desire to locate there. He said there were so many Negroes in Brazil already that they did not care to have any more come into the country. Dr. DeLuca intimated that he would be willigg to O. K. passports for 'well-to-do' Negro Americans who simply wanted to visit for a limited time, but that he wolid not vise a passport for any Negro who wanted to go there and remain." The Consul said there was a secret agreement in force as to American Negroes entering his country. He refused to admit explicitly that the United States and Brazil, but left that inference."

BRAZILIAN DENOUNCES U. S. FOR ITS SEGREGATION AND RACE HATI

That members of the Race in South America are watching with interest the progress of the Race in this country is indicated in the letters which constantly reach the Defender office from all sections of the continent to the south. One theme runs through all this correspondence—the fact that the darker races in all parts of the world are no longer content with an inferior status and that they are willing to fight, if necessary, for the recognition that they deserve.

Writing from Bahia, the great coffee center of Brazil, I. S. Moore, a prominent public figure, says:

"We South Americans never fail to keep an eye on the conditions in the United States of North America and upon the treatment of members of the Race there. The conditions they face are bad enough, but the general ignorance of their sad import is still more regrettable. Nothing seems to awaken the Colored race from their lethargy but the suggestions of white people. Lynching burning at the stake, general segregation, being deprived of equal opportunity to make a living—all fail to arouse them to thought and activity.

"The leaders are at fault for this. Rather, the system which fails to educate the children beyond the control of a few impractical preachers and cheap politicians, who do not know nor have any idea of how their government is run. The time has not only come for a reorganizing of the people in a general reform, but the time has come for combating all kinds of iniquity whether from the outside or within even if it is within the races which are being persecuted, because the most serious injuries generally come from the stupid propaganda within the black race.

"Sir, you may be sure that the battle of life is a serious affair, and one point in your rights may mean many valuable lives uselessly lost besides many very important opportunities which contain much comfort and untold wealth. Race segregation in the U. S. A. must be put down. It is the hight of iniquity and if it is not suppressed it will destroy the nation.

"Now, a word about our plight here. The cheapest meat here is 1$800 reis per kilo, with all the bones in it and bread is 1$600 reis a kilo, and every Monday we must eat bread from Saturday. Fish is from 3$00 reis upward, and everything else is similar. There are not enough houses for the people, so the rents may be raised overnight, after being almost insufferably high. It is a matter of who bids the highest. Money is scare and business is paralyzed. It is said that we have more than ten thousand soldiers and police within this state to prevent the rebels from coming into our city and sacking it. They are already within the state. There is much sickness and many deaths."

SAYS LATINS DO NOT DRAW "COLOR LINE"

South America Rich in Resources

Brazil draws no "color line," says Dr. Evaristo de Moraes, member of the Brazilian lawyers' association and noted sociologist, in a statement to the Defender, pointing out the advantage of the rich resources of South America to members of the Race, denied equal opportunities in this country. He urges them not to be content with the slavery of southern peonage farms.

Socially it is known that since the time of slavery in Brazil there never was any race prejudice here. Once liberated, the former slave was received in all parts as if he had been a free man all his life. It was a historical fact, occurring in Philipinas, state of Sao Paulo, at Rio Claro, the year 1886, that the emperor of Brazil, Don Pedro II, when delivering to an ex-slave the document of liberty embraced him and shook hands with him.

It was also public and well known that the imperial family never repelled relations with members of the Race, who had been raised to high political positions. Senators were often chosen by the emperor himself and dark-skinned counsellors of the state enjoying his intimate friendship.

To one Antonio Tereira Rebouças had been conceded by the emperor the degree of doctor of laws by means of a special decree. A son of this member of the Race, Onare Rebouças, was received with the maximum kindness in the imperial family and

when the latter was banished with the constitution of the republic, he accompanied the imperial family into exile.

NO DISTINCTION IN EMPIRE

Even during the time of the empire, there was no distinction between the races. Descendants of slaves enjoyed full rights in the legislative bodies, in the army and navy, in scientific associations and academies. There have always existed the most intimate family relations between whites, dark-skinned persons and mulattoes. The intermarriage of these races is an everyday occurrence.

Neither in schools nor in colleges had there ever been any separation of colors.

In the republic, proclaimed one and one-half years after the extinction of slavery, continue the same customs and the very same sentiments. Among those who have partaken in the provisional government is General Francisco Glycerio, a politician of renown, who afterwards was the leader of the then most important and influential party dominating the whole public and administration.

The highest political position, the presidency of the Brazilian republic, had been attained by Dr. Nilo Tecanha, who never tried to deny his origin, and during his last election campaign he had more than 400,000 votes. All this demonstrates that the Brazilian nation has not, never had and will not ever have race prejudice.

TURN DOWN JIM CROWISM

It is true there had been submitted to the house of representatives (camara das deputados) two projects, one by Ciminato Braza and Andrade Bezerro and the other one by Fidelis Rees and Joao de Faria. These two projects, at present paralyzed, aimed at the prohibition of the Race immigration and the reduction of yellow immigrants.

As to the first project, the Institute of Brazilian Lawyers, an important institution composed of doctors of the legal profession, had been consulted and declared the project unconstitutional.

Another institution not less important, the National Academy of Medicine, presided by Brazil's most renowned medical authority, Dr. Miguel Conto, manifested itself favorable towards the reduction of the entrance of Asiatic immigrants, not manifesting anything regarding the prohibition of Race immigration, and which was due to the fact that the majority of this association did not agree with this project.

There were very many individual manifestations against these two projects, including those of Prof. Clovis Bevilagna and of the reverend apostle of Positivism, Dr. Teixena Mendes.

LEADERS FLAY DISCRIMINATION

Dr. Clovis Bevilagna's protest against Fidelis Reis' project was as follows:

The project in question is unjust because it opens an odious exception against individuals who do not merit such treatment.

The Negro race which Auguste Conte called affectionate, cannot be the perverse element which could justify this interdiction. If one imputes to this race criminal arts, they will be not more frequent nor graver than those committed by the whites, and many of these acts result from their situation as proscripts of the society where they belong. * * *

Let us continue to be a democracy open to all honest activities. If the immigrant is a criminal or carries some virus, let us shut the doors to him, because our country is not a prison nor a hospital.

But as for letting a dark pigment determine let us not consider it.

Dr. Teixena Mendes, who has numerous followers among the military engineers, thinks today still like Benjamin Constant, one of the principal founders of the Brazilian republic, and objected against the second project in stating:

This project never ought to have been accepted by the president of the house of deputies, nor ought to have been considered by this very same house of representatives because it is an inhuman project and all that is inhuman constitutes a direct attack against the republic. It is unconstitutional in a republic.

BRAZIL TO HONOR HER WOMEN

Chicago Tribune 5-22-26

(Picture on Page 4)

Rio de Janeiro, Brazil, May 22.—Brazil, traditionally the home of fair play, has again lived up to its reputation by rallying to the suggestion of a local daily that a statue be erected "to do honor to the Colored mothers of the country." Men and women of all races and in all ranks of life are joining in the movement to pay tribute to the women of the Race. No thought of any "color line" will enter; Brazil will do whole-heartedly what the United States has grumblingly refused to do.

The Brazilian is once more putting to shame the inhabitants of the North American countries for their petty and poisonous attitude toward the darker races. In Brazil color is no barrier to the highest business, political and social positions. Dark-skinned peoples mingle freely with white persons of the highest standing, call at their homes, eat at their tables, and intermarry into their families. There is no narrowness, and when a measure to do honor to the women of the Race is proposed the entire country falls in behind it.

Dr. Candide Campos, director of the daily newspaper, A Noticia, of Rio de Janeiro, proposed some time ago that the statue "to the Colored mother" be erected in Brazil. The suggestion was received throughout the country with laudation, it being highly commended by the press in general, not only in the principal cities, but in the interior towns, the best writers in the country and public officials supporting it.

Newspaper Comment

The newspaper Vanguardia of April 13 says:

"The Vanguardia approves the happy suggestion of the newspaper A Noticia, which proposes the erection of a monument to consecrate and perpetuate the gratitude of the nation to the extraordinary unselfishness of the Colored women, who have generously given their nourishing milk and their resistant blood to the sons of the white race during many years of slavery. In fact, there could be no suggestion any more noble or just. The black Race in slavery accomplished in silence two real miracles: By pluck and energetic labor it laid the foundation for national prosperity by cutting down the tropical forests and by planting on the virgin soil the seed of agriculture on a large scale. To the Colored mother may be attributed the energy of the Brazilian soul, for the wet nurses unselfishly transmitted the vigor of their own red blood from their veins to the veins of the dominating white race. The action taken at the initiative of our colleague of A Noticia therefore deserves the earnest support of all Brazilians."

In A Noite of April 12 appears the following:

Owe Much to Race

"We owe to the slaves who came from Africa a large part of the national wealth we now enjoy. It was they who cut down the forests, prepared our soil, planted and harvested and made our country an agricultural land. The initiative of our colleagues of the newspaper A Noite thus appeals to the sentiment of all Brazilians who realize and appreciate the co-operation given by the Colored race in the formation of our nation. The monument to the Colored mother is a debt of gratitude. We must therefore accomplish this task with the utmost good will and the greatest pride. It is a just tribute to those who have contributed so much to play a large part in directing our future destinies."

To the office of A Noticia on April 20 came this significant resolution of the Society of Our Lady of the Rosary and St. Benedict of the Colored men:

"We could not be indifferent to such a noble suggestion from you, which, taking the past into consideration, will serve as a beautiful example to future generations, perpetuating in a monument the gratitude of our generation to the Colored mother. In the cradle of democracy, which is the Holy Land of Santa Cruz (Brazil), it will be a great and noble proof of the sentiments of the Brazilian people, and perhaps a lesson to the entire world, showing that in Brazil there is no place for prejudice against difference in color.

Fr. de Castro Acts

"And why is there no prejudice? Because whites, mulattoes and Colored people are here as brothers, and in an investigation of their genealogy the Colored mother will be found in her full splendor, sovereign and majestic, and beautiful in her charming kindness.

"How well this action portrays the greatness and education of the Brazilian people! How well you deserve the veneration of this people in promoting the erection of a monument to the Colored mother, while in other parts of the world they try by every means to exterminate the Colored Race. We therefore come to you, willing to do all we can to carry to successful completion the monument to the Colored mother, who is the mother of mankind.

"We take this opportunity to inform you that on May 3 a solemn mass will be held by our brother, Father Dr. Olympio de Castro, in which we will ask our saints to illuminate and guide us in this journey, and we respectfully request your presence and that of your colleagues in this work.

"May God keep your excellency, judge of the Society of Our Lady of the Rosary, Manoel Ignacio de Araujo.

"Secretary, Sebastiao de Arruda Costa."

President-Elect Speaks

Dr. Washington Luiz, president-elect of the republic of Brazil, wrote to the well-known, popular Vicente Ferreira, who has fought for the causes which interest the social life of Brazil:

"Upon returning from Rio I find here your letter of the 6th of this month in which you inquire how I feel regarding the action taken upon the initiative of Candido Campos, brilliant director of the newspaper A Noticia, regarding a monument to the Colored mother. In order to reply sincerely it is only necessary for me to repeat the proposals of my plan of government which were read in your city last December, reaffirming that the realization of such a monument would be an additional demonstration of fraternity.

"Fraternity, a sentiment that unites all men as brothers, without any distinction, will be the work of the people of the South American countries. And because there are no racial prejudices among us, as there is no distinction of color or exclusivity of origin. In South America Brazil is the country destined for the realization of fraternity. In the work of moral and material progress that we are realizing it may well be seen that there is no difference between the races. In the world only climates are to be taken into consideration, and these are modified by the work of men."

WITHDRAWAL OF BRAZIL "FIRST STEP"

Color Line May Prove Real Factor

The danger that a new combination of nations may be set up to rival the existing league of nations is not only recognized but feared by the statesmen of Europe, it was admitted in advices received from foreign diplomatic circles this week. In this new alliance, it was further alleged, the problems raised by the "color line" and obnoxious race hatreds may prove to be the determining factors. Darker-skinned nations are tiring of the arrogance and domination of the white world, and the new union which European diplomats are now fearing may be the first step, it is admitted, in an alignment of the darker races of the globe.

Deposition 7-17-26

Chicago Tribune

The withdrawal of Brazil from the council of the league of nations was the sensation that first forced European statesmen to focus attention upon this new possibility. It was generally recognized then that Brazil's act was but the probable forerunner of her complete retirement from the league itself. When that happened it would be but a short time, Europe's diplomats saw, before Brazil would begin to gather about her other nations and to form a league of her own.

LATIN NATIONS MAY FOLLOW BRAZIL

As a matter of fact, a certain distinguished British foreign observer pointed out, certain other Latin nations are already in line for Brazil's leadership. They resent, this writer on foreign affairs asserted, the attitude which European nations have taken toward them in matters of trade and trade legislation, and a dangerously bitter feeling is growing more and more pronounced.

Afranio Mello Franco, the Brazilian delegate to the league, called attention in his statement to the league secretariat June 11 to the fact that Costa Rico had already withdrawn from the league. Mexico, he added pointedly, had never even applied for membership. In many quarters these two observations, coming as they did in connection with Brazil's withdrawing from the council, were taken as an admonition from Brazil that the league would have to face a gradual withdrawing from its councils of all the nations of the Latin world. The feeling was strengthened at that time by the threatened withdrawal of Spain.

CITE VARIOUS ACTS OF BRAZIL

Various acts of Brazil are now being cited to support the belief that her withdrawal is but the signal for the organization of an alliance in which the Latin and darker-skinned nations will predominate. One of them is the fact that before Brazil gave any notice to the league of her intended withdrawal from the council she took the trouble to send to all the Latin-American countries a notice of what was about to happen. This notification was an official pronouncement from Rio de Janeiro. It thus very formally gave Latin nations prior consideration in a matter which vitally affected the welfare of Europe's league.

A two years' notice will be required before Brazil can withdraw from the league itself. It is expected that before long Brazil will serve notice of that intention. European diplomats, who claim to be most familiar with the attitude of President Bernardes of Brazil, express themselves as of the belief that at almost any moment the Brazilian chieftain may serve notice upon Eric Drummond, secretary of the league, that Brazil does not care to have anything more to do with it.

Race Problem — 1926
South America

SOUTH AMERICA'S PROBLEM

In the Development of Nationalities, the Mestee Is Held to Constitute the Greatest Difficulty

To the Editor of The New York Times:

Discussion of the development of the various nationalities of South America has tended to link that problem to considerations of climate; it has been affirmed, for example, that those countries situated within the temperate zone develop more easily and set forth more resolutely upon the path of progress, while those within the tropical zone are backward.

New York Times
10-17-26

In my opinion, as I penetrate deeper into the question, it becomes an ethnical problem exclusively, in which the tropical situation assumes a secondary position, the influence of which will be modified by racial influences.

New York City

The tropics, then, are not the source of the evil, but they have grown to be the factor that delays the remedy of an ailment with deeper roots, symptoms of which have disappeared in the north and are gradually disappearing in the south of the continent, where the climate has not been hostile to the white man and where, in consequence, the nascent democracies have been the first to receive powerful immigrant influxes.

It is the mestee, the hybrid, that constitutes the real problem in the young republics of this continent. A glance at the general map of America, together with a certain knowledge of the racial components of each nation, is enough to demonstrate this theory, which for the rest is not at all new.

Wherever the white man predominates social institutions and political life are more stable, more serious.

Speaking of the political conditions in Venezuela, where bossism has flourished from the dawn of the republic down to the present; where dictators succeed one another with what may be called a horrible regularity, a well-known Venezuelan writer, Blanco-Fombona, has said: "The Venezuelan problem is a question of race."

Nor does this observation apply solely to Venezuela. Any one who knows intimately the nations of Spanish America can testify that in each of them, in those sections where the hot climate has attracted colored settlement, politics assumes a more marked character of personalism.

These observations do not limit themselves to the mulatto—that is, to the mixture of white and black; they refer also to the mestee, mixture of white and Indian; and to the zambo, mixture of Indian and negro, or of both and the white. They are applicable to all the hybird formations—that is, to the peoples we call "trigueñas," that new racial type that is being forged in the furnace of the Spanish-American peoples, that already forms part of what we may call the aristocracy of their cities, although they fancy themselves of noble Spanish descent and may be offset only by the immigration of the white races.

In Central America in countries like Nicaragua, Guatemala and so on, where the mixed breed predominates, there are not what may be termed stable conditions of political life. Here have flourished dark dictatorships, such as those of Zelaya and Estrada Cabrera, and there is no telling what the future holds in store for these peoples. On the other hand, in Costa Rica, where the white race is in the majority, the institutions have been more stable and the national life more serious and regular.

Mexico is a land of beauty and wealth; up to the present it has enjoyed an interregnum of peace lasting only twenty-eight years, under the iron hand of Porfirio Diaz. We are acquainted with the absolute minority of whites in this neighboring republic and also with the numerous armed uprisings and upstart leaders who have usurped power over life and property.

If we look to the distant South, it is impossible to deny that Argentina, Uruguay and Chile are the most progressive of the South American countries, and that, similarly, they are the nations in which the hybrid is in the minority.

In Colombia, where a good stock of Spanish descent has been preserved, the white has maintained intellectual and political hegemony. In the State of Antioquia, where the whites predominate, politics is more firmly established and everything goes better; in the internal struggles of the country, however, the large majority of agitators is recruited from the mixed breeds, and it would appear that the white is losing his footing. Looking over the register of its political conventions and its legislative bodies, with the assistance of one who knows the country very well, we reach further proof that the hybrid is an active factor in all these countries, but a calamitous hindrance of their progress.

The mulatto, the mestizo, the zambo, all three—the hybrid of whom we have been speaking—has been made ambitious by democracy. To the hybrid there is no such thing as a good Government; he is full of destructive criticism, with nothing in him of the practical or the constructive, unless he lives under an iron hand.

A reactionary by blood, revolutionary theories in sociology or politics will always find fertile ground in him. Disorderly and easily swayed in his notions, of impressionable nature, impulsive, imaginative, he is incapable of developing a program that requires time and the effort of several generations. He never carries his theories into practice if he acquires governmental power; he spends his life in experiments, in sudden changes.

In order to understand this spasmodic psychology we must remember how this human type is constituted. From the white he gets his Spanish arrogance; from the negro his rancor, justified, if you will, by the sufferings of his ancestors. From the Indian he has acquired and retains the suspiciousness of a race accustomed to regard all with lack of confidence and envy. Because of his inheritance he is prejudiced, and this prejudice is externalized in an arrogance that comes from the little element of Spanish in him. Hence he is an aggressive and fractious element; he never loses an opportunity to affront one whom he considers belongs to a superior class, despite the fact that democracy and certain local conventionalities have leveled society. Nevertheless, because of the Indian and negro element, this individual arrogance disappears when it is a matter of personalized governments, of which the hybrid forms the base and the strong arm.

Add to all this the sediment deposited by a long and cruel war for independence, and it is easy to see how they have been so readily drawn into armed revolts, and how afterward, in time of peace, it should be so difficult to operate a stable government.

There are some who believe that among the peoples of Spanish America, because of the complete fusion of the white, black and Indian races, who privately mingle without any repugnance, a new type of the human family may be born; a type that may possess a vivid imagination, a tropical nature, with dark eyes and swarthy skin. It would be necessary, too, for all these peoples to pass through the sieve of a well-directed scheme of education, so that a truly uniform character might be developed.

The great formula for the countries of Spanish America would be to open their doors to white immigrants, to attract to its prolific lands those vast human currents of the well-prepared peoples of Europe, in order to improve its stock, to submerge the hybrid and reduce him to an impotent minority. This is what is happening in Argentina, where in the space of one or two generations the country has produced a citizenship proud of its adopted land.

The United States, anticipating the solution of these problems, with the great practical sense that has guided it at every step, has avoided the crossing of opposed races. The negroes are as black as they were centuries ago. They have the opportunity to acquire education, and, so far as the whites are concerned, there is being formed in this country, through the adaptation of the vast immigrant masses, a truly uniform and select race.

Let us make before concluding an amusing observation: the mullatos and mestees and even the purest blooded Indians who live in the cities of Spanish America regard themselves as Spaniards. They seem to be ashamed of the blood in their veins, and this shame seems to sting them into a hidden hatred for the white of pure stock, whose superiority in social status they cannot overlook. This in itself reveals the psychological complexity of these subordinate elements. In Cuba, on the coast of Colombia and Venezuela the negroes call themselves "morenos" (brown). Only the Mexican Indian does not deny his Aztec blood and calls himself Indian, for Mexico is the land of Montezuma's nobles.

It is well for the North that its prudence maintains a clear line between its heterogeneous races, for the crossing of them produces a mixture that none can understand. These newly made Spaniards will always provide plenty of work for the new democracies of America.

LUIS DE MENDOZA.

Boston, Mass., Oct. 11, 1926.

BRAZIL BARS ALL AFRO

UNDER AN ANCIENT LAW PASSPORT VISE REFUSED DR. STANFIELD, ON BASIS OF OLD STATUTE

New York, N. Y., Oct. 12, 1926—That Brazil absolutely bars the entrance into that country, either as tourist or immigrant, of any person of African descent, whether that person be an American citizen or not, is disclosed in a leter written by J. C. Muniz, acting consul general for Brazil, with offices at 17 State street, New York City, to Dr. Augustus Stanfield, 94 Oakwood avenue, N. J., who sought a cise to his passport for a contemplated visit to the South American Republic.

Guardian

Dr. Stanfield, in preparing for his trip to the tropics, called at the Brazilian consulate on September 28 to have his passport vised. He met with refusal, being told that under an ancient ruling Brazil bars all persons of color. As this information was given the doctor by one of the office staff, and not by the consul general himself, Dr. Stanfield, on returning to his Orange home, mailed a letter of inquiry to that official, asking confirmation in writing of the statement.

10-16-26
Boston Mass

The Consul's Reply

To this letter Dr. Stanfield received the following terse and succint reply:

"In reply to your letter of the 28th ultimo, I wil inform you that this Consulate is not in position to give you a vise in order for you to go to Brazil inasmuch as the Brazilian law bars the entrance in the country of persons of African descent.

"Yours very truly,

J. C. MUNIZ

BRAZIL TO ERECT MEMORIAL TO OUR RACE

—Photo by Bud Billiken's Staff Photographer.

Brazil, with that fairness and sense of justice for which the Latin countries of South America have long been noted, has decided to erect a statue honoring the womanhood of our Race. The trials and sufferings, the loyalty and devotion of the women of the Race is almost the byword, but it has remained for the great country of Brazil to take the lead in paying tribute to their virtues in a monument.

A Noticia, a Brazilian newspaper, has been instrumental in furthering the movement for the construction of the memorial. The plans for it have progressed so rapidly that already arrangements are being made for the dedication.

Defender

In order that the program now contemplated will be a success, the Brazilian newspaper and government officials have asked Bud and his members to co-operate with them.

12-18-26

We believe there is no better way to show our appreciation to the Brazilian government for setting an example for the United States and other countries where race prejudice overshadows all sense of justice and fair play, than to make a small cash donation toward the erection of the monument.

Pictures similar to the one shown here are found in practically every Brazilian home. Such a picture is a tribute to the splendid qualities of our Race. Mae Preta, one of the finest women of our Race Brazil has ever known, is shown holding Dom Pedro II, emperor of Brazil, who ruled Brazil over forty years and who was one of the most righteous rulers Brazil ever had. The painting was done when Emperor Pedro was 1 year old.

Unlike the United States, Brazil is not content with honoring our mothers with a monument, but it sees to it that the sons and daughters of these women are given every opportunity to rise to whatever position they are capable of holding, whether it be that of president or office clerk. The color line is not drawn here against our boys and girls who are prepared to take high positions.

Therefore, Bud will begin today to give members of his club and their friends their first opportunity to get their names on the honor roll by asking that they contribute one penny to the fund. The names of each and every person making a contribution will be printed in the Defender Junior on Bud's 100 per cent list.

Let's get together and swell the fund and let the Brazilian boys and girls see just what we can do. Bud not only wishes his members to make contributions, but he wants them to tell their friends and urge them to rally to the support of the cause. Any amount from a penny up will be gladly accepted. Address your cash donations to the Brazilian Monument Fund, Chicago Defender, 3435 Indiana Ave., Chicago.

HONORED IN LATIN-AMERICA

CANDIDO DAS NEVES

PATRICIO TEIXEIRA

Chicago Defender

You may think you recognize these men. At first sight they might seem like men you've known in this country. But actually they are far removed from the members of the Race in this country. They resemble us in appearance, in features and in general make-up, but the thing that separates them from us is the fact that no barriers of race hate and prejudice stand in their way to block their progress. They have been left free to advance ~~as far~~ as their native genius would allow them. Living in South America, these two men have been given the same opportunity for advancement that is given to white men, and they have made good use of it. Today they are recognized as two of the outstanding poets of the great continent to the south of us. They are hailed as great by their contemporaries, and are received in literary circles on an equal footing with other literary lights. There is no thought of slighting them or insulting them because of their color. They mingle with the best of South American society, and are entertained as honored guests in the finest homes of Latin America.

Chicago Defender Photos

RACES IN SOUTH AMERICA

To the Editor of The New York Times:

New York Times

In regard to the letter on the question of race in South America, which was the fruit of my personal observations, R. Muñoz-Tebar makes some remarks that I take the liberty of answering briefly.

Mr. Muñoz-Tebar in wishing to contradict my theories confirms them, for he says: "It is evident that wherever the white race predominates, the main features of present-day civilization are better exteriorized. But this is not owing to color but to habits, and even among white races themselves their degree of civilization is the direct outcome of their correspondent national habits."

11-7-26

New York N. Y.

Our main point has been that wherever the white man predominates, the political institutions are more stable, and that the half-breed has been the principal element in the establishment of personalist Governments—that is to say, the basis of those dictatorships that have been the discredit of Spanish America.

Mr. Muñoz-Tebar states that this has not been due to the color but to the habits, but as it is proved that certain habits of orderless political life go with peoples of a determined color, we fall into what is called a vicious circle, because then habits, race and color are one and the same thing.

It is true that the Spanish race wherever found is of a strongly individualistic temperament, but in the old colonies of Spain where the white man predominates there has been attained a much more stable form of government.

In Venezuela the mulattoes of the plains had no political ideals of any kind during the fight for independence. They were individualists and nothing more, all of which confirms my theories. First, they followed the royalist banners of fiery leaders like Boves. When he died they went over to the side of a republican leader, Páez, and fought with the same ardor. After the power of Spain was broken, they were always ready to support the first chief to take up arms against the established Government. And in this way things have proceeded in Venezuela until our day. It may be that some white men may have ruled the country, but in order to do it they had need of the support given by the masses of mixed breeds always ready to support the "chief," the "leader."

In Colombia, which became a nation at the same time as Venezuela, but where without doubt there is a more abundant stock of white blood, things have gone along very differently. What the "chiefs" did on the other side of the frontier they have been unable to do in Colombia even when they attempted it.

I do not believe that every white man is an angel, as Mr. Muñoz-Tebar says, but I do believe that the white race has more orderly habits of life, to speak from his viewpoint; nor do I believe that the Spanish-American countries should open their doors to every one because he is white. It is necessary to know how to regulate currents of immigration, and it is necessary to know how to select and attract those classes that are needed in those countries for improving their stock.

In Colombia, Venezuela, Cuba, no mulatto wants to admit the blood that is in his veins. They all claim to be of Spanish blood; the negroes in many places call themselves "morenos." And here Mr. Muñoz-Tebar did not understand well my point when he states that it is an error to say that they call themselves Spanish. I meant to say of Spanish blood, for it is very true that every country in Spanish America has a deeply established national pride. LUIS DE MENDOZA.

Boston, Mass., Nov. 1, 1926.

Race Problem - 1926

United States - Book Reviews.

NEW YORK CITY
SUN and GLOBE

NOV 20 1926

THE NEGRO IN AMERICA.

As Viewed by a Professor in Oklahoma.

By HERBERT SELIGMANN.

THE NEGRO IN AMERICAN LIFE. By Jerome Dowd. The Century Company. $5.

There is one characteristic shared by those writers upon the negro who derive their attitude from the white South: the prime consideration in their examination of race relations is resolved into the categories, "race integrity," "white domination" and "segregation."

Jerome Dowd, now professor of sociology at Oklahoma University, exemplifies this cast of opinion. His book, he tells us, is the fruit of twenty years' study and personal acquaintance with the negro. In it he has collated wide reading in history, biology and anthropology. Few aspects of race relations have entirely escaped him. He ranges in his extended study of some 600 pages from lynching to negro poetry, from the character studies of negroes by Mark Twain to rural schools and the negro's record in the world war. His canvas is a large one and it is filled with a multitude of detail. Moreover, Prof. Dowd feels his attitude toward the negro to be kindly and liberal, and his intention is to be just and at the same time realistic.

Yet despite his effort to be fair, Prof. Dowd has an uncritical bias against the negro. He quotes repeatedly from authors whose books are either out of date or disqualified by reason of their obvious rancor. For example, he writes of the negro, W. H. Thomas, that "his point of view is that of the irrationally prejudiced white man." Yet he quotes Thomas no less than seven times, and at length, taking pains each time to emphasize the negro race of this detractor of the negro in America. It should be added that Mr. Thomas's book, published in 1901, was subsequently withdrawn by the publishers.

The Southern Viewpoint.

Again, Prof. Dowd proclaims: "In all cities it seems that negroes are about twice as criminal as the whites," citing for authority Odum's book published in 1910. A more glaring instance is the assertion that Hoffman's "Race Traits," published thirty years ago, presents evidence "that education has thus far had no appreciable effect on the moral progress of the negro in the United States."

In consonance with the classic Southern point of view, Prof. Dowd pays little attention to the economic determinants of race discord. "Social repulsion" and "race hatred" do heavy duty in his pages. His list of race riots, which includes such minor affairs as the "Abyssinian" disturbance in Chicago, entirely omits any mention of that ominous outbreak, the Arkansas riots of 1919, one of the most important clashes arising out of purely economic causes; the crop sharing system and its attendant evil, peonage. Prof. Dowd confines his attention to the peonage instituted to substitute leased labor for imprisonment and makes the astounding statement that it grew out of a court practice "which was solely humanitarian in its motive."

To agitation for civil rights Prof. Dowd is unsympathetic. In speaking of "ordinances compelling residential segregation of the negro," he betrays no knowledge of the decision by the United States Supreme Court which in 1917 held such ordinances unconstitutional. He is consistently antagonistic to Northern negro leaders, asserting without qualification that they know "little of the Southen negro and less of the Southern white man"; this despite the fact that such men as Du Bois, Weldon Johnson and Pickens lived for years in the South, teaching there, and that they have repeatedly and extensively traveled throughout the Southern States. Moreover, both Pickens and Johnson are Southern born. Prof. Dowd's predilection for the Booker Washington type of leadership seems to preclude his being fair to the concomitant agitation for civil rights necessarily conducted for the most part, though not entirely, outside States where lyncher's rope, bullet and torch are still invoked as forms of argument.

When Prof. Dowd asserts flatly that "nowhere is there any free intermingling of whites and blacks except in dens of vice," he displays his ignorance of the ways of cultivated minorities in New York and other Northern cities, and his attempt to prove that "white supremacy is maintained in the South by due process of law" leads him into a delightful bit of specious reasoning (pages 584-5) which might be summarized as follows: The Southern white people accept the United States Constitution and intend to obey it, except that they will disobey it when it suits them.

Serious, But Dangerous.

The catalogue of Prof. Dowd's omissions and dubious generalities could be extended almost indefinitely. For example the names of Roland Hayes and Paul Robeson do not occur in his chapters on contemporary achievement. He has warm commendation for "lily white" Republicanism. The movement led by Marcus Garvey, despite its childish pageantry and grave financial mismanagement, meets with Prof. Dowd's warm commendation, presumably because it would take the negroes "back to Africa," as a refuge when conditions here become intolerable. Of the Garvey movement he says: "I consider it . . . in every respect creditable to its leader, and to all who are backing it." In the discussion of Mark Twain, which includes a lengthy summary of Pudd'nhead Wilson, Huckleberry Finn is mentioned but without any reference to the fact that this book constitutes, among other things, a scathing satire on the Southern assumption of the negro's "inferiority."

Prof. Dowd's book is a serious, a voluminous and a suggestive study. But its bias makes it a most dangerous and inadequate book for the uninformed or the beginner. Those who are acquainted with the subject may read it with profit not always untinged by irritation or amusement.

BOOK CHAT

By Mary White Ovington

"NIGGER HEAVEN"

By Carl Van Vechten

The colored reader who is not familiar with Van Vechten's other novels may think that in "Nigger Heaven," the colored man is given a rotten deal, so largely is the book concerned with the Negro's sensual life. Such a reader, however, has only to get "The Blind Bow-Boy," or "The Tattooed Countess," from the library (supposing the librarian permits such books to circulate) to learn that "Nigger Heaven" is mild compared with Van Vechten's pictures of white folk. He needs, too, to understand the viewpoint of an author who says, 'Voluptuousness: to free hearts a thing innocent and free, the garden happiness of the earth." And most of all he should realize that this novelist loves the tale that seems unreal and impossible, repugnant to common sense. Such a tale "veils a deeply mysterious truth, and the greater the absurdity of the letter, the deeper the wisdom of the spirit."

With a knowledge of Van Vechten's other work, "Nigger Heaven" comes as a surprise; it is serious, so real. It is less a satire than a tragedy. It has a hero whose efforts to make a place for himself in this prejudiced world are full of heartbreak. I can think of no colored writer who has so well shown the working of race prejudice upon a sensitive, highly strung Negro. It has an ending that is vivid, tremendous. One must read the story if only for its last pages.

"Nigger Heaven," is a sardonic name for Harlem, the land of opportunity, where Negroes gather from all parts of the continent. The novel shows us the cultured professional class, foremost. The heroine, Mary Love, a librarian, whom we first meet at the home of Adora, a colored member of the Nouveau Riche. Adora, to my thinking, is the best drawn character in the book. One sees her surrounded by cycophants who drink and shout and dance thru her house, "ink fingered trash," she calls them, "who come here to drink my booze and eat my food and raise hell at my expense.' Here Mary meets the hero, Byron Kasson, and learns of his ambition to write. "Oh, I haven't published much. I've had a piece or two in Opportunity but that won't keep me alive." One follows Mary to her home, reads the titles of the books on her table, "Cane," "There Is Confusion," and feels veritably in the colored world. No white man, save a shadowy author and a very live editor, enters into it. It is a story of the Negro peoples as they move through Harlem.

How good this picture is, I for one cannot say. Some of the expressions used, Mr. Van Vechten has a glossary of colored slang, I have never heard. Some of the race talk is familiar, and one recognizes the youth who is undecided whether or not he shall go white, the girl whom we are told is marrying a white man "and nobody's going to tell him." But the most brilliant and whistled and laughed like a hyena." And it is at the cabaret that the curtain is rung down.

"Nigger Heaven" is a cross section of New York. It belongs with Van Vechten's other New York cross sections. But one finds this modernist who likes to draw the impossible intrigued at last by his own characters. His hero is no puppet but a youth suffering from bitter disappointment, his flimsy writing torn to shreds, striding down Sixth avenue. And as he strides and as he curses, he is caught by the dark siren of the book who comforts him at first, and then turns him out after a few wild nights. "White men and brown men, I use 'em until I tire of 'em, and then I say, damn you and good-by." Lasca, the siren, is real ,and so is the "Creeper," who brings murder on the stage at the end. And if Mary and her friends are less vital, I suspect that is the truth with most stories. Vice is much easier to portray vividly than virtue.

You may object to the title, "Nigger Heaven," but don't fail to look in on the place.

Race Problem - 1926

United States, - Book Review.

"Nigger Heaven" -- A Review of the Reviewers

By HUBERT H. HARRISON

THE review of "Nigger Heaven," which appeared under my name in The Amsterdam News for September 1, seems to have released the rush of Negro writers and readers for the expressions of critical (and other) condemnation of that book which I had prophetically described as a "breach of the peace." It has also provoked Mr. Van Vechten's Negro friends to fly to his relief—which is, as it should be. 11-24-26

I should have been genuinely surprised if my own estimate of the book had proved to be the only estimate, and I set out now to summarize the Negro output of its friends and foes without feeling any special animus against the former or any special friendship for the latter. I shall try, at any rate, not to misrepresent, not to falsify. My main motive is to shed some light on the character and quality of the numerous critical and pseudo-critical comments on the book and to assess their merit in the light of reason and the sociologic background on which alone literature and literary judgments must rest their claims to validity.

But I must make it clear at the outset—in the face of much fog that has been raised—that in my review I did not base my unfavorable opinion of "Nigger Heaven" on the popular ground that it doesn't present the Negro in a favorable light. I have always repudiated that point of view, and I do so now. It is no part of the critic's right to dictate to the creative artist what aspects of life he should select for presentation.

When I read the "Sixth Satire" of Juvenal I rest my critical opinion of its literary merits on its artistic excellence, as form, and on its sociologic truth, or lack of it; and this must be buttressed by my own independent knowledge of the state of Roman society when Juvenal penned his indictment of it.

I condemned Van Vechten's book as a poor specimen of literary craftsmanship, and on the further ground that it is a viciously false picture of the life which he pretends to depict. Had its characters been more than mere lay-figures, lacking the breath of life, I should have praised it for that—no matter how it might have "shown up" Harlem Negro society. And, indeed, so far as it did that very thing—in spots—I gave it a modicum of compensating commendation.

We come now to the summary of the opinions which it evoked. Some of these opinions proceeded from white writers and appeared exclusively in the white press. These I shall pass over—for obvious reasons. But I may consider two by way of examples. Mr. Heywood Broun has guaranteed the artistic, literary and sociological merits of the book. But, then, Mr. Broun is a "columnist," not a critic. His naive, emotional reactions have not yet given any recognized critical value to his pontifical pronouncements and, except as evidences of friendship, or back-scratching, they remain critically out of court. Then there is Mr. Harry Hansen's writing in the New York World. His validation of Van Vechten's book was, however, a curious contradiction in terms. He admits near the end of his review that he himself is unacquainted with Negro Harlem, the theme of the book. Yet he states that, "after reading Carl Van Vechten one has the impression that other writers have merely scratched the surface"—and descants upon its "scientific" accuracy.

Now, it must be obvious that the one statement cancels the other. For if he doesn't know the locality, the type, the setting and the atmosphere which the book portrays, he cannot know whether that portrayal is accurate or not. The implications are disastrous. I cannot imagine Van Wyck Brooks, Ernest Boyd or H. L. Mencken thus sinning against their critical lights and so lightly imperiling their critical reputations. The explanation which suggests itself is that, critically, one measure is used for white men's work dealing with white men and another for any man's work dealing with Negroes; and in such cases some white critics are not above surrendering themselves to "the emotions of a cult" and endorsing something bizarre and "exotic" just because it falls in with the present ephemeral jazz-idea of what "the Negro" is. That idea, as I have shown elsewhere, is largely a conventionalized expression of their own inner need for a new evocation and argues, as Spengler somewhere shows, the final exhaustion of the artistic impulse within the white race.

Before we can properly consider the colored critics of the book it is necessary to note Miss Ovington's furtive release on "Nigger Heaven," for which I am indebted to an Ohio editor after trying unsuccessfully for two weeks to find it in New York.

As was to be expected, Miss Ovington sings soprano to the charming tenor and baritone in her cultural corner, concerning whom I will speak further on. She seems to find it a hard job, though. In reality, what she does is to furnish the materials for one of the strongest indictments against the book.

"How good this picture is—I, for one, can't say," she tells us—and by "good" it is clear that she means accurate. But that puts her out of court as a validator on the sociologic side.

Her opening paragraph is apologetic. "The colored reader," she begins, "who is not familiar with Van Vechten's other novels may think that in 'Nigger Heaven' the colored man is given a rotten deal." Now, since ninety-nine per cent of the probable colored readers of the book are presumptively "not familiar with Van Vechten's other novels," Miss Ovington's words suggest and imply that the book, as read, produces the impression in the Negro readers' minds that "the colored man is given a rotten deal" in its pages. This view is hers—not mine.

But that is not the worst. The concluding words of the sentence quoted above are these: "so largely is the book concerned with the Negro's sensual life." She goes on to cite the very books to which I had directed attention in my review of September 1 and she insists that they are even more devoted to the sensual life than this one is.

Thus, she established for the author a definite addiction to the painting of "sensual life," to dirt and disrepute. Again the indictment is hers, not mine; I had referred to them only for a comparison of literary form. And, as if that were not damnatory enough, she admits my charge of unreality in the characters and atmosphere of the book without seeming to be aware of how much she is admitting.

"This novelist," she says, "loves the tale that seems unreal and impossible, repugnant to common-sense," and she describes the author as "this modernist who likes to draw the impossible." Dear me! It begins to look as if the author's reputation is oozing out between the clenched fingers of his amiable friend. One might well ask Providence to save him from such friends, who essay literary criticism without mental discipline enough to maintain consistency. For Miss Ovington "boosts" the book, and in her closing sentence she advises us to "look in on the place," i. e. Nigger Heaven—which reminds me of Mr. James Weldon Johnson's closing sentence in which he also recommends that we read "Nigger Heaven."

Miss Ovington's critique is "raw" work in a double sense. She writes as if she had been conscripted into a species of defensive warfare for which she has neither aptitude nor inclination.

Mr. James Weldon Johnson in Opportunity Magazine for October flies to the defence of his friend's imperilled prestige with a vigor which dispenses with both discretion and the facts. With the disdainful dogmatism of a Brahmin pundit he coolly assures us that "the story comprehends nearly every phase of life in the Negro metropolis." To which one may reply in the words of the sainted Brann: "Excuse my French, but it's —— not true." If it were true, it would be interesting — and unique. In the very last sentence of his duty-to-a-friend, Mr. Johnson writes: "This reviewer would suggest reading the book before discussing it." It could be wished that he had taken his own advice more seriously. For one who reads the book in any other than the mood of a propagandist or a back-scratcher must see that it doesn't even touch such vital and obtrusive "phases of life in the Negro metropolis" as the churches and their influence, politics, the labor movement, the lodges and fraternalism, economic penetration by whites, the lodger evil, prostitution, organized superstition, or the newspapers. I am not saying that these things should be in such a novel, but their absence proves that the Brahmin's ponderous dogmatism was not dictated by anything remotely related to the truth.

In the same paragraph he says that "Mr. Van Vechten is the only white novelist I can now think of who has not viewed the Negro as a type, who has not treated the race as a unit, either good or bad." This is exasperating—from a professional literateur. Surely, one need not know as much as Macauley's proverbial schoolboy to have read Mark Twain, Joseph Conrad, or, more recently, Mrs. Millin, T. S. Stribling, H. A. Shands, Gertrude Sanborn and Paul Kester, to mention only a few. But, perhaps Mr. Johnson doesn't read much along these lines.

Shands' "White and Black," Miss Sanborn's "Veiled Aristocrats," Stribling's "Birthright" and Mrs. Millin's "God's Step-children" have all appeared within in the last four years. Three of these stand artistically miles above "Nigger Heaven," and in none of them is the Negro "viewed as a type" or "treated as a unit, either good or bad." Thus, partisanship and literary criticism are seen again to be bad yoke-mates.

And before passing on to other expressions of opinion on the book it may be worth while to draw attention to the fact that most of the dubious commendation of "Nigger Heaven" comes from a certain group of "guardians of the gate," which may explain some things. And, as to the critical quality of this flood of raucous rhetoric, inept opinion and juvenile sentimentalities, let it be borne in mind that not one of these "guardians of the gate" has ever known enough of either literary art or criticism to recognize unaided any product of genius from their own race, or any other, when they first met it face to face.

From Dunbar to Countee Cullen, from James Edwin Campbell to Claude McKay, Hughes and Toomer—good, bad or indifferent—every Negro of real or alleged merit in literature or any other art has had to be first pointed out by white critical opinion before these hounds of spring could bay upon the trail. This is a shameful fact (and I challenge them to maintain any denial of it) which is symptomatic

of the critical worthlessness of these "guardians of the gate" who are, indeed, so conscious of their own utter incompetence in this respect that they gladly resign the risks of opinionizing on Negro literature every week into the hands of a white spinster who godmothers their group.

To return to Mr. Johnson for a moment. After Miss Ovington's characterization of "Nigger Heaven" as "so largely concerned with the Negro's sensual life" and of its author as largely addicted to dirt—characterizations exactly coinciding with those made by writers in the New York Age, New York News, Chicago Defender, Pittsburgh Courier and Heebie Jeebies—it is with a sense of shock that one reads Mr. Johnson's description of the same book as "a scheme for the interpretation of Negro life in America that opens up a new world for colored writers."

And, curiously enough, he is the only one writing on the book who offers an explicit defence of its title. On this matter it must be remembered that Van Vechten went out of his way to introduce one single footnote in which he expressly tells his readers that, while the word "nigger" is often used among Negroes, it is by them considered the deadliest insult when used by a white man. Consequently, Van Vechten knew just what he was doing when he used the title—and he took pains to serve notice on the Negro boobs that he knew. So that Mr. Johnson's labored defence of the title is—"sort of queer."

I was given to understand that Mr. Walter White intended to enter the lists in defence of his friend's book with a critical rejoinder to my review of September 1, but his appearance on the sand has been so long delayed that I am compelled to forego the pleasure of dealing with it—in the present summary.

In the New York Age of September 4, under the caption "A Novel With a Moral," there appeared an anonymous review of Van Vechten's book in the form of an editorial. Now, it is not customary to present book reviews as editorials; and The Age, being a well-edited weekly, was, doubtless, aware of this. We are, therefore, driven to conclude that the authority behind the opinions expressed wished, for some unknown reason, to claim the protection of anonymity—to which, of course, he is entitled. But, "it gives one furiously to think," as the French phrase it.

Oddly enough, this "Mysterious Mr. X" opens his commendatory comments with the same admission and defence with which Miss Ovington opens. "The average reader of 'Nigger Heaven' . . . is apt to murmur disgustedly 'rotten!' as he reaches the final chapter, . . ." he tells us; and, like Miss Ovington, he admits that "It is largely devoted to the delineation of the vicious and degenerate phases of night life in Harlem. (Page Mr. Johnson!) Most of the leading characters are frankly immoral in their sexual relations," which is but the plain and simple truth. But what a lurid light it casts on the mental processes of those who pretend to admire the book as comprehending "nearly every phase of life in Negro metropolis" and as furnishing "a scheme for the interpretation of Negro life in America that opens up a new world for colored writers."

The anonymous writer tells us further that Van Vechten "has painted with deft touch the pursuit of sensuality as the chief end of life of the queer characters whom he puts in his books. It was natural that, in seeking to depict a 'Nigger Heaven' he should people it with the same sort of abnormal characters.

"Most of his characters are extravagant types, with their perverse characteristics emphasized by painting in high colors."

But the book, in this writer's opinion, is valuable because of its moral—an opinion for which I can have some sympathy, although I cannot share it. This review was, on the whole, well written; certainly, it was much better than the half-column article in the New York News of the same date, which condemned the book mainly on the score of its title, with a passing reference to outraged hospitality.

The "comic strip" was furnished by The Tattler, which printed Miss Ovington's review with a host of typographic absurdities. We were treated to "the workings of rare prejudice," introduced to "Mary Love, a literarian," and to "sycophants who drink and shout" and were finally informed that "His hero is no puppet, but a young man suffering from bitter disappointment."

The Boston Guardian outdid itself in demonstrating that the English language is an Eleusinian mystery to some Negroes who speak it more or less. I have room for only a few samples from its "review" of October 2.

"The characters are caricatured in lifelike simplicity, demonstrating the author's intimate association and inescapable observation of Harlem's Negro, keeping the treatise within the bounds of propriety."

"The delineation of the noxious cabaret with jazz accoutrements revealed an amazing finesse never attempted before by any author of fiction."

"At the close of a few chapters, when Rudolph (sic.) was being depicted, a harrowing episode would happen and, with sudden abandon, the author obscured Rudolph into a realm of deliberate doubt."

"Books, furnishings and decorations were descriptively narrated with a conception of ability and judgment clearly demonstrating the author's intimacy of his surroundings". ! ! !

The scheme of rhetoric, grammar and punctuation belongs to Mr. Trotter, the Guardian's editor, a learned graduate of Harvard. What he meant to say I have not yet been able to ascertain, except that in his closing sentence he, too, advises us to read "Nigger Heaven."

The Whip, The Defender and Heebie Jeebies of Chicago and the Pittsburgh Courier all carried critical comments of a quality higher than the average quality of the New York newspapers. Unfortunately, I haven't a copy of The Defender's review, but I can recall its pungency and thoroughness.

On October 2 Heebie Jeebies, under the caption "'Nigger Heaven' Displeases Critics," declared that "no colored reviewer, so far, has been able to swallow the work as a whole." That was before Mr. James Weldon Johnson had written for Opportunity. H. J.'s article was an earlier summary of critical opinions—without assessing their value. To it I am indebted for valuable information concerning reviews from the Washington Tribune, from Bibb of The Whip, and a letter from Charles S. Johnson, editor of Opportunity, to Van Vechten, which last, being originally a private communication, I shall pass over—at present.

Mr. Webber, in The Courier, drew attention to the fact that I had for many years been prophesying exactly what happened, viz.: that if Negro writers continued to ignore the masses of human material available in Harlem and elsewhere, some white writer would come along and utilize them in ways of which Negroes might not approve.

Mr. Jones of The Defender remarked that "'Nigger Heaven' easily takes its place at the bottom of the list. It is drivel, pure and simple . . . 286 pages of lurid details about women's undergarments . . . slushy scenes in Harlem cabarets . . . grotesque character names . . . impossible dialect . . . and general confusion."

Mr. Bibb improved the opportunity to hurl some caustic contempt at Harlem's beribboned "intellectuals" in words which were well-deserved. The paragraphs devoted to this castigation were classic and ought to be preserved.

The comments of The Courier, in sheer quantity and persistence, surpassed those of every other newspaper. On September 4 appeared the letter of Charles S. Johnson, already referred to. On September 11 Harry B. Webber's formal review was presented, taking much the same ground that I had taken in The Amsterdam News. Along with it appeared a critique by Merle Spandan, a young Jew. The young Negro's review soared far above the critical level of the Jew's, which was seemingly inserted by way of redressing the balance.

On November 6 Mr. Floyd Calvin took his fling at Van Vechten and made the same score as to V. V.'s inclinations to filth than Miss Ovington did. His closing sentence was worth remembering: "Recall who in high places commended the book and you will recall who is responsible for your world's greatest Negro city being known as 'Nigger Heaven.'" Mr. George S. Schuyler in the same issue found the book to be "good reporting about a certain side of Harlem life, . . . devoted largely to reporting the activities of (Negroes) in the higher and lower strata of the underworld of the black city, as well as the antics and aspirations of the social 'strivers.'"

Taken altogether, the collective reactions to Van Vechten's book were indicative of a keen appreciation of the relation which literature bears to life; for even those who took the wrong turning on the road to knowledge were found resting their commendations and condemnations upon this relationship. This outburst of critical activity may conceivably induce both Negro editors and white writers to recognize the existence of a critical leaven at the core of the unbaked cake of "The Negro Renaissance."

I doubt that such fellows as Van Vechten ever suspected the existence of anything more in it than the monkeyfied reflection of themselves—which is what the beribboned boys of "The Harlem School" mostly amount to at present. Within the next ten years, to change the figure, the froth will be blown off the tankard and we will lift to our lips the real beer of literature with life in it, with snap and tang and color, brewed by Negro writers freed from the leading-strings of Greenwich Village neurotics, who, like Van Vechten, mistake near-beer for the genuine lager.

N. Y. EVE. POST

NOV 27 1926

The Negro in American Life

PROFESSOR DOWD has written this treatise on the negro life in America with the sympathy of a humanitarian. The scope of the book is enormous. Commencing with a brief and, in many respects, inadequate résumé of African races and cultures, he traces the origin of the slave trade and the institution of slavery in America. Throughout the book the negro of the North is contrasted with the negro of the South; the urban as against the rural. All the aspects of the negro life—economic, social, domestic, racial, religious and educational—are dealt with. The part of the negro in the World War and in post-war migrations and economics takes up a large part of the book.

The general technique of presentation is by extensive quotations from all sources, in order to maintain an impartial viewpoint. The various biological and sociological solutions offered for the negro problem are considered by Professor Dowd, who rejects them all in favor of his own.

Although there can be no complaint on the score of inadequate representation of conflicting views, the reader is left with an impression of uncritical and prolix use of doubtful sources, an unwieldy mass of opinion. There is a need for a close analysis and reduction of the material offered in this book. Mr. Dowd has, however, undoubtedly rendered a service to the discussion of this very sore spot in our national life by making a serious attempt to unravel and redefine the issues. The conclusion of the book is marred by the use of an easy escape from the vital questions which the author himself poses.

H. L. SHAPIRO.

THE NEGRO IN AMERICAN LIFE. By Jerome Dowd. The Century Company. $5.

Race Problem — 1926

United States. — Book Reviews.

entered into a clandestine affair with his young mistress. The casualness with which the author tells of how Henri was burned alive at the stake and the subsequent punishment of the daughter admits of no doubt as to the authenticity.

This is Mrs. Stevens' first book, I believe. She writes that she was born on such a plantation as she describes and that for 10 years of age lived in constant association with slaves and the slave system. Her object in telling of these things, she says, is to make "to the present generation what our Colored sisters and brothers suffered while held in bondage by the so-called superior race."

Defender 11-27-26

Chicago Ill

In [illegible] says: "It is with much hesitation that I present this little work, which is more fact than fiction." A cursory reading will explain why she hesitates. I don't blame her for hesitating to do what her more hardy sisters and brothers of the pen fraternity have hesitated to do for the past 60 years. And that she finally decided to do it at all is a tribute to her sincerity of purpose—and her bravery.

Book Will Be Fought

White critics will not like "The Bondage of Henri Stoddard," and because they will be unable to attack is from the point of view of its truthfulness, they will pick it to pieces as to accuracy of information and detail. But those things are of little interest to seekers after the truth. While white authors are beginning to make capital of the so-called "yaller nigger" in fiction and drama, they always eschew reference to the origin of this species. They never condemn the white master who bought a comely black girl because he fancied her, and proceeded to use her to satisfy his lust. Mrs. Stevens does not condemn him—not in so many words—but by unmistakable implication.

Here is a story of a cruel period, related with no smoothing over of its cruelties. It gives facts which we, as a Race, have known for hundreds of years, but which we just couldn't write, and of which whites have chosen not to write. I am glad for Mrs. Stevens—and I hate my white brother none the less after I have read "Henri Stoddard." I can't blame him for remaining quiet about this period—he has excellent reasons to be ashamed of it. Perhaps he, as well as we, want to forget it. But until he makes a clean breast of the whole affair and purges his soul of the infamy of it, he cannot expect that he can forget, and as long as he remembers it, his conduct toward us will reflect his mental state. He will be bitter, jealous and suspicious as he has been for the last half century. Perhaps Mrs. Stevens had this in mind when she started out to write "The Bondage of Henri Stoddard." Perhaps she hopes to purge her race of the cancerous infamy of the whole thing. And, perhaps—I say perhaps—she will be successful. I, for one, hope so!

THE BOOKSHELF

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Jungle Civilization

"TOM-TOM," by John W. Vandercock. Harper & Bros., New York. Price, $3.

By DEWEY R. JONES

And there is, after all, a civilization in the jungle. A civilization far superior, in its actual contribution to human contentment and happiness, to the generally accepted civilization of the white man. A civilization born through the indomitable will of the jungle man, the will which forbade continued submission to the cruelties imposed by white invaders, who came to inflict samples of their own civilization upon the jungle people.

Defender 12-25-26

And it was for John W. Vandercock, accompanied by his wife, Margaret, to whom he makes several references in "Tom-Tom", to discover this jungle civilization and make known his discovery to the world. Not in many moons has a nonfiction travelogue been presented with such convincing accuracy. Not in recent months has a hackneyed subject been treated with such sympathy and understanding as the author displayed in the writing of "Tom-Tom."

It is not often that one reads a book of facts dealing with jungle life that he does not find himself bored, either at the obvious distortion of the subject in order to make it appear enthralling, or gross exaggerations for the sake of propagandizing. The white writer takes a supercilious attitude toward these stern, but easy going people of the jungle, while the black man, inoculated with the hauteur characteristic of our so-called modern civilization, goes into the jungle, not to learn, but to teach, and comes out disappointed that he has failed to impress his darker brothers, who, in a final analysis, know more about how to live in a moment than both the high-hatting black and the condescending white of the "civilized world" will know in a lifetime of learning.

Vandercock has done a notable work in exploding the idea of pompous superiority maintained by the rest of us in regard to the jungle man, at least the jungle man of the Suriname district in South America. From the first he has unravelled an engrossing tale of the struggle of the "savage," transported from his home in Africa to Dutch Guiana in South America, to regain his freedom to roam the forest, to live a free, untramelled life as nature had planned he should. He was conquered in Africa and sold as slave to doughty, but cruel, ignorant Dutchmen, whose greed for gold led them to form a colony in the fastness of the South American jungle. But the African was not of the stuff from which slaves are made—at least he could not be metamorphosed into a slave in his own habitat. He escaped, he waged war with his masters, he helped others to escape, he fled farther into the jungle where only he could survive, and he finally forced the whites to sue for peace. He now lives in comparative security, the "monarch of all he surveys."

And it was to explore this civilization that led Mr. and Mrs. Vandercock into the wilds of those Suriname jungles. The enthusiasm which resulted from this journey left the author with an overwhelming desire to tell the world what he saw. The proof of this inspiration is found in one of the most interesting bits of reading that it has been my good fortune to encounter.

Reading Vandercock's preface to "Tom-Tom" led me to doubt at first that his purpose in "discovering" Suriname and writing about its people was wholly unselfish. I thought at first that he was just another Lathrop Stoddard or Earnest Sevier Cox intent upon showing white America that its black citizens would thrive better in the jungle, and to make the jungle appear enticing to black America. I thought he was in the pay of some such organization as the White America society, or possibly the Ku Klux Klan, but as I read farther into "Tom-Tom" and became more and more deeply imbedded in the purely scientific aspect of those whom we are wont to pity, whom we like to think of as inferior, savage creatures, I readily came to the conclusion that a man who could see the things Vandercock told about, and who could command words and phrases as he does in this book, could not lend him to silly unproductive propaganda.

And yet you can see why I doubted when I read:

"There are upwards of twelve million Negroes in America. All are free, so far as their bodies are concerned. All are equal sharers in the great jest of democratic equality. Yet, with so few exceptions that the rule is merely strengthened, these Negroes have tacitly accepted and, deep in themselves, actually believe that they are somehow lower in the scale of things than those of us who glory in white complexions. Proofs of that state of mind abound.

"Most noted is the devoted acceptance of Christianity by the American Negro. In western theology God is white, Christ is white, the church is white. Yet the "free" black has swallowed this bait, hook, line and sinker. The Negro worships the white God as unbesitatingly as four hundred years of force and utter weariness have taught him to worship the white state, white manners, white clothes, customs, legends, brutalities, inventions and material accomplishments. Whether these various gods and things are right or wrong, or better or worse doesn't matter. I cannot see how anyone with respect for what is called 'the human soul,' can view without distaste and a secret sense that something is amis, a race of men admitting in their every act and thought their own inferiority."

That is a fair introduction, isn't it? It sort of arouses us to a defense of our own conduct in this regard, and we attempt to justify our acceptance of the only religion—the only Christ—the only civilization of which we have any knowledge. We argue that we accept these things in spite of their imperfections—we may even argue that we hope to improve them by our having accepted them. We can emphatically deny that in this acceptance is there an acknowledgement of our inferiority! But when Vandercock proceeds thus, we grow chary:

"Yet in the jungles to which these modern slaves are going (meaning black missionaries) there exists a marvelous world which they have forgotten and the white conquerors have never known or tried to know. The jungles are tall and far away, and wide and strange. Yet since morning broke above the world they have sheltered a people who have survived, who in the wonderment of the sun have reared up dreams that comfort, founded states that last, and imaged gods who are supremely kind and wise. It is a black world, a foreign world, a weird world and sometimes a fearful world. But it is their own.

"To my mind there is no hope for the modern Negro in the way he is now vainly going. Slavery lasted too long and ended too suddenly for the whites ever to forget and forgive enough to allow the black people into our sancta. Our state, our civilizations is our own, for we made it. It is fair, as things in this partial world can be fair, that we should keep it, use it, and shut the outcasts that we made away from it.

"A race is like a man. Unless it uses its own talents, takes pride in its own history, and loves its own memories it can never fulfill itself completely.

"The civilized Negro must lose his contempt for his 'heathen' brethren of Africa and in the jungles of Melanesia and Suriname. He must learn that the fathers of the Race had and still possess blessed secrets, wonderful lores and great philosophies that rank the jungle Negro's civilization as the equal, and in many respects the superior, of any way of life that is to be found anywhere in the world, whether among white or yellow people, black or red.

"This book is a description of that civilization, an attempt to show some of its curious loveliness and wise serenity."

You can draw your own conclusions as to Mr. Vandercock's motive in describing this "curious loveliness" to an American reading public. But for his information I shall add that the history of the American Negro started when he became an American Negro in 1619. As Americans, our history is American history—as American Negroes, our history started when the Dutch trading vessel landed the first black man on American shores. While we agree with him that there is a "curious loveliness" in the "civilization" of Suriname, we hasten to remind him that, like himself, beyond the interest created by this "curious loveliness" we have no feelings for the jungle. And that is that, so to speak!

But "Tom-Tom" is a great book for all of that.

Race Problem - 1926

United States, Book Reviews.

NEW YORK CITY HERALD
APRIL 11, 1926

45 LAFAYETTE STREE
NEW YORK

A Triumphant Negro Heroine

FLIGHT.
By Walter White.
New York: Alfred A. Knopf. $2.50.

Reviewed by
CARL VAN VECHTEN

IT MAY be interesting to record the fact that Mr. Walter White is the third American of African descent to see two novels in print. Several American Negroes have had one novel published, but previous to the appearance of "Flight" only Paul Laurence Dunbar and Charles W. Chestnutt could claim more than one.

Mr. White's first novel, "The Fire in the Flint" issued by Mr. Knopf in September, 1924, was immediately and widely hailed as a work of grim power. Dealing as it does with peonage, rape and lynching in Georgia, certain of its scenes are executed with a force sufficiently elemental to efface the memory of some amateurish writing in other passages.

It is a pleasure to be able to state that Mr. White's second novel is much better than his first. It is written with a calm detachment of which "The Fire in the Flint" contains no hint. Furthermore, in Mimi Daquin, a Negro Creole girl with ivory skin and hair of reddish gold, the author has drawn a character entirely new to Afro-American fiction. Instead of the persecuted figure with which books on this general subject have made us so familiar, we are presented with a heroine who is mistress of her own fate, a woman whose ultimate acts are governed by her will. Mimi does not long permit herself to be hampered by the restrictions of Negro life and she is equally independent in her relations with the two men who play important parts in her career. She refuses to marry the father of her child; later, she leaves her white husband to return to the heart of her own race.

The subject of passing (i. e., passing for white) has infrequently been utilized by Negro authors. Charles W. Chestnutt dwelt on its tragic aspects in "The House Behind the Cedars" (1902) and James Weldon Johnson contributed a more suave study of the theme in that human document, "The Autobiography of an ex-Colored Man" (1912), an invaluable source book for all and sundry who deal in the future with the problems of color. Both these books are at present out of print.

Mr. White approaches the subject from a new and sufficiently sensational point of view. Mimi Daquin does not leave the colored world because she has been insulted or humiliated by white people; she leaves it because of her momentary dissatisfaction with Negroes. In the end, as has been stated, realizing that both races have their peculiar faults and virtues, she decides for purely logical reasons that she is happier with her colored brethren and she deserts her white husband to return to Harlem.

This, then, is the distinguishing merit of this novel, that it focuses attention upon a Negro character who is not materially hindered in her career by white prejudice. It is the simple chronicle of a beautiful, intelligent, dignified, self-supporting Negro girl. There is, indeed, a curious resemblance between Mimi and the self-reliant heroines of Miss Ellen Glasgow.

The story takes the reader from the Creole quarter in New Orleans through the race riots of Atlanta (1906), in which Mimi as a child acquires her race-consciousness, through a brief episode in Philadelphia where her child is born, on to Harlem, and finally into white Manhattan. The incidental Negro characters are in nowise depicted as paragons of propriety and good taste. In fact, occasionally the author deals with them even a little cruelly. The petty gossip, the small meannesses, the color snobbery of Negro society (Mimi's father, Jean, says of the group in Atlanta: "Colored people here are always talking about prejudice, and they're just about as full of prejudice against Catholics, Jews and black Negroes as white people themselves") are fully described, but Mr. White makes it plain that in these respects there is little to choose between the two worlds.

In short, an excellent novel which should be read with increasing wonder by those who are unfamiliar with the less sordid circles of Negro life, and which others may read simply as a story without thought of propaganda. Indeed, with this second book Mr. White takes on quite a new stature. There is little doubt but that he will be heard from further.

NEW YORK CITY WORLD
APRIL 12, 1926

NEW YORK

The First Reader

God's Children

Walter White's "Flight" (Knopf) and William Plomer's "Turbott Wolfe" (Harcourt, Brace) attempt to take "step" out of "God's Stepchildren." After you have read them you will curb your tongue whenever it is about to say "All niggers look alike to me." Whatever you may call them, they don't look alike and they aren't alike. These books make plain essential points of difference and distinction among Negroes.

"Turbott Wolfe" has to do with the Negro on his native heath, South Africa, the fictional stamping ground of Sarah Gertrude Millin; "Flight" with the American Negro of several varieties. William Plomer is a white man; Walter White a Negro. Neither can prove racial superiority by his book. We commend "Turbott Wolfe" and "Flight" not as novels, which they pretend to be, but as contributions to the race question, which they are. Miscegenation comes somewhat into each of them.

A man who has a point to make should write a better novel than one who hasn't. The choice of the medium of fiction is his acknowledgment of the necessity of insinuation. The urgency, however, with which he hastens to deliver his thrust causes him to stumble and fall, making the judicious grieve. Grieve because we see in "Flight" a thwarted "Doll's House" of miscegenation.

* * *

"Flight" doesn't tell a great story, but it brings home to us the rigid classifications into which the American Negro is divided, by degrees of pigmentation and by economic causes. Mr. White dramatizes these stratifications through the selection of illuminating detail of intrarace relationships. Mr. White makes us cognizant of that group of the Negro world which, standing midway between the unmistakable Negro and the white man, is unaware of its true position in the color scheme and even marries into the white world, no intention of miscegenation existing on either side.

Jean Daquin of New Orleans, in whom flows Creole blood, marries for the second time a Mary Robertson of Chicago, a dominant woman of darker color, an intraracial antithesis. Until then neither he nor Mimi, his daughter, had regarded himself as a Negro in a white world. They are made aware of it when the resentment of white persons causes their exclusion from restaurants which formerly had gratefully served them.

"Flight" is a record of the ebb and flow of race consciousness in Mimi, with its final triumph when she leaves the Washington Square home of Jimmy Forrester, the scion of a wealthy white family, who had insisted on marrying her without knowing that she was a member of a race for which he had openly expressed his contempt. Like another Nora, Mimi fares forth in answer to the call of race and of Harlem.

Mr. White delivers the hokum, but it is a childlike, inoffensive hokum, ladled out, in many instances, in order to feed the Negro reader with a sense of the superiority of his racial inheritance. Read "Flight" for the glimpses it gives of the yellow continent in the Negro cosmos.

We wish Mr. White had written a sociological essay, without cluttering it up with a lot of irrelevant matter to sustain the pretense that it is a novel.

* * *

"Turbott Wolfe" is a strange and disturbing book. It is a novel only by courtesy. It is less freighted with irrelevant matter, but it conveys a bitterness which, if it existed in "Flight," underwent a change by dilution.

Wolfe, on his death bed, is recalling some episodes of his youth during his stay in Africa, where he maintained a trading station. From that coign of vantage he looked upon Dutchmen and Englishmen and found them pitiful and wanting, as against the unspoiled beauty and vigor of the natives. "Turbott Wolfe" is as much a study in racial contrasts as anything else, the selected episodes buttressing the presumed story-teller's social findings.

The whites in Africa? Poor trash, "broken by color, climate and disease," vicious, depraved, puny, beneath contempt. The natives? God's children!

> I was becoming ecstatic over the bright-eyed ingenuousness of every child; over the patriarchal grace of each old man, over the youthful grace of every young one; over the aged women, large-eyed, tender women, who were mothers; warm-hearted, tender daughters, who were lovers.

The credo of the Rev. Rupert Friston, the English curate, is so strange—and it seems to be subscribed to by the real or fictitious Wolfe—that Mr. Plomer prefaces this disclaimer to his book:

> None of the characters in this book refers to any living person, nor are their opinions necessarily those of the author.

> I believe (announces this curate) that the white man's day is over. Anybody can see plainly that the world is quickly and inevitably becoming a colored world. . . . I believe that it is the missionary's work now to prepare the way for the ultimate end.

Young Africa is organized to prepare the way. Friston is smitten with Mabel van der Horst, a Dutch girl, who, in turn, is smitten with Zachary Msomi, an educated Negro. Friston officiates at the marriage of Mabel and Zachary, then goes mad and dies.

Don't gnash your teeth. Look elsewhere for your bedtime story. This is raw meat with pepper in it. H. S.

The Negro Question

THE AUTOBIOGRAPHY OF AN EX-COLORED MAN. By James Weldon Johnson. With an Introduction by Carl Van Vechten. 211 pp. New York: Alfred A. Knopf.

By CHARLES WILLIS THOMPSON

WITHOUT doubt there are a great many persons passing for pure Caucasians who have some negro ancestry. There is a superstition that after the mixture of blood reaches the octoroon stage sterility ensues, because nobody has ever seen a mixed blood below the grade of octoroon; or if he has, he simply raises the degree to the sixteenth drop of blood and rests on the same superstition. The reason why nobody sees a negro whiter than an octoroon is that after that stage the individual decides to call himself white and deny all negro "taint," and nobody can prove the contrary.

As for the reason why a sixteenth-drop negro, or even an ambitious octoroon, changes from one race to the other, it is simple enough. It is that life in this country is more comfortable for a Caucasian than for a negro and the rewards are greater.

This is a dramatic situation, and Mr. Johnson, well known as an eloquent and powerful writer, has made the most of it in this pretended autobiography—the story of a negro who deliberately changed races. But the theme is even larger. The book, as Mr. Van Vechten says, discusses "pretty nearly every phase of negro life, North and South and even in Europe," and "reads like a composite autobiography of the negro race." It ranges from the half-brute to be found frequently in the South, the factory worker and the Tenderloin sport of New York to the intellectuals.

It is truth in the form of fiction; a study so rushingly written that it has all the fascination of a novel of the highest class. One of its most thought-provoking phases to the white reader is a thing which to this reviewer's knowledge has not been dealt with elsewhere—the fact that while the negro knows what man thinks of him, the white man has no idea of the negro's view of him. Partly, Mr. Johnson thinks, this is due to the negro's ability to mask his feelings so that he can appear to be clowning foolishly while his mind and heart are at their most serious. But that is by no means all of it. There is a real and striking difference, of which the white man gets no glimpse.

To illustrate: Once at Atlantic City the writer was listening to the talk of two negro women. One was describing a white man she had known very well, and she said: "He was a fine man, a splendid man; he was gentle without losing his manliness. Why, he did not seem like a white man; he was almost like a colored man!" She brought it out as if she were paying him the highest compliment imaginable. I wondered what the white man would have thought if he had heard her.

The first part of Mr. Johnson's book deals with his hero as a colored man, North and South. He is a musical genius, and conceives the idea of aiding in the upbringing of his race by devoting his talent to a welding of negro and classical music. To that end he returns from France and renews his studies of his race in the South. His disheartenments and disillusionments follow so fast as to bring him to the conviction that the game is not worth the candle; but what finally decides him to change his race is the lynching by burning of a negro. He is at pains to describe the orderly and what might almost be called the respectable character of the lynchers, which powerfully convinces him that in any demonstration of the claims of his race he is running against a stone wall. He goes North, changes his name, becomes a white man to all appearances, drops his ambitions and his genius and becomes a successful business man.

At this point the reviewer diffidently offers an objection to the thesis of Mr. Johnson, who of course knows more about such cases than I do. I have never seen a lynching, but I have talked with many who have, and they all tell me that the lynchers are the toughs and riff-raff of the community, mostly drunk, led perhaps by a foolish man or half dozen men of education, and that the rest of the intelligent whites remain aloof, either from fear, disgust or indifference. I have seen lynchers after the event, and they verify this description.

At the moment when, in Europe, the hero of the book determines to devote his genius to righting the wrongs of his race through example, a white friend attempts to dissuade him by showing him the futility of it, and utters these striking words:

> Perhaps some day, through study and observation, you will come to see that evil is a force, and, like the physical and chemical forces, we cannot annihilate it; we may only change its form. We light upon one evil and hit it with all the might of our civilization, but only succeed in scattering it into a dozen other forms. We hit slavery through a great war. Did we destroy it? No, we only changed it into hatred between sections of the country; in the South, into political corruption and chicanery, the degradation of the blacks through peonage, unjust laws, unfair and cruel treatment; and the degradation of the whites by their resort to these practices, the paralyzation of the public conscience, and the ever overhanging dread of what the future may bring.
>
> Modern civilization hit ignorance of the masses through the means of popular education. What has it done but turn ignorance into anarchy, socialism, strikes, hatred between poor and rich, and universal discontent? In like manner, modern philanthropy hit at suffering and disease through asylums and hospitals; it prolongs the sufferers' lives, it is true, but is at the same time sending down strains of insanity and weakness into future generations.
>
> My philosophy of life is this: Make yourself as happy as possible, and try to make those happy whose lives come into contact with yours; but to attempt to right the wrongs and ease the sufferings of the world in general is a waste of effort. You had just as well try to bale the Atlantic by pouring the water into the Pacific.

Mr. Johnson's pale-faced pessimist uttered these words prior to 1912 and had no knowledge of what would come of the efforts in the next fifteen years to right the world by prohibiting "commercialized vice" and the drinking of liquor. The hero of the book did not agree with him at the moment, but the story, if it can be called such, ends with an unanswered question. Should the hero, as he finally did, have acted on this philosophy and deserted his race to become rich and influential, or should he have stuck to his guns in spite of all the lynchers and gone down to destruction in a heroic effort to uplift those who, in spite of his white skin, were fellow-negroes? It is a question not limited to negroes, and every man, as it is presented to him, must answer it for himself.

Mr. Johnson is so well known a writer that there is no temptation to comment on his style. Still, not to omit anything, let us take this fragment from his hero's first impressions of New York as he steams into the harbor:

> New York City is the most fatally fascinating thing in America. She sits like a great witch at the gate of the country, showing her alluring white face and hiding her crooked hands and feet under the folds of her wide garments — constantly enticing thousands from far within, and tempting those who come from across the seas to go no farther.

This is a fit prelude to the hero's immediate but temporary fall into craps-shooting and worse forms of negro dissipation in the New York Forties, in the course of which the author gives more realistic and truthful descriptions than any I recall written by white men. He is as merciless toward his own race as toward the whites.

Strictly speaking, the book is not new. It was published anonymously in 1912 by a forgotten and extinct firm and speedily went out of print. But it was such a true and all-embracing study of the race question from every angle, white and colored both, that the demand for it persisted until Mr. Knopf brought it out of the grave, clad in the beautiful dress one expects from him and often gets.

Race Problem - 1926

United States, — Book Reviews.

Mencken Reviews "The New Negro."

In the February number of the American Mercury is a review of "The New Negro," by H. L. Mencken, in which he inquires pointedly if any group of white Southerners can be imagined making such a contribution as the essays, poems and stories included within the covers of that book.

"As one who knows the South better than most," declares Mr. Mencken, "and has had contact with most of its intellectuals, real and Confederate, I must say frankly that I can imagine no such thing. Here, indeed the Negro challenges the white Southerner on a common ground, and beats him hands down. I call to mind some of the leading sub-Potomac master-minds of the orthodox faculty: Henderson of North Carolina, Gonzales of South Carolina, old Williams of Mississippi, the editors of the Atlanta Journal, the Richmond News-Leader, the Jackson Daily News, the Nashville Baner—and I range them beside Locke, James Weldon Johnson, Walter F. White, Rudolph Fisher, Kelly Miller and half a dozen other conrtibutors to the present volume. The contrast is pathetic. The Africans are men of sense, learning and good bearing: the Caucasians are simply romantic wind-jammers, full of sound and fury, signifying nothing."

THE NEW NEGRO

By KELLY MILLER

"The New Negro" is the title of a remarkable book by a remarkable man. This volume has just rolled from the press of A. and O. Boni, of New York City. Reviews in the *New York Times*, the New York *Herald-Tribune*, the *Nation* and the *Crisis* have already fallen under my notice. I feel safe in saying that no book on the race question has ever received such extravagant laudation from high literary authorities. Doctor Alaine Leroy Locke, Rhodes scholar, Harvard Doctor and Howard professor is the author, compiler and editor.

Dr. Miller

The Negro And Art

Dr. Locke looks to the portrayal of the Negro soul in artistic form as indicative of a renaissance in racial life and relationship. He boldly discounts the method of sociology, philanthropy and religion for the more subtle and potent influence of art. Dr. DuBois in his review of Dr. Locke's book, in the current issue of the *Crisis*, questions the validity of the author's philosophy which attempts to divorce art from propaganda. But Dr. Locke rather agrees with Keats that beauty is its own excuse for being, and that art for art's sake has a greater dynamic value than pragmatic preachments. I will not attempt to settle the disagreement between the learned doctors. I note however, that Shakespeare never preaches, he merely portrays. He holds the morrow up to nature, whereby men may see their reflections the path of truth and duty, and may walk therein, if they will. Curiously enough in this connection, one reads in the current issue of the *Contemporary Review* that the Russian intelligensia is undertaking to project the renaissance of Russian higher hope against the literary portrayal of Alexander Pushkin, the Negro Russian poet and novelist. It appears that he has, by the way of pure art, depicted the soul of the Russian people and pointed out their racial and national destiny and has thereby not the mark and high calling of the Slavic soul. The relation between literature and life is so inviting a theme that I shall shortly return to it as special release. But I must reserve the remainder of my limited allotment of space to some important propositions in the volume now spread out before me.

The New Negro

What is the new Negro as compared or contrasted with the old? Let us first try to determine what is the Negro? Was he a soul that can be isolated and described in terms of its own quality and essence? We can only determine the soul through its manifestation. Its pure essence is so subtle and elusive that no attempt has yet succeeded in isolating or defining either the individual or the social soul. And yet we do know that races have certain psychics peculiarities which set them apart and differentiate them from other races and peoples. We learn of the soul by what escapes from it. The Hebrew race turned its soul wrong side out, and gave the world the Bible, that all-sufficient store house of spiritual literature. The Negro poured out his spirituals from which we learn that it possesses high spiritual potential power. In another mood this same soul has given jazz to mankind. In still another mood, we have Negro wit and humor a never failing well bubbling with good nature and shrewd discernment. The soul stuff of the Negro is of the essence of the Christ Soul. It is slow to anger and plentious in mercy. It resists not evil, but overcometh evil with good. When it is reviled, it reviles not again. It hopeth all things, believeth all things, endureth all things. This Negro soul is modified somewhat by environment, diversities of condition and infusion of different bloods. But its basic quality persistent. Whether this type of soul is best suited for survival in an Anglo-Saxon environment is aside from the question. We are seeking definition, and not doctrine. I have laid down certain of the basic qualities of the Negro soul, whether old or new. The old Negro does the same. The diversity of appearance is due to a unitary substance acting under varied stimuli. I am disposed to regard the difference of the old Negro and the new in the same light as an English bishop described the difference between the old and the new in religion. His analysis was, that which is new is not true and that which is true is not new.

BUSINESS TALKS

By C. E. ARMSTRONG

Preferred Stock

There is an opinion among the general investing public, that Preferred Stock is much safer than Common; this may or may not be. It is to be remembered, that a stockholder, even though a preferred one, is a partner in the enterprise, while at times, a preference may involve a little less risk, in event of re-organization or a business depression, as was experienced in 1920 and 1921. As preference or safety would not mean anything, preferred stock as issued today carries a cumulative clause, that is, should there occur a time when their fixed rate of dividend was not earned, it became a charge against the company, and would have to be paid before anything could be paid on the common. Some preferred stocks have voting privileges, and some do not; those that do not carry a voting privilege, have a clause to the effect that, should the management default four successive dividend periods, the preferred stock would assume control of the company's management, until such time as back dividends had been paid up. Preferred stock has its place in any financial policy, where the aim is the raising of a large sum of money, because it enables the management of the enterprise to reach a class of investors, that would not be interested in Common Stock. Preferred Stocks are grouped mainly around four sets of conditions. First:—There are those conditions having to do with priority in dividends; Second:—There are those conditions having to do with the voting control of the management; Third:—There are those conditions having to do with the creation of securities, having an equal, or prior, lien on earnings; Fourth:—There are those conditions having to do with the distribution of assets in event of dissolution. It has been demonstrated, time and time again, that preferred stock does not offer the strength of a bond, neither does it possess the speculative possibilities of common stock. Financial pirates have bought control of many enterprises, through ownershop of low-priced non-dividend paying common stock at bankrupt figures. By skilful financing, and the deferring of preferred dividends, earnings have been reinvested in the business, and after the enterprise had reached a very prosperous stage, the pre-

ferred stock was retired at a price fixed at the time of issue, leaving the ownership of a business, which had been made prosperous at the expense of the preferred stock. On the other hand, in event of receivership, which is usually followed by a re-organization, which many times, leads to a re-vamping of the capital structure of the business, the preferred and common are assessed alike.

Drawing his theme from Dr. Alaine Leroy Locke's new book, "The New Negro," Dr. Kelly Miller declares, "the nature and circumstances of the Negro race contain a wealth of cultural material which has scarcely been touched. The pathos, the tragedy, the joy, the sorrow which gather around this people," declares Dr. Miller, "when properly portrayed and adequately presented, according to the canons of art and style will make a powerful appeal to the imagination of mankind."

Dr. Miller believes here is an attractive field for the educated men and women now passing through the schools and colleges. Confessing that there are thousands of white youth who would devote themselves to the development of this wealth of artistic material, he asserts that the races are now so widely separated in social areas that it is almost impossible for them to attain a sympathetic meeting of the minds as to enable these white youths to give a normal and natural portrayal.

The Old Negro

The old Negro in bondage and ignorance and superstitution was as true or truer to the genius of the race in the output of his spirit as his grandson with a Ph. D. who assays to express it in the refined and recondite form of literature and art. There is much caricature of the soul of black folk. We often see imputed to it the revenge, animosity and resentfulness of the Anglo-Saxon. Every Negro who is an artist is not a Negro artist. Pushkin and the Dumas, and Tanner were artists whose Negro blood was a meaningless incident. Dunbar was both a poet who was a Negro and a Negro poet. He has given us the Negro soul in its pure revelry where no white eye could see or ear could hear. On the other hand he has given us gems of pure poetry that will rank among the choice bits of literature for all times to come. He was properly called the Robert Burns of America, in that he could inimitably delineate the life of his own people, and at the same time portray in refined English speech the working of the universal human heart.

The first generation of educated Negroes tried to borrow the soul of their perceptors. They were mimics of their masters. They endeavored to feel, think and act as their models. They spoke as the white man would speak. Any differention in theme, mode or manner was considered bad for they even became ashamed of the jubilee music which up to this day is the chief cultural output of the race. As a result this generation was culturally sterile. Their literary effort consisted in feeble and uninteresting imitation. Miller and Lyle of Fisk produced "Runnin' Wild," which breaks so sharply with the traditions of their alma mater that it would run their former teachers wild. It was only when the Negro broke with his tutorial traditions that he could begin to express the soul of his race.

The Negro Renaissance

It is noticeable in the "New Negro that the first section whose creative productions constitutes what Dr. Locke calls "The Negro Renaissance," are not in the main college bred. But in the second part which deals with descriptive material, the authors are all but without exception men and women of collegiate degrees.

The nature and circumstances of the Negro race contain a wealth of cultural material which has scarcely been touched. The pathos, the tragedy, the joy, the sorrow which gather around this people, when properly portrayed and adequately presented according to the canons of art and style will make a powerful appeal to the imagination of mankind. The field offers a most attractive opening for the educated men and women now passing through our schools and colleges. There are thousands of white youths who would gladly undertake the development of this wealth of artistic material, but the races are at present so widely separated in social areas that it is almost impossible for them to attain such a sympathetic meeting of the minds as to enable them to give a normal and natural portrayal. Such alie attempt is apt to result in a caricature or a conscious artifice which is death to art.

Higher Education

Our colleges are now turning out young men and women by the hundreds each year. The higher education must justify itself by more than the performance of assigned duty with requisite efficiency. We must look for work of creative imagination. If these works are forth coming in proportion to the boundless possibilities which are wrapped up in the situation it will doubtless make a better place for the race in the estimation of our white fellow citizens. After all has been said and done, art represents the highest values of life. The produces of art hold the first place in the esteem and appreciation of their fellowmen, and the race that produces artists along the various lines of culture will be enhanced in the eyes of mankind. The world likes people who can do things, but merely pities people who must have things done for them.

The style of art used to illustrate the "New Negro" is significant and suggestive.

BALTIMORE MD. EVE. SUN
JANUARY 29, 1925

"The New Negro" Recommended To Southern Students

THE NEW NEGRO. Edited by Alain Locke (Albert & Charles Boni).

REVIEWED BY GERALD W. JOHNSON.

IF, instead of anti-evolution laws, the Legislatures of the Southern States would enact statutes requiring every candidate for an A. B. degree to read this book before he received his diploma, the future wastes and wars that might be avoided are incalculable. For the book is not misnamed. It presents a Negro who is really new. Furthermore, he is a Negro who is already to be reckoned with and who will count for more and more as time passes.

A century ago some inquisitive gentlemen in North Carolina sent a Negro boy to Princeton to see if a Negro would take a college education. At the hands of the great Witherspoon this boy, John Chavis by name, received a polish that made him a notable personage when he returned to his native State. He opened a school and proved to be an inspired teacher. A United States Senator and a Governor of North Carolina are said to have received their instruction in the classics from him, and he drew students from the proudest white families in the State.

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BUT the significance of the experiment was forgotten and, as a matter of fact, it would be highly dangerous to draw conclusions from an isolated case of that sort. Sounder reasoning underlay the conclusion that the best guess as to the Negro's future is based upon the performances of the race rather than upon those of selected individuals. Many Southerners, therefore, have surveyed the unimpressive record of fifty centuries in Africa and have assumed that it might furnish some sort of guide in America.

What they conveniently forget is that we in America have to deal with a new Negro, resembling only in the darkness of his skin the creatures imported from the Gold Coast and the Congo two or three generations ago. The change is not merely in the fact that the jungle-dweller has been subjected to a century of Western culture, and for sixty years has been at liberty to assimilate as much of that culture as he can. An immensely important consideration is the fact that within the Negro population today there is an element, probably numbering millions, that is African only on the maternal side. Walk through Harlem and note the preponderance of the yellow and brown over the pure black. For that matter, turn through the pages of "The New Negro." The illustrations are handsomely and conveniently colored. Nothing is more striking than the absence, among the Negro leaders pictured, of distinctively Negroid facial characteristics. These men may be in part descendants in the third generation of naked savages, but they are also descendants of the race that conquered the American wilderness and that held their mothers in bondage.

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CONSIDER, also, the fact that they, with their mixed heritage from the slave and from the master, have been subjected to a social pressure that, under the best conditions, is terrific. Many of them have broken under it, but not all; and those that have survived have come out tempered to the fineness of steel blades. To be a Negro in America and be a man at all, one must be much of a man.

This is not an effort to claim for the white race the credit for all the good work done by men of mixed blood. The new Negro most emphatically is not "a sun-burnt white man." But neither is his biological inheritance drawn exclusively from the jungle, and that fact must be taken into account in any effort to appraise him. He is a new thing in the world, and it is not reasonable to expect to deal with him by methods which might serve satisfactorily enough in dealing with a transplanted African. Furthermore, he is a man who has struggled from the day of his birth under heavy burdens and appalling handicaps. Such a struggle obviously must result either in complete collapse or in formidable strength.

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IN "The New Negro" is ample evidence that the struggle has not resulted in collapse, and for that reason the book is something of a portent. Here are strong men who would still be recognized as strong men were they as blond as Leif Ericsson. They are not like the bear that Dr. Johnson watched with amazement, not because he danced well but because he danced at all. Their performances are respectable in any company. No doubt they represent only a tiny minority of the Negroes in America, but the point is they are here, and of what other race are the strong men more than a tiny minority?

No white man with any brains at all can fail to see that the development of able, aggressive and powerful leadership within the Negro race is bound to alter materially the relationship between the races. Therefore every white man who is suspected of possessing brains ought to be informed of any such development. The fact that a man is a candidate for the A. B. degree does not necessarily raise that suspicion, but in the absence of any other method of selection the Legislatures of the Southern States would do well to make sure that the college graduates, at least, are forewarned of what seems to be imminent. Hence the recommendation that "The New Negro" be included in the curricula by statute.

Race problem 1926

United States. — Book Reviews.

BOOK CHAT

— by —

MARY WHITE OVINGTON

"Tom Tom"

By JOHN W. VANDERCOOK. Published by Harper and Brothers, 49 East 33rd Street, New York City. Price, $3.50 postpaid.

Amsterdam News 11-10-26

MR. AND MRS. VANDERCOOK, young married folk, penetrated into the jungle of Surinam, Dutch Guiana, and lived for a time with the Bushnegroes, descendants of slaves who two centuries ago began a successful revolt against their masters. They were received in kindness and were shown many places and initiated into many things unknown before to whites. This book is a story of their trip with a history of the Bushnegro rebellion. Two chapters of it appeared before publication in Harper's Monthly.

New York Times

Mr. Vandercook has met the civilization of the African jungle and he admires it unreservedly. He has no missionary zeal to change these jungle folk.

"In the great jungle," he says, "the Bushnegroes have builded a philosophy, a science and an art which belongs to the jungle and enables them to live there, to triumph over the disasters of material misfortune, and to attune their hearts and minds to the weird moods of the forest—moods of curious fear that have vanquished foreign empires for a thousand years. Theirs is a civilization as truly as is any in the world." This civilization moves him profoundly, and besides his descriptions of the life of the forest, he has "made an attempt to explore another region long neglected—the curious realm of the jungle black man's mind."

Every reader of "Tom Tom" will enjoy the vivid description of life of these jungle folk. The incredible labor of clearing the land for planting cassava and then the single crop that will be permitted to grow there (the parasol ants see to that); the months it takes to make a cordial and the danger of the rapids that is met with laughing unconcern; the battle for health which is won by keeping their splendid bodies practically naked and by bathing five and six times a day; these and many other jungle pictures, vividly drawn, will fascinate all readers. But there will be much discussion of the enthusiastic reception by Mr. Vandercook of the tribal customs and the religion of the Bushnegro.

The justice that this white man saw administered in the little villages he found fair and right. The man who was accused was anxious to tell the truth though he were guilty, for he wished to keep the protection of the friendly spirits. If he were dishonorable they would desert him. And from this point we are told much of ancestral spirits and of fetish. We are shown the witch doctor as a wise and able physician.

African religion, which has usually been described to us by the Christian, who counts it as heathenish superstition, or by the scholar, who is only interested in recounting its manifestations, is to Mr. Vandercook a wise and beautiful thing.

It is the product of the jungle, of the forest whose conquest the Bushnegro recognizes is impossible by man. The white man refuses to recognize this truth and struggles to conquer the jungle. Failing, he curses and goes away or dies. But the Bushnegro, because of his heritage from Africa, can laugh and live. And he needs zealously to guard his religion. "Each tradition is a link in a long chain of memory that stretches across the sea to the continent that was the black man's home." This tradition must be kept intact else the gods might wander away and "the Negro grow dull and heavy-eyed like the black men of the towns."

Mr. Vandercook ends as he begins with saying that to his mind there is no hope for the modern Negro who continues in the way he is now vainly going. The black man of America becomes a poor copy of his conquerors—bleached skin and straightened hair—and the mystic spirit that once knew the eternal strives in feeble competition with the white man for material things.

Let him go, if not in body, in spirit, to Surinam or Africa and learn that "the fathers of the race had and still possess blessed secrets, wonderful lore and great philosophies that rank the jungle Negro's civilization as the equal, and in many respects the superior, of any way of life that is to be found anywhere in the world." Knowing this, he should respect himself and never, by imitation, accept the standards of his conquerors.

From the Jungle

Tom Tom," by John W. Vandercook. Harper and Brothers, 49 E. 33d St., New York city. Price, $3.50.

By MARY WHITE OVINGTON

Chicago Defender 11-13-26

Mr. and Mrs. Vandercook, young married folk, penetrated into the jungle of Surinam, Dutch Guiana, and lived for a time with the Bush Negroes, descendants of slaves who two centuries ago began a successful revolt against their masters. They were received in kindness and were shown many places and initiated into many things unknown before to whites. This book is a story of their trip with a history of the Bush Negro rebellion. Two chapters of it appeared before publication in Harper's Monthly.

Mr. Vandercook has met the civilization of the African jungle and he admires it unreservedly. He has no missionary zeal to change these jungle folk. "In the great jungle," he says, "the bush Negroes have builded a philosophy, a science and an art which belongs to the jungle and enables them to live there, to triumph over the disasters of material misfortune, and to attune their hearts and minds to the weird moods of the forest—moods of curious fear that have vanquished foreign empires for a thousand years. Theirs is a civilization as truly as is any in the world." This civilization moves him profoundly and besides his descriptions of the life of the forest, he has "made an attempt to explore another region long neglected—the curious realm of the jungle black man's mind."

Every reader of "Tom Tom" will enjoy the vivid description of the life of these jungle folk. The incredible labor of clearing the land for planting cassava and then the single crop that will be permitted to grow there (the parasol ants see to that); the months it takes to make a corral and the danger of the rapids that is met with laughing unconcern; the battle for health which is won by keeping their splendid bodies practically naked and by bathing five or six times a day; these and many other jungle pictures, vividly drawn, will fascinate all readers. But there will be much discussion of the enthusiastic reception by Mr. Vandercook of the tribal customs and the religion of the bush Negro.

The justice that this white man saw administered in the little villages he found fair and right. The man who was accused was anxious to tell the truth, though he were guilty, for he wished to keep the protection of the friendly spirits. If he were dishonorable they would desert him. And from this point we are told much of ancestral spirits and of fetish. We are shown the witch doctor as a wise and able physician. African religion, which has usually been described to us by the Christian, who counts it as heathenish superstition, or by the scholar who is only interested in recounting its many manifestations, is to Mr. Vandercook a wise and beautiful thing. It is a product of the jungle of the forest, whose conquest the bush Negro recognizes is impossible by man. The white man refuses to recognize this truth and struggles to conquer the jungle. Failing, he curses and goes away or dies. But the bush Negro, because of his heritage from Africa, can laugh and live. And he needs zealously to guard his religion. "Each tradition is a link in a long chain of memory that stretches across the sea to the continent that was the black man's home." This tradition must be kept intact else the gods might wander away and "the Negro grow dull and heavy eyed like the black men of the towns."

Mr. Vandercook ends as he begins, with saying that to his mind there is no hope for the modern Negro who continues in the way he is now vainly going. The black man of America becomes a poor copy of his conquerors — bleached skin and straightened hair—and the mystic spirit that once knew the eternal strives in feeble competition with the white man for material things. Let him go, if not in body, in spirit

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"NIGGER HEAVEN" AND OURSELVES.

Dallas Express

.....Car; Van Vechten's new book "Nigger Heaven" has given reason for another of our fits of wrath because of the application of the "opprobrious" epithet "nigger" to the race and the majority of our intellectuals are getting the "wool off their chests" together with their proverbial shirts over the matter. It would appear on the face of the thing that this enterprising young white man, already having done a book or two which was promising and having had opportunity to meet and to form some sorts of contacts with the writing members of the race at least, has taken the material gathered from these contacts and woven them into a book in description of Harlem society which to him, through Ruby, one of the characters of the play, she, by the way is a little brownskinned demi-monde, is "Nigger Heaven."

Whether or not the book is a good one from the standpoint of technique or not is quite bedide the point here. Of course there have been those of the critics who have called it good and those who have roundly "cussed" it. But the fact that ever so often we get excited and all "warmed up" over being called the name which is so commonly used by all of us, intellectuals and others, and that we just insist that the different strata of our society are not the same as those of any other group must give room for some very interesting thinking on the part of those who, whether emotionally or otherwise, will, with our antics. There are few of us who do not use the term "nigger" though we resent its use by any person outside of the race with as much gusto as an Italian resents the term "wop" or the Polack does the term "hunkie." Two years ago, there were

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It is the product of the jungle, of the forest whose conquest the Bushnegro recognizes is impossible by man. The white man refuses to recognize this truth and struggles to conquer the jungle. Failing, he curses and goes away or dies. But the Bushnegro, because of his heritage from Africa, can laugh and live. And he needs zealously to guard his religion. "Each tradition is a link in a long chain of memory that stretches across the sea to the continent that was the black man's home." This tradition must be kept intact else the gods might wander away and "the Negro grow dull and heavy-eyed like the black men of the towns."

Mr. Vandercook ends as he begins with saying that to his mind there is no hope for the modern Negro who continues in the way he is now vainly going. The black man of America becomes a poor copy of his conquerors—bleached skin and straightened hair—and the mystic spirit that once knew the eternal strives in feeble competition with the white man for material things.

Let him go, if not in body, in spirit, to Surinam or Africa and learn that "the fathers of the race had and still possess blessed secrets, wonderful lore and great philosophies that rank the jungle Negro's civilization as the equal, and in many respects the superior, of any way of life that is to be found anywhere in the world." Knowing this, he should respect himself and never, by imitation, accept the standards of his conquerors.

From the Jungle

Tom Tom," by John W. Vandercook. Harper and Brothers, 49 E. 33d St., New York city. Price, $3.50.

By MARY WHITE OVINGTON

Chicago Defender

12-4-26

Mr. and Mrs. Vandercook, young married folk, penetrated into the jungle of Surinam, Dutch Guiana, and lived for a time with the bush Negroes, descendants of slaves who two centuries ago began a successful revolt against their masters. They were received in kindness and were shown many places and initiated into many things unknown before to whites. This book is a story of their trip with a history of the bush Negro rebellion. Two chapters of it appeared before publication in Harper's Monthly.

Mr. Vandercook has met the civilization of the African jungle and he admires it unreservedly. He has no missionary zeal to change these jungle folk. "In the great jungle," he says, "the bush Negroes have builded a philosophy, a science and an art which belongs to the jungle and enables them to live there, to triumph over the disasters of material misfortune, and to attune their hearts and minds to the weird moods of the forest—moods of curious fear that have vanquished foreign empires for a thousand years. Theirs is a civilization as truly as is any in the world." This civilization moves him profoundly and besides his descriptions of the life of the forest, he has "made an attempt to explore another region long neglected—the curious realm of the jungle black man's mind."

Every reader of "Tom Tom" will enjoy the vivid description of the life of these jungle folk. The incredible labor of clearing the land for planting cassava and then the single crop that will be permitted to grow there (the parasol ants see to that); the months it takes to make a corral and the danger of the rapids that is met with laughing unconcern; the battle for health which is won by keeping their splendid bodies practically naked and by bathing five or six times a day; these and many other jungle pictures, vividly drawn, will fascinate all readers. But there will be much discussion of the enthusiastic reception by Mr. Vandercook of the tribal customs and the religion of the bush Negro.

The justice that this white man saw administered in the little villages he found fair and right. The man who was accused was anxious to tell the truth, though he were guilty, for he wished to keep the protection of the friendly spirits. If he were dishonorable they would desert him. And from this point we are told much of ancestral spirits and of fetish. We are shown the witch doctor as a wise and able physician. African religion, which has usually been described to us by the Christian, who counts it as heathenish superstition, or by the scholar who is only interested in recounting its many manifestations, is to Mr. Vandercook a wise and beautiful thing. It is a product of the jungle of the forest, whose conquest the bush Negro recognizes is impossible by man. The white man refuses to recognize this truth and struggles to conquer the jungle. Failing, he curses and goes away or dies. But the bush Negro, because of his heritage from Africa, can laugh and live. And he needs zealously to guard his religion. "Each tradition is a link in a long chain of memory that stretches across the sea to the continent that was the black man's home." This tradition must be kept intact else the gods might wander away and "the Negro grow dull and heavy eyed like the black men of the towns."

Mr. Vandercook ends as he begins, with saying that to his mind there is no hope for the modern Negro who continues in the way he is now vainly going. The black man of America becomes a poor copy of his conquerors — bleached skin and straightened hair—and the mystic spirit that once knew the eternal strives in feeble competition with the white man for material things. Let him go, if not in body, in spirit

"the fathers of the Race had and still possess blessed secrets, wonderful lore and great philosophies that rank the jungle Negro's civilization as the equal, and in many respects the superior of any way of life that is to be found anywhere in the world." Knowing this, he should respect himself and never, by imitation, accept the standards of his conquerors.

"NIGGER HEAVEN" AND OURSELVES.

.....Car; Van Vechten's new book "Nigger Heaven" has given reason for another of our fits of wrath because of the application of the "opprobrious" epithet "nigger" to the race and the majority of our intellectuals are getting the "wool off their chests" together with their proverbial shirts over the matter. It would appear on the face of the thing that this enterprising young white man, already having done a book or two which was promising and having had opportunity to meet and to form some sorts of contacts with the writing members of the race at least, has taken the material gathered from these contacts and woven them into a book in description of Harlem society which to him, through Ruby, one of the characters of the play, she, by the way is a little brownskinned demi-monde, is "Nigger Heaven."

Dallas Express

11-9-26

Whether or not the book is a good one from the standpoint of technique or not is quite beside the point here. Of course there have been those of the critics who have called it good and those who have roundly "cussed" it. But the fact that ever so often we get excited and all "warmed up" over being called the name which is so commonly used by all of us, intellectuals and others, and that we just insist that the different strata of our society are not the same as those of any other group must give room for some very interesting thinking on the part of those who, whether emotionally or unemotionally, wince at the term "nigger" though we resent its use by any person outside of the race with as much gusto as an Italian resents the term "wop" or the Polack does the term "hunkie." Two years ago, there were

those who would have changed the designation of the race as Negro because of its constant recurrence in headlines and the ease with which it lent itself to corruption into the much hated "nigger." But, The Express even at that time took the position that any other name accompanied by the same sort of thinking and linked with the same sort of associations, would, in time, become as obnoxious. And it must be remembered that any author has the right to give to any of his brain children the names which seem to him to be the most fitting. The chief concern of the race should be that the subject matter and form of presentation are true to life and that they are typical. Criticism directed from such an angle would seem to be provocative of much more effect than ineffectually railing at a name only. (This latest statement comes because few, if any, of the criticisms have been directed mainly at the subject matter.) This author has pictured Harlem in all of its misery but he has not forgotten its more fortunate aspects nor has he cartooned his characters. His intellectuals are really so, his middle class folks are given a rather more human aspect than those of some of the members of the race themselves and his members of the "lower strata" have all of the points commonly seen among such folks even by ourselves. What is wrong with that? The time has come when members of this race, like those of any other race must learn that they must be willing to be pictured as they appear to those who draw the portraits and that in the ensemble, their race is no more likely to appear in the most promising light than any other race. If there are contacts between intellectuals and members of the under world and writers of the other race witness these contacts, and they do, they must expect that these contracts, where they seem striking enough, will be pictured as they appear. In short, the time has come when we must expect to receive, in the matter of treatment at the hands of authors who take themselves seriously and whom the country also takes seriously such treatment as we also will give when our authors have arrived at the point, as a class, of being able to make their impressions of the white world permanent in books which they write. And in this connection it must not be forgotten that the world has a way of classing its literary material which allows that which is not good to be quickly forgotten while real literature has a permanence which is deserving.

CRITICS ROUNDLY CUFF VAN VECHTEN'S "NIGGER HEAVEN"

(By the Associated Negro Press)

Hubert Harrison, the shiny-vested, but erudite lecturer for the New York City board of education, has given Carl Van Vechton's novel of Negro Life in Harlem, "Nigger Heaven," the most complete analysis it has so far received. He describes the novel as a "breach of the peace" by an author who "has been well and favorably known to Harlem's new and nocturnal aristocracy of 'brains' and booze."

But Harrison is not alone in his scorn of this latest work of this society novelist. No colored reviewer, so far, has been able to swallow the work as a whole. Criticism ranges from lukewarm and apologetic agreement to downright denunciation, with the latter in the majority.

The conservative editor of the New York Age is moved to remark that "The average reader of 'Nigger Heaven' is apt to murmur disgustedly 'rotten,' as he reaches the final chapter."

The Washington Tribune advises that "The book is one to be read, if at all, by persons whose characters are fixed and matured, whose knowledge of human nature is rather more than local, and whose education and ethical standards are such that they may elbow gamblers prostitutes, dope fiends, sadists and panderers without danger of contamination."

Harry Webber, writing in the Pittsburgh Courier, describes as the novel's gravest fault "the usual employment of what is known as Negro dialect, but which is an absolutely untrue method of speech, never actually used by Negroes, but inevitably employed in literature about Negroes written by both colored and white." This writer also believes there are "faults of construction in the back, such as the rather stilted conversation at some points."

Charles S. Johnson, editor of Opportunity, who has conducted two successful literary contests and who might count himself among those Negroes who have been anointed by the Greenwich Villagers, in a letter to Van Vechton, published in the Courier, concludes: "I don't seem to find much to object to in 'Nigger Heaven' and I am almost ashamed of the excess of enthusiasm to which I was tempted." Those persons who know Mr. Johnson will feel that he had to write Mr. Van Vechten a nice letter.

West Very Vitriolic

Dewey Jones, in the Chicago Defender, describes the novel as "A Joke on Harlem," and continues: "Of all the books I have read on Race life in America by contemporary writers, 'Nigger Heaven' easily takes its place at the bottom of the list. It is drivel, pure and simple—286 pages of lurid details about women's undergarments,—slushy scenes in Harlem cabarets—grotesque character names—impossible dialect—and general confusion."

Has Some Good Points

Although the resentment against the novel is widespread, there also seems to be general unanimity on what are believed to be the good points of the story. All the critics seem to believe that Van Vechten has dealt with phases of Negro life which Negro writers have wantonly overlooked. Says Harrison:

"One thing, however, Van Vechten has achieved and we thank him for it—he has risen up like a German submarine to throw the fear of 'Nigger Heaven' into the whole crowd of timorous and locking birds' who hover around n Harlem dreaming that they are writing 'Negro' literature, because Van Vechten's kind has coddled them at pink teas and literary contests. May this brutal and bungling book serve as a spur to make them take the leap over the wall of weakness with which they are surrounded and write of the actual life of actual Negroes in this Harlem, which has been suffering for six years from blase neurotics whose Caucasian culture has petered out and who come to this corner of Manhattan for pungent doses of unreality, such as we get n 'Nigger Heaven.' "

The two following excerpts illustrate interestingly how Harrison and Jones, of the Defender, react to the society touches of the novel. Harrison believes that Van Vechten "does show up the present worthlessness of what passes for colored 'society' in Harlem. Its cheap and tawdry assumptions of aristocracy, its reeking color prejudice and its collective crab-barrel tactics are revealed quite as effectively by Van Vechten's lay figures as they would be by genuine characters."

THE BOOKSHELF

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Echoes of Slavery

"The Bondage of Henri Stoddard," by Lulu Meredith Stevens. Dorrance & Company. Philadelphia. Price $2.

By DEWEY R. JONES

Because I know that there are many sides to every question, and because only one side of the slavery question has ever been presented to the reading public, this book by a white woman giving the slave's point of view comes as particularly refreshing at this time. It gives us a chance to contrast our present status with what Mrs. Stevens declares is a fairly authentic retrospect of the dark period in American history. As a literary achievement "The Bondage of Henri Stoddard" is rather lame, but as a picture of a certain chapter in our history of which America should be heartily ashamed, but apparently is not, it will take its place at the head of the list.

If Mrs. Stevens did not have a story to tell, and was determined to let the world know of it, she never would have written this book, for it is clearly seen that she is no technician in the realm of literature—especially fiction. But she evidently was impelled by an overwhelming desire to present something to Americans that Americans will read, ponder, fume about and lastly condemn. Their condemnation will be the saving of "Henri Stoddard," as it will give rise to controversies which will cause it to be read.

White America has deluded itself so thoroughly that it firmly believes any references to slave days with a degree of human interest and sympathy are slandering the country. For many years after she wrote "Uncle Tom's Cabin," Harriet Beecher Stowe was thought of and spoken of in a great many American homes as a traitor. Years after her book had accomplished its purpose and had aroused northern America almost to frenzy to free the slaves, Thomas Dixon came along and made an effort to offset her great work with "The Clansman." Even today "The Birth of a Nation," founded upon that diabolical novel, is going the rounds, scattering distrust and hatred in its wake. Therefore, the author of "Henri Stoddard" could have found no more propitious time for her novel than now.

Has Start in Paris

"The Bondage of Henri Stoddard" carries us from a cultured home in Paris to Virginia and Mississippi plantations just prior to, and several years following the War of Rebellion. It is a highly interesting narrative of the lives of slaves and their masters; it is naive, even childish, in a sense, but convincing. It touches upon the relationship of the white masters to their female slaves—it goes into details of intermixing of the races—gives us an insight into the depravity of masters who, through relations with their domestic servants, gave rise to a race within a race, and then sold their own flesh and blood into slave conditions more appalling than those into which they were born.

Not least among the interesting facts related by Mrs. Stevens was the episode in which Henri, a slave, pictured as being "as white as any white man," forgot his bondage and

Race Problem – 1926
United States – Book Reviews.

A STRANGER AT THE GATES

By WALLACE THURMAN

NIGGER HEAVEN. By Carl Van Vechten. Alfred Knopf, Incorporated. $2.50.

When I first heard of the author's proposed novel of Negro life in Harlem I immediately conjectured that while the whites would relish it, especially since the current faddistic interest in things Negroid was still a flourishing reality, that Negroes themselves would anathematize both the book and its author. I predicated this conjecture on the fact that most colored people with whom I came into contact bristled belligerently at mention of the title. And some of those who had been most active in showing the author the sights of Harlem crowed about ingratitude, the duplicity et cetera, as long as the object of their wrath remained downtown, and promptly forgot it when he was uptown, which gave me a chance to speculate upon African duplicity. However, since reading the volume I find myself forced to cancel my first conjecture and come to grips with another, which is, that whites may find it a trifle tedious at times, but that Negroes will accept it so warmly that even the detested "Nigger" in the title will be forgotten, and, I would not be surprised should some of our uplift organizations and neighborhood clubs plan to erect a latter-day abolitionist statue to Carl Van Vechten on the corner of 135th Street and Seventh Avenue, for the author has been most fair, and most sympathetic in his treatment of a long mistreated group of subjects. True, some of his individual characters may seem tarnished, but the race as a whole emerges as a group of long suffering martyrs, deservant of a better fate. No one in Harlem could have presented their case more eloquently and with more finesse. Truly, Gareth Johns, you deserve an especial Spingarn medal.

Yet once the characters cease discussing the "Negro" problem," once they cease spouting racial equality epigrams, and anti-racial discrimination platitudes, the novel begins to move—begins to pulsate with some genuine rhythms peculiar (objections from Geo. S. Schuyler) to Harlem alone, and, thereupon holds the reader rapt until he reaches the dramatic climax.

Mr. Van Vechten seems at his best in the cabaret scenes, the charity ball, and the Black Mass (and let me insert a question here—where, oh where is this Black Mass in Harlem, for it is too good to be merely a figment of the writer's imagination—I mean too good in the sense that it should not be such a selfish, subjective creation, I, for one, would love to see).

"An invisible band, silent at the moment they had entered this deserted room, now began to perform wild music, music that moaned and lacerated one's breast with brazen claws of tone, shrieking, tortured music from the depths of hell. And now the hall became peopled, as dancers slipped through the folds of the hangings, men and women with weary faces, faces tired of passion and pleasure. Were these the faces of dead prostitutes and murderers? Pleasure seekers from the cold slabs of the morgue?

"Dance! cried Laska. Dance! She flung herself in his arms and they joined this witches sabbath."

This all occurs in "a circular hall entirely hung in vermillion velvet" . . . with . . . "a flavor of translucent glass" through which flows "a cloud of light—now orange, now deep purple, now flaming like molten lava, now rolling sea waves of green."

And the two cabaret scenes surpass even the above in their realistic evocation of an individualistic setting, surging with soul shreaving individualistic rhythms.

I shall not dwell upon the chronicle of events that compromise the main motif of the novel proper. I found the trimmings and trappings more genuine and more gracefully done than the thesis. The affair between Mary Love and Byron Kasson struck me as rather puerile. Show me any normal pair of even cultured lovers in Harlem skipping down bridle paths in a park, and show me any girl in Mary's milieu who is as simple as Mary in the matters of an affair du coeur. The tragedy of the myopic Byron who wished to write but could find nothing to write about the while a veritable ocean of material was swirling about him, and his passionate plunge with the fiery and exotic Laska Sartoris into a pool of physical debauch is of sterner stuff and much more calculated to draw the reader back to the volume for a second reading.

"Nigger Heaven" will also provide high Harlem with a new indoor sport, namely, the ascertaining which persons in real life the various characters were drawn from. Speculations are already rampant even before a general circulation of the book, and I have heard from various persons whom each character represents with far more assurance than the author himself could muster.

All in all "Nigger Heaven" should have a wide appeal and gain much favorable notice. As I say, some "ofays" may find arid stretches in it, especially where they are being lampooned in good old N. A. A. C. P. fashion, but the pregnant picturization of certain facets of Negro life in Harlem will serve to make at least partial amends for that Mr. Van Vechten has done what Russett Durwood, in the novel, predicts to Byron someone would do—*i. e.*, beat the Negro litterateurs to a vibrant source pot of literary material which they for the most part have glossed over. And he has done it so well in places that despite the allegation of certain Manhattan sophisticates that he wrote the book merely to prove that there are Negroes who read, Paul Morand, Jean Cocteau, Edmond Gosse, Louis Broomfield and Cabell, and who can feel at home in sumptuous settings of tiger-skin covered beds, magenta and silver cushions, taffeta canopied dressing tables, Sevres china, and furniture which is a "Bavarian version of Empire," he has also laid himself liable to being referred to, in the provinces, as another Negro writer.

MONGREL VIRGINIANS. *by Arthur H. Estabrook and Ivan E. McDougle. Williams & Wilkins. 205 pp. Price $3.00 postpaid of The Survey.*

REPORTS, with an admirable freedom from hasty deductions, the family history of an inbred Indian-Negro-white clan of Virginia, and notes briefly other groups of triple-cross families elsewhere in the South. The publishers claim for the book "vital and important bearings on racial integrity and the maintenance of the 'color line' in the South"—but a disinterested reader would hesitate to define its bearings on either. Certainly the record of illegitimacy and promiscuity here set forth gives very little basis for the authors' assertion that the "racial integrity law" of Virginia, even if enforceable, will really preserve racial integrity.

G. S.

BOOK CHAT

— by —

MARY WHITE OVINGTON

"On the Trail of Negro Folk-Songs"

By DOROTHY SCARBOROUGH. Published by The Harvard University Press, Cambridge, Mass. Price, $3.50.

I MUST CONFESS to being somewhat late in reviewing this book. I have been deterred by the fact that it has an index. Can a right to dread a book of research that is not indexed. However, once the first plunge is taken all dread disappears.

The book is written in a sprightly, entertaining manner, and if one has to index it oneself, so much the greater familiarity with the context. Wisely, it does not deal with the Spirituals, but confines itself to less familiar material, though Talley, Odum and Johnson and others have been over a large part of Miss Scarborough's field.

The volume contains 203 songs, 106 of them with the music and many variations. The author has been years making the collection. She tells of how she has "loafed on side steps, hung guilefully over garden fences, broiled before cookstoves and ironing boards."

She went into colored churches and colored homes; she even beguiled old church members to sing long forbidden and forgotten reels. She so bullied the students of Baylor University, Waco, Tex., that they facetiously declared she had arranged that they should not pass their finals unless they procured new folk-songs for her. Evidently she enjoyed her search.

"If weary financiers but knew the fun there is in it," she declares, "they would quit their desks to go in search of songs." And if they cannot go themselves she suggests that they endow chairs for folk-songs in the universities. "There is no closed season, though if collectors do not hurry up the season will be closed forever, as far as many precious old songs are concerned."

The chapters tell of Negro ballads, dance songs or reels, children's game songs, songs about animals, work songs, railroad songs and blues. There is even a chapter on the Negro's part in transmitting the traditional songs and ballads.

It is impossible for any but an expert to evaluate the importance of the material Miss Scarborough has gathered. As a scholar she must have done her best to determine whether the Negro song is Negro or an adaptation of a white song. Perhaps at times it is impossible to know. It was pleasing to see that many college glees of the last century were Negro in origin.

Some of those tired elderly financiers, who ought to endow folk-song as boys gathering used to sing to a rollicking tune "The monkey married the baboon's sister." They used also to sing "A grasshopper sitting on a sweet potato vine" very slowly when he was going to the funeral, very fast when he came back. They sent the animals into the ark, one by one and two by two. "Rhinoceros and the Kangaroo." They knew "Jay bird a-sittin' on a swingin' limb." And all these are Negro.

The chapter on children's songs is slight. Miss Scarborough had difficulty in finding many. She has not "Arms, arms, arms around me, pray little sissy will ye marry me" that we hear in New York.

Her reels are the newest material to me, and she has a number of good work songs. But it is the presence of the music that makes the book not only a repository for the folk-lore student, but a delightful thing for all of us to have. Here are over a hundred melodies. We can dance and play and work to them. How delightful to teach a child to hammer while he sings "Who build de ark? Noah build it, cut his timber down."

Miss Scarborough has done much for her section of the country. When a Negro chorus appeared on the platform of Baylor University to sing folk music it was greeted with a riot of enthusiasm. After repeated encores the program was allowed to continue only if the Negroes returned and sang again at the last.

One is grateful for all Miss Scarborough does. But when she speaks of "awakened interest in Negro problems of education and service" and in illustration notes that Carnegie Hall was lately packed to hear singers from Hampton and Tuskegee, one is amused.

The Fisk Jubilee Singers awakened such interest in Plymouth Church, Brooklyn, nearly sixty years ago. Hundreds of thousands of people in the North knew the spirituals before this century dawned, and they knew them because of the white Northern teachers who went into Southern Negro schools and ostracism. They had a beautiful volume of spirituals at Calhoun Colored School twenty years ago.

Miss Scarborough had to study at Cambridge to find out what was at her back door. But she has generously given the Negro his due, and we rejoice at her help in bringing him into his own.

BOOK REVIEW

A letter (dated August 10, 1926) from Charles S. Johnson, editor of Opportunity, to Carl Van Vechten:

"I began reading 'Nigger Heaven' rather promptly with the taut expectancy which I dare say will not be lacking in many of that whening audience of yours who have been warned of the imminence of this book. When I had put down the book I found myself in quite a flurry. The reaction which is perhaps least important for a person to whom literature is a profession, forces itself up into first place so far as I am concerned. It is to me a new focusing, a deft orientation to artistic treasures kicked about for years, the first achievement of a novel embracing the broad pattern of Negro life with a fascination springing from emotions other than patronizing sympathy—the point of beginning for a really vital novel by a Negro about his own life. I hope I am saying this with the appropriate restraint. It has universality. It requires no particular racial philosophy to enjoy it. It is worth knowing that this sort of thing is possible. That is the interest of the book for me. Byron symbolizes to me more than you perhaps intend — he is both the nebulous fringe and the disconcerting heart of young Harlem. Mary is alive with a placid intensity, a really glowing charm. At points, however, as you etch her, a Negro writer would be accused of propaganda. Lasca is immortal. In one spot you crowd together more Negroisms of speech than I have ever heard before in anything called a conversation, but I think the cabaret scene has been described once for all. I experienced no such disconcerting factual jolts as one so often encounters in reading of familiar scenes and situations. Your observation and your honesty are to be thanked for this, although you managed to get what many Negroes will regard as 'family secrets.' I can't say that I was convinced by the manner in which you describe Dick Sill's going white, page 182, but that is a small item.

"Summing up, I don't seem to find much to object to in 'Nigger Heaven,' and I am almost ashamed of the excess of enthusiasm to which I was tempted. I might make a stir about your title and be a good 'race man,' but fundamentally I am too anxious to have the sting of the term extracted in the fashion that such employment promises to do do it. As an afterthought I might say that aside from the purely artistic qualities of the book, I take to myself the satisfaction that a valuable thing is accomplished incidentally when one may see that Negroes spend some of their time, between suffering and solutions of problems, to laugh at their own foibles and the Gargantuan foolishness of their white brother.

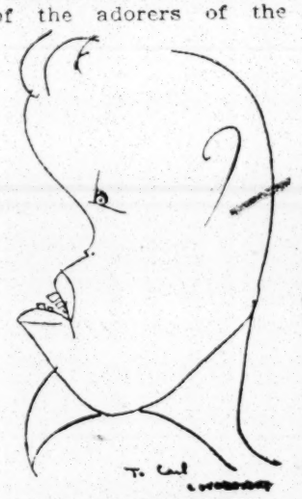
"A most ungracious thing to say, but my supreme tribute to the book is that I wish a Negro had written it, and along with my hopes for the success go my hopes that one will eventually equal it."

"Nigger Heaven" Is Van Vechten Slant on Colored Race

By Fanny Butcher.

"Nigger Heaven," by Carl Van Vechten. [Knopf.]

Carl Van Vechten has "gone native" in his latest novel. It is about Harlem and it is written with all of the devoted enthusiasm of the adorers of the South Seas who made those islands seem like the milk and honey blessed spot that we used to sing about in our Sunday school youth. He has written the novel about the "new Negro" that none of their own group has ever approached.



CARL VAN VECHTEN.
[As seen by Miguel Covarrubias.]

I haven't the slightest doubt that Mr. Van Vechten considers it his first really serious novel. Certainly it has none of the light touch of the former tales—none of the swift, brilliant irony of "Peter Whiffle" [still the most alluring of the Van Vechten fancies], little of the super-sophistication of "The Blind Bow Boy" and "The Tatooed Countess," less of the nonchalant skill of "Firecrackers," a story about nothing at all done with an arabesque knife [if there is such a thing].

"Nigger Heaven" is a chronicle of that portion of New York which lives in Harlem and is either black, golden brown or light enough to "pass" for white. It is concerned with the yearnings, the unfulfilled desires, the passionate unhappiness and the equally passionate and primeval loves of that city within a city.

BOOK REVIEW

Homo Africanus Harlemi

"NIGGER HEAVEN." By Carl Van Vechten. Alfred A. Knopf. Pages 286. Price $2.50.

Reviewed by HUBERT H. HARRISON

"THE author of this breach of the peace has been well and favorably known to Harlem's new and nocturnal aristocracy of "brains" and booze. He has been wined and dined by the seekers after salvation by publicity, by the pundits of "advancement" and by the white pen-pushers who manufacture retail prominence for the smart snobbies of the New York Renaissance—"New York Negro type, Model 1926."

"Nigger Heaven"—the title and the theme should be highly appreciated by Van Vechten's dusky hosts—and hostesses—over whose bottles he imbibed the conception of Harlem, which was there exhibited! To the rest of us it seems strange that one of the professional experts on the Negro should select a selling title which gives such offence to all self-respecting Negroes that even a Southerner like Octavus Roy Cohen eschews it from all his writings.

Our main concern, however, is not with the book's title but with its theme and treatment; and we are forced to reflect at the outset that two dollars and a half is pretty stiff price to pay for piffle. But we must presume that the publishers, like Barnum, knew their public. Else why should they tell them opposite the last page that the book is set in Caslon type, when it quite obviously isn't? As far back as 1923, in more than one review in The New York World, I warned "our young writers" that if they persisted in neglecting the rich human and literary values which lie all around them they would be estopped from crying out loud when white writers dished up these viands spiced with the sauces of their own mental distortions. Well, Mr. Van Vechten has done it!

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He does show up the present worthlessness of what passes for genuine characters. In this recolored "society" in Harlem. Its cheap and tawdry assumptions of aristocracy, its reeking camouflaged color prejudice and its collective crab-barrel tactics are revealed quite as effectively as by means of the present figures as they would be by genuine characters. Its spect the book is a thinly disguised homily. And, indeed, there is a singular appropriateness in the shoddy quality of this book—a sort of argument-by-example—for it deals with a shoddy social set.

The futile footling of our "intellectual" ephemeridae is fairly well indicated in the character of Byran Kasson, which is (like the other chief characters), a com-

BOOK REVIEW

A letter (dated August 10, 1926) from Charles S. Johnson, editor of Opportunity, to Carl Van Vechten:

"I began reading 'Nigger Heaven' rather promptly with the taut expectancy which I dare say will not be lacking in many of that widening audience of yours who have been warned of the imminence of this book. When I had put down the book I found myself in quite a flurry. The reaction which is perhaps least important for a person to whom literature is a profession, forces itself up into first place so far as I am concerned. It is to me a new focusing, a deft orientation to artistic treasures kicked about for years, the first achievement of a novel embracing the broad pattern of Negro life with a fascination springing from emotions other than patronizing sympathy—the point of beginning for a really vital novel by a Negro about his own life. I hope I am saying this with the appropriate restraint. It has universality. It requires no particular racial philosophy to enjoy it. It is worth knowing that this sort of thing is possible. That is the interest of the book for me. Byron symbolizes to me more than you perhaps intend — he is both the nebulous fringe and the disconcerting heart of young Harlem. Mary is alive with a placid intensity, a really glowing charm. At points, however, as you etch her, a Negro writer would be accused of propaganda. Lasca is immortal. In one spot you crowd together more Negroisms of speech than I have ever heard before in anything called a conversation, but I think the cabaret scene has been described once for all. I experienced no such disconcerting factual jolts as the so often encounters in reading of familiar scenes and situations. Your observation and your honesty are to be thanked for this, although you managed to get what many Negroes will regard as 'family secrets.' I can't say that I was convinced by the manner in which you describe Dick Sill's going white, page 182, but that is a small item.

"Summing up, I don't seem to find much to object to in 'Nigger Heaven,' and I am almost ashamed of the excess of enthusiasm to which I was tempted. I might make a stir about your title and be a good 'race man,' but fundamentally I am too anxious to have the sting of the term extracted in the fashion that such employment promises to do do it. As an afterthought I might say that aside from the purely artistic qualities of the book, I take to myself the satisfaction that a valuable thing is accomplished incidentally when one may see that Negroes spend some of their time, between suffering and solutions of problems, to laugh at their own foibles and the Garganfuan foolishness of their white brother.

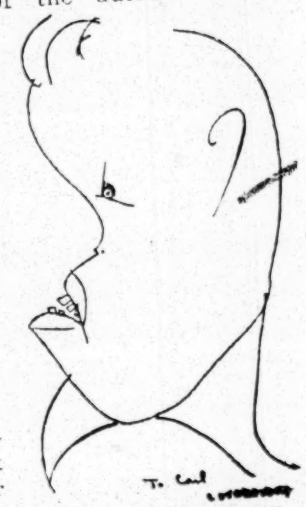
"A most ungracious thing to say, but my supreme tribute to the book is that I wish a Negro had written it, and along with my hopes for the success go my hopes that one will eventually equal it."

"Nigger Heaven" Is Van Vechten Slant on Colored Race

By Fanny Butcher.

"Nigger Heaven," by Carl Van Vechten. [Knopf.]

Carl Van Vechten has "gone native" in his latest novel. It is about Harlem and it is written with all of the devoted enthusiasm of the adorers of the South Seas who made those islands seem like the milk and honey blessed spot that we used to sing about in our Sunday school youth. He has written the novel about the "new Negro" that none of their own group has ever approached.



CARL VAN VECHTEN.
[As seen by Miguel Covarrubias.]

I haven't the slightest doubt that Mr. Van Vechten considers it his first really serious novel. Certainly it has none of the light touch of the former tales—none of the swift, brilliant irony of "Peter Whiffle" [still the most alluring of the Van Vechten fancies], little of the super sophistication of "The Blind Bow Boy" and "The Tattooed Countess," less of the nonchalant skill of "Firecrackers," a story about nothing at all done with an arabesque knife [if there is such a thing].

"Nigger Heaven" is a chronicle of that portion of New York which lives in Harlem and is either black, golden brown or light enough to "pass" for white. It is concerned with the yearnings, the unfulfilled desires, the passionate unhappiness and the equally passionate and primeval loves of that city within a city.

BOOK REVIEW

Homo Africanus Harlemi

"NIGGER HEAVEN." By Carl Van Vechten. Alfred A. Knopf. Pages 286. Price $2.50.

Reviewed by HUBERT H. HARRISON

"THE author of this breach of the peace has been well and favorably known to Harlem's new and nocturnal aristocracy of "brains" and booze. He has been wined and dined by the seekers after salvation by publicity, by the pundits of "advancement" and by the white pen-pushers who manufacture retail prominence for the smart snobbies of the New York Renaissance—"New York Negro type, Model 1926."

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RACE PROBLEM-1926
UNITED STATES

Race Problem - 1926
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See Also:

Agricultural Conditions, Improvement of
Agriculture — Labor Conditions.
Amalgamation
Bibliography
Book Reviews
Church
Common Schools, Condition of (Education)
Common Schools, Improvement of (Education)
Crime
Discrimination
Education, — Illiteracy
Health
Immigration
Insurance, Fire and Life
Jim Crow Car Laws
Killings
Labor
Lawyers
Lynchings.
Money for Negro Education — (Education)
National Association for the Advancement of Colored People.
Race Relations; Improvement of
" Examples of Co-operation
Meetings, Conferences, etc.,
Racial Consciousness.
Race Problem - Moving Pictures
Race Problem — West Indies
Scholarship Distinction, (Education)
Secret Societies.
Segregation
Self Help.
Slavery
Social Conditions, etc.,
Soldiers
Sports
Temperance
Theaters.
Theatrical Troupes, etc.
Towns,
Woman's Work

Race Problem - 1926. I

United States.

A Higher Concept of the Negro

BOSTON MASS. C. S. MONITOR
JANUARY 25, 1926

ON A recent visit to Hampton Institute, Hampton, Va., the writer was particularly impressed to find no evidence of those traits generally considered ineradicable in the Negro, such as slovenliness, laziness, loudness and impudence. On the contrary, she was especially impressed with the quiet demeanor, gentleness and courtesy of the students. To one reared in the South where the educated Negro is generally considered to be arrogant and impudent, it was a most pleasing revelation.

This attitude of resentment toward the advancement of the Negro race is due to false education as to what the Negro freeman now stands for, and to jealousy on the part of many members of that class of whites in the South known as "poor white trash," a pseudonym given them by the Negros themselves to distinguish them from the aristocrats or estate owners to whom the Negros belonged and as a rule admired. This class of whites have done little to better themselves or the community, rather retarding than aiding any conditions of betterment. Agreeing with them that the Negro should remain in the condition in which he was left by the Civil War are those who have sat on verandas in rocking-chairs, living in the past while the world has progressed taking the Negro with it, and who have failed to realize that the very training and accomplishments the Negro gained as a slave have fitted him to acquire an education which enables him to make capital of his talents.

As a child in the South during the first decade following the Civil War, it has been the writer's privilege to watch with interest the Negro's freedom and the progress he has made. Repeatedly, has been heard from elders the question, "What will he do with it? He was better off as a slave." To this last assertion old slaves have often agreed by enumerating the benefits of slavery — no house rent; no food bills; clothes and fuel provided and all the food one wanted to eat — summing up the situation in their dialect, "Dem wuz days, dem wuz!" and a shake of the old turban covered head accompanied by a low hum and a sort of refrain, "Dem shore wuz good times!"

But the Free Negro

But the free Negro. He who was born free and did not share the good old days without care for self or family, where is his place in the Nation?

Old plantations of the South, where lived from 1000 to 2000 slaves, were small colonies. On such plantations, food for all was raised, cured, preserved and disbursed. All the wearing apparel, including the shoes worn by the Negroes, was made on the place. Stockings and socks, knitted by the Negro women, were made from yarn carded and spun by the Negroes, as was the cloth of the garments they wore. Blacksmiths and carpenters were skilled in the highest degree.

At the time of Lee's surrender, thousands of these skilled and unskilled workers were let out of employment and homes. The plants that had furnished them work were destroyed, as it were, without insurance to reconstruct them. One increases admiration for Abraham Lincoln when considering his courage in emancipating the Negro to work out his own salvation against such fearful odds for the betterment of his race and for the good of the country.

But the Negro of both sexes could earn a living with his hands, and only with his hands has he maintained himself since his freedom until now. The second generation of the free Negro is learning the balance between head and hand under the wise guidance of those educators who have seen his needs and supplied them prudently.

The old arts of plantation days are carried on by the younger generation at Hampton. In the shops there where work is done in the nature of apprentice work, for the shops are a source of remuneration, many beautiful pieces of antique furniture are being carefully repaired and splendidly renovated by these young embryonic skilled cabinet makers. The same careful work is done in the machine shops and in all other lines. But this is not the end within itself, it is the basis from which the free Negro is learning to maintain a home. The ultimate of training at Hampton is that both sexes shall be fitted to be home makers, aiming to own and maintain a home as respected American citizens. Good citizenship has a high place as an ideal at Hampton. It is made very clear that a land owner is a valuable and important citizen, or, in the words of a resolution by the National Negro Business League, "to increase the number of taxpaying citizens which is the strongest and most effective force that can be employed to gain and maintain the privilege of American citizenship."

In the Fine Arts Too

But the citizen farmer is not the only contributing citizen the Negro is supplying the Nation. In the fine arts as well as the trades, the Negro talent is gaining and holding its place by virtue of merit.

It was the writer's privilege while studying painting in France during the past year to meet in the class an American Negro woman whose work ranked among the best done. In this class were artists from Scotland, England and France, men and women who have been exhibiting and selling for years, professionals of recognized ability. Alongside of their work, the work done by the American Negress stood out conspicuously in freshness of treatment, brilliancy of color and in composition and design. And it may be said in further credit to this young woman, treated with "social equality" in a wine-drinking country, that in discussion with a native on the subject of drinking, she turned to another American and said: "Isn't it true that all loyal American citizens are prohibitionists? It must be so, because it is now a part of our Constitution."

With these points of good citizenship, desirous of becoming a taxpayer rather than evading tax paying, and loyalty to the Constitution, one must conclude that the Negro deserves a higher concept than only fitness to be a slave.

NO SOUTH VS. NORTH

KELLY MILLER TOLD ON SETTING RACE IN SOUTH OVER RACE IN NORTH—MONEY AND DEGRAGATION VS LESS MONEY AND SURE MANKIND—HITS HIS JIM-CROW TALK

By Cyril Fitzgerald Butler

Colored citizens of Boston were greatly benefited by an address delivered last Sunday in Ruggles Hall by that able thinker and philospher, Professor Kelly Miller, of Washington, D. C. His message fairly sparkled with countless nuggets of wisdom. His urgent appeal for Race thrift, and for continued adherence to the principles of Christianity, his suggestion that Race leaders get together on a single well-defined program, his optimistic observation that the world is growing better, and finally his calmness in accepting with complacent philosophy existing conditions affecting his people, all these combined to make Professor Miller's talk both interesting and beneficial, which could not have been listened to without edification and profit.

Chicago Defender 2-6-26

In analyzing Mr. Miller's ideas, justice cannot be done him without considering his peculiar type. Essayist, thinker, philosopher that he is, he is no orator, no agitator, no sentimentalist. Calm and dispassionate, he makes his points with a force of logic at once irresistible. Teacher that he is, he seeks to mould public opinion after his own fashion rather than court it as it happens to be. No surprise then if he should say a thing or two out of harmony with the ideas of his hearers.

Self-Segregation Not Best Solution

His ideas on a Colored Y. M. C. A. will not be accepted by us. Generally speaking, we see no danger in the proposition that when existing institutions do not meet the needs of our Colored Citizenry separate institutions should be established by us to suit those needs." Our difficulty arises when considering in a concrete case whether existing institutions do meet the needs of our citizenry; and, further, if they do not, whether in such concrete case the condition could not be remedied as fully and as effectively in some other way. These specific points Professor Miller avoided altogether; yet they are the only questions on this Y. M. C. A. issue which may properly be discussed in Boston.

His charge that Colored New Englanders have been lax in thrift and industry is one of those truths, which, stated baldly, without amplification, becomes in reality, a half-truth, almost an untruth.

Prejudice Handicaps North As Well As South

True it may be, that Colored New Englanders are, in a sense, behind their Race contemporaries in sections South and near-South. But this fact does not in itself amount to an indictment of the Race New Englander. New Englanders as such, may or may not be less industrious than their Southern brothers; but less industrious they certainly are not simply because they are less economically active or less prosperous.

Colored Americans, North as well as South, are alike, the pitiless victims of race prejudices. This vile serpent inflicts upon its Southern victim a somewhat different sting with different attendant symptoms than those visited upon the Northerner.

In the South, the Colored American while he is coerced in spiritual things, like liberty, manhood and civic pride is given wider field in material things, like getting a job and finding market for his talents. In the North his portion is ust the opposite, he is accorded greater freedom in spiritual things while he is denied with studied consistency the chance of making any real economic advancement.

Effect in South

In the South he is, in his spirit, so effectually cowed by segregation, Jim-Crow, lynching, and sundry other such indignities that he is there regarded much like a trained animal who knows his place, and who will continue to know it, and to stay in it; as a consequence it is allowed that simply, permitting him to earn a living in trade, business, and office will fall far short of the result of retrieving his race pride and manhood—consciousness to the point of making where the whites are concerned, a dangerous social rival. Such is the philosophy of the Southern Caucasion.

In the North

But in the North the serpent's sting is different. The Colored American has such freedom of intercourse, that something must be done to protect Nordic superiority by preventing complete social equality. That something is a policy of keeping the Colored American in a constant state of economic dependence. This is the consistent and well defined policy of the North, no less understood because not written, no less effectual because not openly proclaimed. And as the years go by, and Colored Americans North become more powerful in spiritual things, like culture and intelligence, as they become less dependent, as become it they will, this unwritten rule of barring their economic progress is due for still more rigid enforcement. Nordic supremacy must be preserved at all costs.

These are the full facts explaining the dierence between the economic conditions of the Negro North and the Negro South. Let each take what meed of pride he may, and let each henceforthfh cease to belittle the efforts of the other.

NEGRO EXODUS AND SOUTH'S INCONSISTENCY

The approach of spring revives the question of Negro migration from the South to the North and East; for every spring seems to lend impetus to this exodus of the black race to other climes.

Several years ago some of our white people started an agitation about either deporting all the colored people to Africa or colonizing them or annihilating the entire race.

They soon dropped the latter phase when they began to realize that it was easier to talk about than to accomplish and they began to center all their fire either on deportation or colonization—anything to get rid of the black race.

Mind you, this agitation was initiated in the South and found its strongest and most ardent devotees and exponents "in the land of cotton, 'possum, watermelon 'n everything."

Through the exigencies of time, after this agitation had run the gamut of wild-eyed propaganda, the colored people began to relieve their white friends in the South of this burden and put in motion an exodus from Dixie that stands without parallel in either sacred or secular history, and the end is not yet.

Annually these dark-skinned Americans go North and East in large numbers and their hegira has precipitated a very acute economic situation in the South and the scarcity of farm hands, particularly, threatens to ruin the South, both agriculturally and economically; many of the South's largest planters and heaviest land owners having been reduced almost to a state of bankruptcy by the sudden and unheralded departure of the colored brother during the last seven or eight years.

What is the result? What do we witness today, almost without exception?

The same Southerners who formerly agitated the deportation or colonization of the colored race, are now either in the "amen" corner or on the "mourner's bench" praying for the colored brother's return and their daily and weekly organs have been pressed into service with a view of discouraging and dissuading other colored people from deserting the farms, factories and industries of the South.

As we said once before in these columns, our white people in the South remind us of the lines in one of the celebrated "blues" song hits: "I don't want nobody who don't want me—don't you leave me here!"

The South has been too inconsistent along many lines and its attitude regarding the exodus of the colored race is another concrete example of this inconsistency.

Having paraded the fact to the world for years that the South could get along without the black man, this same section has yelled itself hoarse in a vain and futile attempt to stem the tide of migration, and has brought out all kinds of propaganda to deter those of our race still in the South, who, perchance, may be seriously considering changing their residence from Dixie to the North.

Why all this furore and discussion about the migration of the colored man, if he is the type of individual that the majority of the Southern publications have portrayed him to be during the last fifty-odd years?

If the colored man is not a real factor in the South, why worry, waste time, spend money and devote columns of editorial and reportorial space in the newspapers and magazines discussing and reviewing the "Negro exodus"?

One of our journalistic contemporaries rises to remark that the black man, used to and infatuated with the mild climate of the South, will freeze to death in the South during the winter, essaying to make this argument in the face of the fact that several millions of these people have been residing in the North for the last seven or eight years; many of whom hold to the opinion that they would much rather freeze to death in the North than to be burned to death in the South.

This buncombe and "bullsheviki" reminds us of the antequated and over-worked argument that the black man is dying out, which we have heard from our infancy till this present moment.

In 1619 about twenty black people were brought to this country as slaves and today their descendants number around fourteen million; while only four million were here when the lamented Abraham Lincoln signed the emancipation proclamation, declaring these erstwhile slaves free men.

In less than sixty years these four million black people have increased to fourteen million and still we hear the talk about the "Negro is dying out" and that within a few short years he will be extinct in this country.

Facts and figures, which are available on the present exodus, disclose the fact that precious few of these Southern migrants of color have returned to their former Southern habitat, and for the first time in several decades, one Southern state, South Carolina, has a larger white population than colored.

Fully one-quarter of a million black people have deserted the farms and industries of Georgia, which won the pennant for several years in Judge Lynch's league.

Does the South Violate 14th and 15th Amendments.

BY SAM W. SMALL.

Washington, February 20.—(By Capital News Service.)—"Are the fourteenth and fifteenth amendments of the constitution ignored, nullified and commonly violated in the southern states?"

The charge that they are so treated has been made for years by newspapers, public speakers and congressmen of the eastern and northern states and now is openly made by Governor Ritchie, of the border state of Maryland.

Having obtained so distinguished an indorser the charge should not receive more than the contemptuous treatment heretofore accorded it by the publicists and people of the south

The 14th Amendment.

Those who charge that the fourteenth amendment is not observed and enforced in southern states have particular reference only to these words contained in the amendment, to wit:

"But when the right to vote at any election for the choice of electors for president and vice president of the United States, representatives in congress, the executive and judicial officers of a state, or the members of the legislature thereof, is denied to any of the male members of such state, being of 21 years of age and citizens of the United States, or in any way abridged, except for participation in rebellion or other crime, the basis of representation therein shall be reduced in the proportion which the number of such male citizens shall bear to the whole number of male citizens 21 years of age in such state."

They claim that the negro citizens of the southern states are generally denied the right to vote in the elections described in the amendment and the penalty prescribed should be applied to such states.

It will be noted that "the congress shall have power to enforce by appropriate legislation the provisions of this article."

Professor Burdick in his "The Law of the American Constitution" says "the provision contained in this (second) section of the amendment for the reduction of representation in congress has never been put into effect."

Why not?

Because the supreme court of the United States, in deciding in 1883 that the "civil rights" act (passed by congress in the belief that it was authorized by the fourteenth amendment) was unconstitutional, pointed out that "It is state action of a particular character that is prohibited. Individual invasion of individual rights is not the subject of the amendment." The court said the authority of congress is "to provide modes of redress against the operation of state laws, and the action of state officers, executive or judicial" (109 U. S., 3, 11). Even earlier (100 U. S., 313, 318) the court had held that "congress, by virtue of the fifth section of the fourteenth amendment, may enforce the prohibitions whenever they are disregarded by either the legislative, the executive, or the judicial departments of the states."

The 15th Amendment.

The fifteenth amendment was adopted by the states to give constitutional guaranty to the newly-made citizens that their right to suffrage should be the same as that belonging to their white fellow-citizens—just that and no more. Their right was not to be "denied or abridged by the United States or by any state on account of race, color, or previous condition of servitude," and the enforcement of the amendment was given to the congress and remains with that body.

Professor Burdick, tracking the decisions of the supreme court of the United States, says of the amendment:

"It is directed only against the abridgement of that right on account of race, color or previous condition of servitude. Therefore, congressional legislation which makes it a crime for a state officer to refuse to allow persons to vote, without clearly restricting the application of the statute to cases where the refusal is on account of race, color, or previous condition of servitude, is unconstitutional." (United States vs. Reese, 1875, 92 U. S. 214).

"Again," he says, "the amendment is not directed against action by individuals, but against action by the states or the United States. So an attempt by federal legislation to punish private persons who conspire to prevent negroes from voting is not within the power granted by the amendment." (James vs. Bowman, 1903, 190 U. S. 127).

Only States Can Violate.

Thus it appears that since both the fourteenth and fifteenth amendments are made applicable to state actions, and not those of individuals, only a state can be chargeable with nullifying or violating either of them.

James G. Blaine, in his "Twenty Years in Congress," (Vol. 2, p. 419), says of those amendments:

"The contentions which have arisen between political parties as to the rights of negro suffrage in the southern states would scarcely be cognizable judicially under either the fourteenth or fifteenth amendment to the constitution. Both of those amendments operate as inhibitions upon the power of the state, and do not have reference to those irregular acts of the people which find no authorization in the public statutes. The defect in both amendments, in so far as their main object of securing rights to the colored race is involved, lies in the fact that they do not operate directly upon the people, and therefore congress is not endowed with the

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II

United States

pertinent and applicable power to give redress."

Grandfather Clauses.

The supreme court has uniformly held that the amendments do not conflict with the right of a state to require, as a qualification for voting, a literacy test, or a religious test, or a property test, or indeed any test which is not a discrimination on account of race, color, or previous condition of servitude. Many northern as well as southern states have such literacy, property and poll tax requisitions. But in order not to disfranchise many illiterate white citizens, some southern states, either by constitution or statute, excepted from the literacy test anyone who was on January 1, 1866, or prior thereto entitled to vote under any form of government, or who at that time resided in some foreign nation," and "any lineal descendant of such person"—all which terms excluded persons of color—and these acts were commonly know as "grandfather clauses." Naturally they caused bitter complaints by the negroes and their special friends in the north.

Constitution

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Some peculiar justifications were urged for those enactments. It was shown that the constitution of Illinois (1870) specially enfranchised every person "who was an elector in this state on the first day of April, in the year of our Lord, one thousand eight hundred and forty-eight"—which was twenty-two years theretofore.

It was also pointed out that President Grant, in 1875, in his annual message to congress, recommended that education should be made compulsory "so far as to deprive all persons who cannot read and write from becoming voters after the year 1890, disfranchising none, however, on grounds of illiteracy who may be voters at the time this amendment takes effect."

But the whole subject became obsolete with the decisions of the supreme court in 1915 (238 U. S. 347, 368) that all such "grandfather clauses" are unconstitutional under the fifteenth amendment.

Does the South Nullify?

The renewed agitation accusing the south of nullifying the negro amendments has arisen from the discussion of the widespread violations of the eighteenth, or prohibition, amendment.

Referring to the fifteenth amendment one accuser, in The Washington Post, says: "I wonder why this amendment is so bad that it cannot be enforced by the government and several millions of dollars appropriated, and a flock of agents and spies appointed to enforce this law?"

Another in The New York World, says: "The southern democracy has opposed and nullified the fourteenth and fifteenth amendments for 50 years with impunity."

Yet another, in The New York Evening Sun, demands to know if the prohibitionists "would be willing to advocate a preliminary appropriation of $8,000,000 by congress to send an army of worthy northern black republicans down south to enforce the thirteenth, fourteenth and fifteenth amendments to the constitution and the bloody shirt laws?"

While a notable Washingtonian writes to The Nation periodical that "the flagrant disregard of the fourteenth and fifteenth amendments to the constitution is a precedent for the lamentable disregard of the eighteenth amendment."

All of which statements recall the well-known aphorism of Josh Billings that "it is better not to know so many things than to know so many that ain't so!"

What Governors Say.

In January, 1924, the writer of this article addressed a letter to the governor of each of the southern states asking for official answers to the following questions, to-wit:

1. Is there in the statutes of your state any law intended or that operates to violate either the fourteenth or fifteenth amendment?

2. Is there any discrimination in the constitution or laws of your state against negroes, as to suffrage, "on account of race, color, or previous condition of servitude?"

3. Are the non-voting negroes in your state disfranchised by law, or are they self-disfranchised by failure to comply with the laws of the state?

Governor Brandon, of Alabama, replied in the negative to the first and second questions, and as to the third, said:

"The non-voting negroes in Alabama are disfranchised merely because they fail to qualify by registering, or because they fail to comply with the laws of the state, which are applicable to the whites as well as to the negroes. The constitution as well as the statutes of this state prescribe the qualifications and disqualifications of the voter, but there is no discrimination on account of race, color, or previous condition of servitude. Both the constitution and the statutes provide reasonably adequate modes of testing the validity of any of the election laws in Alabama by review in all the state and federal courts."

Governor McRae, of Arkansas, formerly a member of the congress, wrote as follows:

"I am not aware of the existence of any state statute here that would conflict with the fourteenth and fifteenth amendments to the federal constitution. There is no state law in Arkansas the wording of which would indicate discrimination against negroes, as such. Negroes vote in our general elections, both state and national. It is true that not many of them assert the right, but they can do it."

Governor John M. Parker, of Louisiana, answered "no" to the first and second queries, and as to the third said:

"They disfranchise themselves by failure of being able to comply with the laws pertaining to suffrage."

He urged the "exposing of the falsity of prevailing propaganda that the fourteenth and fifteenth amendments are openly violated in every southern state."

Governor Whitfield, of Mississippi, emphatically negatived the first and second queries, and to the third replied:

"The non-voting negroes in Mississippi are not disfranchised by law, but rather by failure to comply with the laws of the state, which require that those offering to vote must read and write, and understand the constitutions, both state and federal, and have lawful residence qualifications."

Governor Austin Peay, of Tennessee, wrote:

"In reply I will say that no statute of the character referred to exists in Tennessee. We have no restriction on suffrage, except payment of poll tax 60 days before election. No attempt is made in this state to prevent our negroes from voting and they vote, I should say, in as high ratio of population as the whites."

Governor Fields, of Kentucky, a former congressman for many terms, answered "no" to the first two questions and confirmed the fact that the only disfranchisement of negroes in Kentucky is self-imposed.

Governor Hardee, of Florida, answered the queries specifically to the same effect as the other executives above quoted.

Governor Clifford Walker, of Georgia, denied that the state has any laws violating the mentioned amendments, or that discriminate against the negroes in the matter of suffrage. "If they will comply with the laws of the state the same as I have to do they can vote as readily and safely as I can," adds this chief magistrate of Georgia.

Governor Trinkle, of Virginia, Governor Morrison, of North Carolina, Governor McLeod, of South Carolina, and Governor Pat Neff, of Texas, all answered in practically the same terms and all of them challenged the production of any valid evidence that the fourteenth and fifteenth amendments are nullified and nonobserved in their states.

Are They Lies?

Unless those persons who are so loudly proclaiming that the southern people are "openly and flagrantly violating the fourteenth and fifteenth amendments" can produce proofs that will convict all these state governors as "forgers of lies" and unworthy of public credit, the fact becomes incontestable that the charge against the south is either ignorantly or maliciously false.

Since only a state by its officials can violate the amendments in question, and only the state can be penalized by reduction of its representation, no sanction can be found in the southern states for violations and nullifications of a police amendment that applies to every individual as does the eighteenth amendment.

In conclusion, it would be well for those who are accusing the southern people of flouting the "war amendments" to read and consider the statement by the supreme court in the famous Slaughter House cases (16 Wall. 36), that:

"We doubt very much whether any action of a state, not directed by way of discrimination against the negroes, as a class, will ever be held to come within the purview of this provision"—the penal clause of the fourteenth amendment.

ernment asking for dissolution of the company for violating the Sherman law. Since the death of J. P. Morgan, Sr., Gary has been the Steel corporation and he has built up a machine that undoubtedly will long

THE SPECTRE OF LAW VIOLATION RISING

The spectre of law violation is rising and the Atlanta Constitution sees the ghost in the distance, and sounds a timely warning equivalent to a prophecy.

We carry in another column of this issue an editorial from Monday's Constitution, in which our morning neighbor quoted at length an editorial from The Nation, a magazine published in New York by Oswald Garrison Villard, grandson of William Lloyd Garrison, the noted abolitionist.

Independent

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The Constitution's comment on Mr. Villard's article is sound and nothing less than a veiled prophecy of things reaching in the future to be gainsaid. The Constitution takes the position that the problem raised in The Nation's editorial is loaded at both ends and in the middle and an explosion is imminent.

Both The Nation and The Constitution support the well known position of The Atlanta Independent, that law observance depends solely upon the enforcement of all the law all the time, and not a part of the law all the time. The Independent has insisted, and still insists, that the successful enforcement of the Eighteenth Amendment is dependent absolutely upon the vigorous and faithful enforcement of the Fourteenth and Fifteenth Amendments to the Constitution. Why should a bootlegger feel compelled to observe the Eighteenth Amendment, when he sees the designing politician violating the provisions of the Fourteenth and Fifteenth Amendments of the Constitution with impunity every day? The professional bootlegger is largely the professional politician, and if he can violate one amendment and get away with it, why should he not reason that he can violate two amendments and escape the penalty of his disobedience? His position is perfectly tenable, as well as logical.

If a man can commit murder and get away with the goods, why can't he sell a gallon of liquor and get away? The issue is joined between the forces of law enforcement and the forces of law violation. But the remedy is near at hand; simply the firm enforcement of the Constitution and all of its amendments all the time, is the remedy; and not by fits and spasms.

Just as long as Congress appropriates millions annually to suppress the liquor traffic and nothing to wipe out lynching and disfranchisement, the Eighteenth Amendment will continue to be trampled under the feet and disregarded by the violators.

The violation of one law breeds contempt for all laws, and the government need not think it can pick out one law to enforce and let all others go to the devil, so far as enforcement is concerned. The government may select a particular law to enforce to please a favorite few church folks, but the violator is no respecter of law; he violates one and all.

The spectre is rising, the ghost is looming up and will not down. The Constitution sees it between the lines in The Nation's editorial, and sounds the alarm.

The fight between the champions of human rights, as set out in the Fourteenth and Fifteenth Amendments, and the champions of the Eighteenth Amendment is inevitable; and the Wets and the champions of human rights may make common cause. There is an appeal in the problem that makes its way through the human conscience to the soul of man. The human heart wearies of deception and hypocrisy, and seeks relief in Truth and Honesty. There is no honesty or good faith in the enforcement of a part of the law, and if the friends of prohibition would like to see the provisions of the Eighteenth Amendment enforced, let them throw the weight of their great influence behind the efficient enforcement of the Constitution and all of its amendments. So long as the prohibitionists show interest in the enforcement of only one law, their one law will grow more impossible of enfrcement, each day, and the

public will have less faith in the sincerity of the Anti-Saloon people as a moral force in the body politic.

The Caprices of Prejudice

Race prejudice manifests itself sometimes in rare forms. The newspapers generally magnify these exhibitions and if one pays too much heed to them one will get the impression that the position of the disadvantaged races of the world is growing much worse. Such is not actually the case.

The most noticeable exhibitions of racial intolerance in the United States recently were the rejection of organic union between the Northern and Southern Methodists, and the lynching of a man in Mississippi who had just been acquitted of crime by a jury. There have been manifestations of it recently in less aggravated but no less serious forms. A large dry goods store in Richmond sent out notices that it was putting in effect a rule that "No merchandise will be tried on colored trade." If a colored person wishes to buy a pair of shoes, a hat or any other garment in that store such person must pay for the garment and take chances on being fitted. An inquisitive American asks Dr. S. Parkes Cadman to answer for him in his Daily Counsel column in the *New York Tribune* the question, "Would you sit down to a course dinner with Negroes of good reputation?" To the inquirer's disappointment, no doubt, Dr. Cadman answered in the affirmative.

On the other hand there are evidences almost daily that racial prejudice is giving way to tolerance and common sense. Four thousand young people of the white Southern Methodist Church, assembled at Memphis a few days ago went on record with the declaration that "devisive, unbrotherly attitudes as between races must be duplicated by the spirit of generosity, service and mutual respect." "We must abide by the principles of Jesus," the young people declared. They are right, and some day they will be in the majority.

Start Lobby Against Anti-Negro Bills In Congress

WASHINGTON, D. C.—Friendly members of Congress received letters this week from Neval Thomas, president of the N. A. A. C. P. branch asking their aid in the fight against "the avalanche of hostile measures introduced in Congress this month against colored people."

Mr. Thomas' statement declares the list includes

First. The Anti-marriage Bill. Colored people as a whole have as much feeling against intermarriage with whites as the whites themselves, hence there is no need of legislation for the issue can safely be left to personal tastes. We oppose the bill because it writes discrimination into legislation and sets a precedent for every other kind of hostile legislation. We oppose it further because it puts every unprotected colored woman and girl at the mercy of numberless white men who preach segregation and at the same time pursue colored women, and even little girls.

Second. The Jim Crow Car Bill is aimed as an insult at the colored race. It is undemocratic, and economically wasteful. There is no demand for it either by whites or blacks. The car companies themselves will bear testimony to the truth of this statement.

Third, the Gasque Bill introduced into the House of Representatives by Representative Gasque from South Carolina for the election of the school board here is unjust and undemocratic, for it limits colored and white people to the privilege of voting for members of their own race which limitation and segregation in the ballot is not suffrage. The people should control their schools for they are the largest interest the citizen has, but that control must be democratic.

Fourth. There is no need for separate bathing beaches for white and colored people here. Of all of the thousands of miles of coasts on this earth, only the short stretch from Texas to Washington has such insulting restrictions. On the Pacific the coast is free from pole to pole, and on the east from Cape Horn to Texas, and then from Cape May to the frozen North all races enjoy the ocean together without friction or mutual injury. Colored people go to the beaches to bathe and not in search of companionships. It is a civil right that they justly claim as their own.

Negro Not Desirous Of Social Equality, Speaker Declares.

NEW ORLEANS, La., Feb. 25.—(By A. N. P.) John L. Webb, supreme custodian of the Woodman of the Union, said in an address delivered before a large attendance at the First African Baptist Church that the Negro is better suited to life in the south than in the north. In his address which was closely listened to he said, among other things, that "some people believe we desire social equality with the white man, but that is not true. If white people knew what was in the back of our heads they would like us better. The reason Negroes dislike segregation and prefer to own property in white neighborhoods is that they can be certain of having the advantages of modern improvements. As a race we are happy by ourselves, but we like sanitary surroundings. The real friends of the Negro are to be found among enlightened white people in the South more than anywhere else and we congratulate ourselves that these good white people are working for the day when lynching is forever wiped out; when the best legal talent of the south gets together, lynching will be banished forever." The speaker urged colored parents to keep their children in school as long as possible, and said that education is an asset whether in a boy or a girl. Webb, himself, is head of an association which handles over $500,000 a year and is secretary treasurer of an investment company which loans over $250,000 a year.

CONGRESSMAN WILLIAM D. UPSHAW

A public servant ought to enjoy the confidence and esteem of all the people he represents. If he does not, there is something in the life of the man that keeps the people from loving him. A public office is a public trust, to be administered in the interest of all the people, and not a part of the people. The public servant who forgets that his duty only when he has served a part of the people is largely a misfit in a public place, and unless he has the interest of all the people he represents at heart, without regard to race, color or religion, he misconceives his public duty.

A public servant should serve humanity, and not races and creeds. His record should invite, and challenge, the love of all his constituents, and not hate or dislike of any part of his constituents. No man can serve any part of the people who hates, or seeks to evade services to any part of the people. In his efforts to evade services to a part of the people, he will effectually cripple his services to all the people.

Before Mr. Upshaw went to Congress he was popularly known as "Earnest Willie" because he had distinguished himself in the minds of the people by doing good deeds that appealed to the people. No one thought of "Earnest Willie" entertaining or cultivating race-hatred or prejudice in his heart. Everybody thought such bigotry was foreign to the man, and that he was a great big fellow who loved humanity. But a few years in Congress tells a different story of the man, and approximately 150,000 of his constituents regard him as their enemy rather than their friend.

Our Congressman has been so busy trying to serve a part of the people at the expense of the other part, he has failed in his effort to helpfully serve any part of the people.

If Mr. Upshaw has done his district one public good for which he would be remembered in years to come, during his eight years in Congress, the deed has escaped the public eye. His record is rather negative, and he will be remembered for the things he has done to retard the progress of a part of his constituents, rather than what he has done to promote the interest of any part of them.

And as a climax to his eight years' record, he called upon the white folks to send him back to Congress, on a platform like this:

First—His salary has been raised from $7,500 to $10,000 a year.

Second—He succeeded in putting a score or more afflicted and crippled Negro soldiers out of Hospital Unit No. 48 because they were Negroes. These men made the supreme sacrifice, to make democracy safe for the world. And the Congressman now asks his constituents to send him back to Congress because he succeeded in putting these poor maimed and crippled ex-service men out of doors, had them transferred to other [illegible] Admitting that it was [illegible] soldiers to be transferred [illegible] nothing noble in the man who makes a part of his platform their removal, as a reason why he should be returned to Congress. These poor devils bared their breasts to shot and shell, and laid their lives upon the altar of their country, that Congressmen might live to enjoy $10,000 salaries. Yet, some Congressmen think that if they can hit them a lick because of their race and color is a reason why they should be returned to Congress.

Statesmanship does not discriminate, but is blind in the discharge of a public duty, and the fellow who understands it otherwise misconceives the righteousness of a public servant.

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United States.

COLE BLEASE ON RAMPAGE IN SENATE

South Carolina Fire Eater Opposes Education For Negroes

SENATE DEBATES AID FOR FARMERS

Blease Claims Educated Whites And Blacks Desert Farms

WASHINGTON, D. C.—Cole Blease, (Dem. S. C.) on his usual rampage in the Senate last week voiced his opposition to education for Negroes and 'some whites.'

Legislation to aid Western farmers was before the Senate, and the South Carolina fire eater claimed that education, even in agricultural schools, turned Negroes away from the farms and changed good cotton picker into a preacher with a long tail coat and a beaver hat, or a doctor or a lawyer.

Blease Rants

He said: "In my opinion one of the things that helped ruin the country and put the farming [illegible] in the condition it is now in is so-called education. When I was governor of my State I was asked in reference to signing a bill for compulsory education. I distinctly stated that if such a bill was passed I would veto it. I believe in the proper kind of education. But I have seen very few people in my life who were so-called educated who ever went to farm work afterwards. I have seen agricultural colleges turn out graduates who went to be farmers.

"The farmers were paying the taxes to run the colleges. Some old mother was standing over the wash tub sacrificing almost everything that she had, working herself to death to try to send son or daughter the money to go through college, to come home and be a help to daddy and a help to mother.

"Where did they go when they got that so-called education. Back to the farm? Not in my section of the country. They go off somewhere else. They do not go back to give that service to father and mother that they should give.

Cotton Pickers

"Another phase of the situation comes in right there that has practically destroyed the best southern farm labor in hte world. When we educate him who is most fitted for the cotton field, who is the best laborer that we can get in the cotton field, instead of doing him good we have done him harm. He must then be a preacher with a long-tail coat and a beaver hat, or he must be a pharmacist, or a doctor, a lawyer, or a merchant, or follow some other kind of trade, but never farm work.

"By means of what I term so-called education there has been destroyed the best farm labor that has ever been known in this country.

Free Education Wrong

"The greatest mistakes this country ever made was when the white people of it agreed to pay taxes to give them a free education. I am not their enemy. I believe in giving them what is due them. Teach them to read and write in order to protect themselves in their dealings, but whenever you try to really educate them as a race you do them an injustice and your country no good. If we promise him a dollar for an hour's work, give him the dollar. If we promise him half the crop, when the crop is made give him half the crop.

"I voted to send one to Congress. I was on an election contest board and a man who had been adjutant general in my State when Wade Hampton was elected governor was a candidate for Congress. This Negro was a candidate on the Republican ticket. I was on the State canvassing board. I cast my ballot to send that Negro to Congress, and he came here and served. Why did I do that? Because he was entitled to it; because it was fair and right. He was elected and he was entitled to his seat. I would never vote for one, but as a judge on that jury I gave him justice.

Pardoned Many

"When I was Governor of South Carolina I pardoned more Negroes than any other governor South Carolina ever had either before or since my term of office. I believe in fairness and justice; and in my State today if Negroes were allowed to vote I would get anywhere from 90 to 95 out of every hundred of their votes throughout SouthCarolina.

To Love Whites

"Not only does this so-called education apply to the Negro, but it applies to a certain element of white people, who forget that they are not educated. If they were educated, if they had brains, the education of the body and of the soul and of the heart, they would be willing to work, to do something. I said to the man who asked me to sign this bill. 'If you give everybody in this country as fine an education as you have, who is going to do the work?' He certainly did not, so far as manual labor was concerned."

Sparta, Ga. Ishmaelite
MAY 1 1926

RACE PROBLEM WELL IN HAND

The race problem, much discussed and misrepresented by newspapers, magazines and politicians in the north, is rapidly working out its own salvation and obliterating crime common to the cause that brings on lynchings and murder. If the race question was left to the leaders of both races in the south, there would be little friction and fewer lynchings. Of course we have a small element which does not stop at anything other than the stripes of a convict and the bars of prison cells, but they are few in number and can be easily controlled. Our people understand each other and they are familiar with conditions and surroundings in this section of the country, and, if left alone to solve their own problems relating to race differences, there will occur in the south comparatively few outbreaks in a life time.

The Ashville Times commenting on conditions existing in New Jersey, says:

"The near race riot in Cartaret, N. J., is an effective answer to those in the North who decry mob violence on negroes in the South. Now that the disturbance has been successfully quelled, it may safely be said that had it not been for the efficiency of the police, there would have been deaths and matters might have been considerably worse.

"As it was after the burning of the Negro Baptist Church, the men in the North disported themselves after the exact pattern of the Southern brother: they began immediately to search out the members of the black race, guilty or innocent, for their ire had been aroused by the death of the white boxer. It was here that able policemen, intent upon their duty, succeeded in averting disaster.

"In this case, there is a lesson for both Northerners and Southerners. The inherent nature of man there is no difference from what it is here The lust for revenge, or for blood, or whatever it is that masquerades under the name of justice, seems to flow as freely in the veins of the men above the Mason and Dixon Line as it does in those below.

"We have here just another example of the fact that the South is not so benighted as it is often made to appear. The lesson for the South is of a different sort. The Cataret affair has shown that officers of the law, acting without prejudice, and acting quickly, can be of effect in quelling mob violence. Perhaps the South has the better opportunity to profit. We do know that many of our lynchings could have been averted had the officers of the law refused to be influenced by public opinion."

From the foregoing it will be seen that in other sections of the nation trouble arises more serious than it does in the South between the races. The people living in the North are not acquainted with the negro of the South and the greatest trouble experienced in that section of the country is due in a great measure to the overbearing and unjust methods of treating with the negro. In the South our people know the negro and how to treat with him: the negro knows the white people of the South and he knows how to treat with him. With both races in perfect harmony and working under an understanding, it would indeed be unfortunate to stir trouble between the races or between sectional interests of the country.

Since the migration of thousands of negroes to the Eastern and Western states much trouble has been experienced in those sections of the nation, but if those people had understood and known how to treat with our colored people, the condition would have been quite different. The people of the South and the race problem will never cause trouble of a serious character, so long as outside interference is prohibited. It is in those sections of the country where the negro is not known and his characteristics appreciated that so much differences and trouble arise. Until the people of the North learn more about the negro and become better acquainted with him, trouble will not cease, but it is more likely to continue and increase. But insofar as the people of the South are concerned there need be no fear on the part of our Northern brother that the race problem will be the undoing of good citizenship and the creation of an empire of criminals. The white man and the black man of the South are capable of solving their own problems and if they are left alone the races will work in unison and for the benefit of all concerned.—Ex.

PHILADELPHIA PA. RECORD
JUNE 15, 1926

We are pained to see that Senator Borah is a traitor. He is trying to destroy the United States. He is attacking the Constitution. He has said that the constitutional enfranchisement of the Negro "was one of the greatest mistakes this country ever made." Is that not treason? Has not Mr. Borah sworn that he approves of everything there is in the Constitution? In denouncing an amendment to the Constitution as a great mistake he is palpably a disunionist, an enemy of his country, and instead of being in the Senate he ought to be deported, or shot, or otherwise firmly and permanently disposed of. What a shocking spectacle it is to see a man sitting in the Senate who denounces a constitutional amendment!

WHAT AILS THE SOUTH.

Students of sociology have long since come to the conclusion that something was wrong with the South, to account for the backward state of its civilization among the white population. All sorts of causes have been ascribed to account for this moral and material decadence, ranging from the ravages of the hookworm and the boll weevil to child labor and Negrophobia. It remained for an eminent member of the American Psychiatric Association speaking at a meeting in New York to diagnose and define the mental malady that has made the South what it is today.

New York Age 6-26-26

The study and treatment of mental diseases, known as psychiatry, is now receiving increased attention as throwing new light upon criminal tendencies and abnormal inclinations. According to the utterances of Dr. Edward E. Mayer, of Pittsburg, made to his fellow psychiatrists, hypobulia is the cause of such outbreaks of dictatorship as that personified by Benito Mussolini at the present time in Italy. He explained that Mussolini is hypobulic "because he is playing like a hysteric with low-threshold stimuli to which he responds with all his bein, rather than to reasoning motivated conduct." The fanatical prohibitionist was cited as another example of hypobulic personality. Dr. Mayer might have added to his illustrations a Ku Klux kleagle or a member of the Anglo-Saxon clubs of Virginia, as embodying the strong personality and hysteric characteristics attending hypobulics.

New York, N. Y.

Dr. Mayer in his definition of hypobulics has thrown new light upon the question of what is wrong with the South. If his diagnosis is correct, the South is suffering from an excess of hypobulic personality, cropping out in a political system of dictatorship, in which every leader is a potential Mussolini. The likeness between the Ku-Klux Klan and the Fascist organization will appear at once on casual comparison. When a Southern Senator like Pat Harrison of Mississippi held up the confirmation of Judge Cobb for several weeks, it was only a case of the hypobulic will, or the "complex" which rules the "unconscious" of the hysteric. The same reasoning would apply to the Southern representative in Congress who seek to establish jim crow cars in the District of Columbia.

While the baneful effects of hypobulics are most evident in the South, other sections are not entirely free from such exhibitions of hysteria. In fact, the fanatical prohibitionist, selected as an example of the dictator with a hysteric complex, is common to all sections. The growth of liberalism in the South, as portrayed in a recent work by Edwin Mims, may be counted upon to relieve this malady in the course of time. But, according to a recent critic, "as all true Southerners would sooner go to hell by themselves than to Heaven under Northern leadership, this subject has to be touched very lightly, even by a loyal Southron."

THE SPOTLIGHT

BY WALTER WHITE

By WALTER F. WHITE

ASSISTANT SECRETARY OF THE N. A. A. C. P.

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Courier 6-26-26

SPRING MADNESS

THE ways of thought followed by candidates for office or persons in office who otherwise are reasonably normal human beings in private affairs are beyond comprehension. James W. Wadsworth, Jr., Senior Senator from New York State, is a candidate for re-election. Mr. Wadsworth, whatever his other faults, has not lacked in courage even when it seemed politically unwise to maintain a position on certain questions. For example, when the Woman Suffrage Amendment was pending in the Congress, Mr. Wadsworth opposed it even though such opposition was at the risk of his official life. So, too, has he based his party's position on the liquor controversy. He has steadfastly refused to bow before the Prohibition fanatics and has frequently expressed himself forcefully in declaring the Volstead Act and the 18th Amendment unwise, impractical and bad legislation.

In this manner Mr. Wadsworth has gained the relentless opposition of the Anti-Saloon League.

This organization with its questionable past has united with certain elements of the Republican Party in attempting to find a candidate to oppose Wadsworth. Much cogitation and prayer led them to the selection of one Franklin W. Cristman, whose name I find neither in "Who's Who in America" nor "Who's Who in New York." Newspaper reporters recently queried Mr. Cristman regarding his passionate defense of and belief in the eternal rightness of the Prohibition Amendment with this jewel of devotion from Mr. Cristman's lips as a result. "I regard the Constitution as sacred!" A few minutes later when the inquiry was made regarding the 14th and 15th Amendments Mr. Cristman suddenly lost his assured poise and declared mildly, "Well, I'm more interested in this Prohibition matter." A few minutes' thought and then he added: "The condition with respect to the Fourteenth and Fifteenth Amendments is not so bad as it was in 1861. If the South fails to enforce all of the Constitution it will pay the penalty some day."

* * * * * *

Suppose a little unsolicited help is offered Mr. Cristman to rationize his at present conflicting opinions as to the inviolabliity of the Constitution. According to the 1926 "World Almanac" the Federal budget for 1925-6 carries a total of $21,940,529 for Prohibition enforcement. In addition to this huge sum President Coolidge recommended an additional nine million dollars for the construction of two new coast guard cutters, a total outlay for ONE year of around thirty-two million dollars. Following Mr. Cristman's reasoning with regard to the Thirteenth and Fourteenth Amendments to its inevitable conclusion we ought to abandon for sixty years the spending of this money in trying to enforce bone-dryness—a saving, leaving out interest and assuming that the annual cost will not be increased, to the taxpayers of the staggering total of $1,920,000,000. Then when the candidate for some office in 1986 (who will probably be running on a platform for enforcement of the Forty-fifth Amendment which prohibits husbands kissing wives [their own wives] without Federal permission), that candidate of the future can avoid embarrassing questions regarding the non-enforcement of the Volstead Act and Eighteenth Amendment by replying airily, "Oh, well, conditions aren't as bad as they were in 1926."

* * * * * *

And Mr. Cristman reaches the apex of his naivete when he vaguely prophesies dire punishment for the South if it "fails to enforce all of the Constitution." This takes rank instantly with the threat of the bogey-man once found effective (before the modern child became so wise) in making children obey their parents. Perhaps Mr. Cristman believes that a couple of hundred years from now God will send a couple of angels down to slap the wrists of the great-grandchildren of Cole Blease. And thereby wipe out in an instant three hundred years of flouting of the upon-special-occasions sacred Constitution. Doutbless to Mr. Cristman he holds in this situation the kind of faith that moves mountains. To others less fond of Mr. Cristman and his views than he is himself, what he says is simple fatheadedness.

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Heywood Broun of the New York "World" is of the latter persuasion. "All the dry defenders of the faith have grown so enthusiastic over the Constitution that almost any day now some one of them is going to read it," he observes, and he adds, "Franklin W. Cristman appears to hope that the day may come when it will be as easy in Mississippi for a Negro to get a vote as it is for a white man to get a drink."

* * * * * *

Nor is Mr. Cristman the lone victim of this myopia which afflicts Americans so terribly whenever the Negro and his problems appear to perplex the noble Nordics. William E. Borah, United States Senator from Idaho who for a long time succeeded in fooling the American public into believing him the one stalwart, unpurchasable, intelligent member of the Senate, spoke rerecently at the commencement exercises of the National Law School at Washington. "As for myslf," he declared, "I think that the enfranchisement of the slaves at the time it was brought about was one of the greatest mistakes ever made in this country." Mr. Borah made this not particularly new or intelligent remark in the course of a defense of his support of the Prohibition Amendment. The news account of his speech closed with the words: "He (Senator Borah) deplored the widespread disregard for the Constitution, declaring this disregard was much wider than the Eighteenth Amendment."

* * * * * *

Mr. Borah is right when he declares disregard of and contempt for the Constitution to be wider than the part of that document which refers to Prohibition, and he is one of those most responsible for that lack of esteem and respect. Whatever may have been the facts as to whether or not the emancipated slaves should have been given the ballot the thing is done. Mr. Borah might pour a thousand Niagaras of words over the dams of the Senate and Commencement platforms and he could never undo the job. Idle and futile speeches like the one he has just made can have but one effect and that to give comfort and solace to the South in its wilful and flagrant disfranchisement of the Negro. Mr. Borah, for all his asinine statements, is no fool. He could not possibly be ignorant of the fact that his recent words will have precisely this effect. He may think such grandstanding to the South is going to help him in his defense of the Eighteenth Amendment. He and all his kind might well remind themselves that there is no precedent in history of success in obedience to one law and in utter disregard of another when both laws are insolubly interwoven.

* * * * * *

Mr. Borah in the same speech declared he did not have his eye upon the White House and that his advocacy of enforcement of the Prohibition Amendment had nothing whatever to do with ambitions in that direction. To prove his honesty he launched into this digression on the folly of enfranchisement of the Negro. Well, whatever his motives, he did one thing—he effectively ended any chances he might have had of securing the support of the

Race Problem - 1926 II

United States,

Negro vote. If Borah should get the regular Republican nomination which appears doubtful, he would of course have the support of the paid Negro workers and ~~have some in~~ the Republican camp. But if he got any votes of honest, thinking Negroes then the Negro is a lot more stupid and forgetful than I think he is.

* * * 6-26-26

And speaking as we were of paralyzed brains, there is no need of drawing the color lines. Louis Borno, puppet president of Haiti through the grace and sufferance of the American Occupation came recently to the United States, ostensibly on a purely personal trip. Through some altogether strange mistake—"we weren't informed as to the exact time of his arrival" was the tenor of the excuse given by those in charge — M. Borno was off the ship before the presidential salute of twenty-one guns was fired at Governor's Island. M. Borno stepped ashore and was greeted by united hisses from seventy-five of his countrymen now resident in the United States.

* * * * * *

"They're just agitators out of a job who, were it not for the nice, kind American Occupation would be in control of things in Haiti while I would be out of a job," was the gist of M. Borno's explanation to the press. "Not that it matters, but one of them is a waiter." If it doesn't matter why mention it a all, M. Borno?

* * * * * *

No wonder white people think Negroes a childlike race—that is, if folks like Borneo were spokesmen for the race! "It is the mere impatience of a small group of men who were once in power and who abused that power," M. Borno is quoted as saying in "The New York World." He then goes on to make this amazing revelation, "They would be in power again were it not for America." Naive M. Borno!

* * * * * *

"My job where I have no affairs of state to disturb my rest since the nice, gentle, generous Americans handle all the affairs of Haiti for me, collect the taxes, administer the laws, and do everything down to giving me orders as to what I shall do and say as president," is the implication of M. Borno's words. At various times there have come to me choice items of gullibility and stupidity, but at the moment much cudgeling of a not over active brain fails to reveal any statement quite as naive and silly as that from the lips of M. Borno.

N. Y. C. HERALD TRIBUNE
JUNE 27, 1926

Negro Enfranchisement

Cleveland G. Allen, Colored Editor, Calls Upon Senator Borah To Be More Specific

To the New York Herald Tribune:

I wish to take exception to the statement recently made by Senator Borah that the enfranchisement of the Negro at the time it took place was one of the "greatest mistakes this country ever made." Senator Borah further states that the Negro should have served an apprenticeship before being granted the right to vote. This statement of the Senator deserves to be challenged, and the attitude that he has taken is an un-American one. The ballot has long been regarded as one of the highest expressions of citizenship, and the enfranchisement of the people is the first step in the direction of a well-ordered government. Senator Borah fails to state just in what way the enfranchisement of the Negro has been a mistake.

For over 250 years the Negro served out his apprenticeship, as suggested by Senator Borah, as a slave. During that time he fought for the enfranchisement of others. Before America became a nation, and herself was denied the powers of the ballot, the Negro fought that all citizens might come into a larger heritage. For this sacrifice, for this loyalty, for this devotion the Negro was denied the ordinary comforts of life.

There are fully 15,000,000 Negroes in America, and of that number 500,000 vote. From this we can see that the Negro has not even been fully granted the use of the ballot. But let us see if granting the Negro the franchise, as Senator Borah has said, has been a mistake. Since the Negro has been granted the ballot he has supported every constructive measure making for the welfare of this country. He has supported and defended as a citizen the best interest of the nation, and has never been a traitor to that interest.

I call upon Senator Borah to cite one case where the Negro has betrayed the best interest of the country as a voter. In a national way he has not had an opportunity to vote for himself so far as a Negro aspiring for office was concerned, and he has been called upon to support the measures as presented by the race to which Senator Borah belongs, and this he has done to the best interest of the country. Every President of the United States, from Lincoln to Coolidge, advocating a constructive policy for the country, the Negro has supported. President Coolidge in an address in April before the Daughters of the American Revolution said that in the last two Presidential elections less than 50 per cent of the American people voted.

This shows an indifference to the franchise on the part of the American people to the ballot, but would Senator Borah say because 50 per cent of the American voters failed to do their duty as citizens at the polls that it was a mistake to grant the ballot to the 50 per cent that voted? It has been said by many that the granting of the vote to women was a mistake. President Coolidge, speaking before the Daughters of the American Revolution on the interest women take in voting, said: "It was hoped that giving the vote to women would arouse a more general interest in the obligations of Election Day. That has not yet proved to be the case. The Presidential election in 1920 was the first after the adopiton of the universal suffrage amendment." Quoting further from President Coolidge, he said: "The calculators reached the conclusion that of the approximate 27,000,000 votes cast only 37 per cent represented the votes of women." These figures refer to 1920.

No Negro to my knowledge has ever been impeached from an office to which he was elected. This is an indication that he regards the franchise as sacred, as well as his obligations to his constituents in public office. I do not mean to say that in some cases the Negro has not made mistakes, but my contention is that the Negro has proved to be worthy of the partial franchise that has been granted him. The mistake comes in not granting the Negro the full rights of citizenship to which he is entitled.

I call upon Senator Borah to be more specific in his charge that in enfranchising the Negro the country has made a mistake.

CLEVELAND G. ALLEN,
Negro Editor.

New York, June 17, 1926.

New Yorker Takes Issue With Writer On Amendments

In an article entitled "Borah Backs Dixie States in Wet Attack" Mr. Mark Sullivan attempts to show that the Fourteenth Amendment is fully enforced in the South, and if the Negro remains away from the polls he does so from choice and and not from compulsion.

Herald 7-28-26

The Fourteenth Amendment provides: "Section 1—All persons born or naturalized in the United States ,and subject to the jurisdiction thereof, are citizens of the United States and f the State wherein they reside. No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States, nor shall any State deprive any person of his liberty or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws.

Baltimore Md.

"Section 2—Representatives shall beapportioned among the several states according to their respective numbers, counting hte whole number of persons in each state, excluding Indians not taxed. But when the right to vote at any election for the choice of electors for President and Vice-President of the United States, Representatives in Congress, the executive and judical officers of a state or the members of the eLgislature thereof is denied to any of the male inhabitants of such state, being twenty-one years o fage, and citizens of the -- - States, or in any way abridged, except for partcipation in rebellion or other crime, the basis of representtation therein shall be reduced in the proportion which the number of such male citizens shall bear to the whole number of male citizens twenty-one years of age twenty-one years of age in such state."

If Section 2o f this amendment should be strictly enforced in the outh ad the basis of Congressional representation reduced to the basis of the white population, by reason of the Negr vote is clearly denied and (or) abridged, the eleven states comprising what is commonly termed the Solid South would lose forty Congressmen an dforty electoral votes—enough to have changed the political complexion of several Congresses, enough to have elected Hughes over Wilson in 1916.

Baltimore

Discussion of the Fourteenth Amendment naturally calls the Fifteenth to attention, which provides:

"The rights of citizens of the United States to vote shall not be denied or abridged by the United states or by any state on account of race, color or previous condition of serivtude."

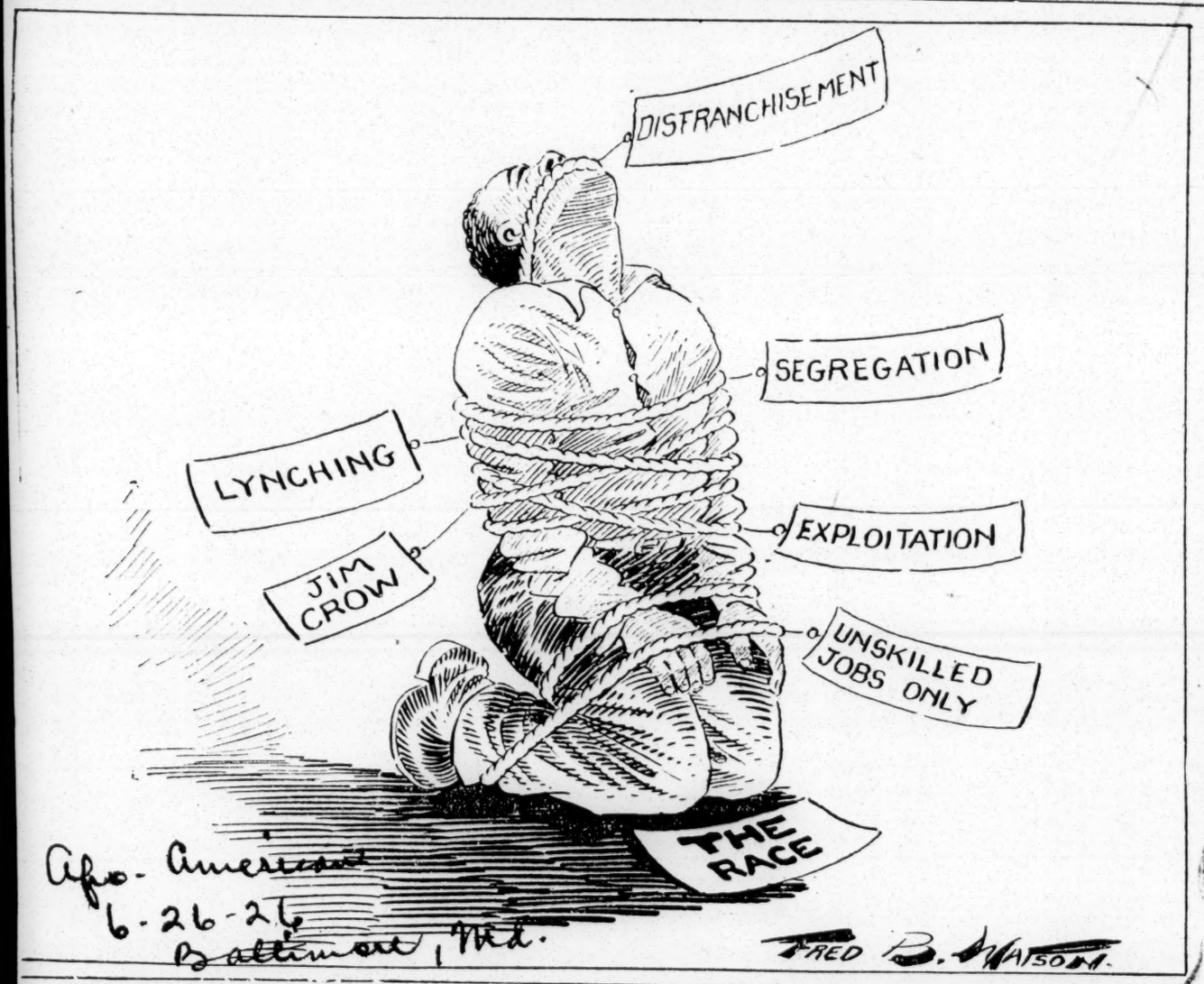
That both these amendments are evaded and nullified in the South clearly appears from statements in Mr. Sullivan's article.

Quoting from a dispatch to "The Baltimore Sun," he describes the modus operandi by which the Southerners legally (?) disfranchise the Negro as follows:

" 'There is ..no restrictino whatever upon the right of registration or the high privilege of voting applying to the Negro that does not also apply to the white man. In the ....primaries, it is true..that the state laws do restrict participation to the white, but so far as the general election and registration are concerned there is not a word on the statute books of a discriminatory nature. Nor is there any unfairness toward the blacks in the administration of the laws. Southerners very frankly avow the real situation. They will tell the world that if it were necessary to discriminate in order to eliminate the Negro from poltics they would most certainly discriminate. If only unfair means would deprive him of the vote they would be used..The Negro in the outh, with rare exceptions, has accepted the situation ..he has lost all interest in politics.' "

When we realize that in the South only whites are permitted to vote in the primaries and that all elections are settled in those primaries, that the successful candidates at the primaries are the only candidates whose names appear on the ticket at elections, it is easily understood how these Southerners

"Hog Tied"



Afro-American 6-26-26 Baltimore, Md.

DAY BY DAY

WITH WILLIAM N. JONES

Heard and Seen In Baltimore

legally (?) defeat both the spirit and the letter of the Constitution.

Under the laws of all the Southern states, with possibly one exception, the Negro is legally entitled to register and vote at a general election on the same terms as the whites, but the above quotation shows clearly that the Southerners have taught the Negro that if he values his life he must do one of two things and either (1) vote as the whites say or (2) not vote at all . Consequently it is not to be wondered at that the Negro in the South, with rare exceptions (and those exceptions all dead probably), has accepted the situation and lost all interest in politics, as frankly stated in Mr. Sullivan's article.

The wisdom of adopting the Fourteenth and Fifteenth Amendements is not in issue. They were both regularly and legally adopted, and are as much part and parcel of the Constitution as the Eighteenth Amendment or any other paragraph or section. If the Southerners persist in circumventing the secitions of the Constitution which they do not approve they cannot consistently complain if Northerners seek to enforce the Fourteenth Amendment to the extent at least of reducing the Congressional representation of the South to the basis of the white population.

With all kindness for our Southern brothers, in full recognition of their far-famed hospitality, chivalry, patriotism and present-day devotion to the Union, the sad fact remains that they condemn us of the North who favor such things as the New York referendum and who oppose the Eighteenth Amendment (as to which by the way they are greater sinners than we are) they conisistently and persistenly defeat the operation of the Fourteenth and Fifteenth Amendments—like Bre' Harte's "Heathen Chinee", by "ways that are dark and tricks that are vain."

In his concludig aragraphy Mr. Sullivan says: "If we are to have sevaral years of running Constitutional debate about prohibition analogous to the one about slavery the lealer of one side of it is already in position. The Webster of this day will be Senator Borah." Had he said the Hayne, Calhoun, Jefferson Davis, Taney or even William Jennings Bryan I would agree with him, but the comparison of Borah with Webster is odious. Daniel Webster fought for the Constitution as a whole. Senator Borah, like all ther drys seems to be chiefly interested in the Eighteenth Amendment, ad is quoted by Mr. Sullivan as in sympathy with the Southerners who nullify the Fourteenth and Fifteenth.

Social Equality Bug-Bear Retards Progress of Races, Declares Editor

White South Knoxville Audience Told That Negro's Only Desire Is to be accorded a square deal Female Quartet Renders Selection.

"The bug-bear rankling in the imagination of a large number of white people that the Negro is desirous of forcing himself into their social circles has done more to halt the efforts of earnest leaders of both races to establish a friendly relationship than any one thing was the declaration of Editor Webster L. Porter, of the East Tennessee News, when he delivered an address before th larg group of South Knoxville white citizens who assembled in the spacious auditorium of the Immanuel Baptist Church on last Monday evening.

Knoxville Tenn. Journal 6-22-26

"The Negro is not giving the slightest thought to any effort to mingle socially with the white race," the speaker emphasized, "but he does want an equal chance as an American citizen. The alarm of the Negro's encroachment into the social life of the white race is sounded in many instances by some insincere demagogue who has none other than a selfish purpose in mind and coupled with such is a desire to impede the progress of the Negro along other lines", said Editor Porter.

Problems Fast Being Solved

"There are a few pessimists to be found yet who are complaining that little progress is being made in the way of bringing about a better understanding between the races," Editor Porter declared, "but little attention is being directed toward these, for the fine sentiment that is growing in the ranks of both races, favoring a friendly relationship is in evidence in all parts of our southland, and such can be attributed in a large measure to the earnest efforts of a sympathetic, tolerant white southern leadership, composed of Christian men and women."

Missionary Meeting

The occasion was a missionary meeting arranged by a committee of young people representing the Baptist Young People's Union under the direction of Mr. Wiley King, treasurer of the organization The subject for study was the "Negro at Home and Abroad," and Mr. King, together with his group of workers referred to much progress on the part of the Negro race during the last half century.

zThe Brownlow quartet composed of Mrs. Katherine Turner, Misses Gladys Graham, Theresa Dennis and Hazel Gallaher, under the direction of Mrs. Ella Brownlow, rendered four or five interesting selections of folk lore songs and each one proved popular with the audience.

Race Problem—1926

United States

NEGRO CITIZENSHIP ALL "BUNK" SAYS HISTORY TEACHER

Says Disfranchisement Of Colored Persons In The South Destroys Purpose Of 15th Amendment

NEW YORK, March 17.—"Bunk" and "jingoism" as a part of history instruction in elementary and secondary schools were attacked by teachers themselves Saturday at the Spring meeting of the Lower Hudson Valley Association of Teachers of History and Social Studies at Teachers College, Columbia University.

St. Louis Mo. 3-19-26

A. L. Kessler of Glenwood Landing, L. I., whose topic was "Debunking Patriotism," declared that high school students often show more intelligence" than their teachers" in refusing to accept "bunk" at its face value.

Illustrating what he meant by "bunk" he said that it was the common practice to teach school children that the Fifteenth Amendment gave citizenship to Negroes of the South, whereas every well-informed person knows that while the law says they may vote, white Southerners manage somehow to keep them away from polling places Still the average teacher continues to tell the children that colored people are citizens.

Mr. Keesler, who was one of the youngest teachers attending the meeting went on to condemn teaching that "the U. S. was founded squarely on faith and God, and therefore in contrast to great nations that have risen and fallen in the past can never fall. As a matter of fact most of the founders of this country were deists or atheists.

"School children are taught that patriotism forbids finding fault with our Government. According to this any one who discovers a case of political graft and makes it known is not a patriot."

He held that the daily salute of the flag in public schools was less conducive to true patriotism than would be a discourse on the hospitality of the American spirit to all sincere persons and their convictions.

Charles A. Beard, formerly of Columbia, said that history teachers were in a plight because of the many conflicting ideas of what they should teach their pupils.

Miss Barbara Addis of New Rochelle, speaking on "Combating Jinogism" urged that teachers inculcate a critical attitude in children, teaching them to cultivate their reason rather than their memory. She said that this could be accomplished through debates on historical subjects.

Edward P. Smith, State Supervisor of History, said that "history has ceased to be a study of the past and urged teachers to show to their pupils the bearing of past events on the present and future.

WASHINGTON [illegible] SERVE
FEBRUARY 1, 1926

Negro Taboo Here Compared to Cuban Lack of Color Line

The rise of the American Negro as a contributor to the art of the country is intensifying discussion of his social status, asserts George Biddle, artist, and in this discussion Mr. Biddle points to the Cuban Negro, whose blood is so intermingled with Spanish and other strains that there is no color line, as an element not to be lost sight of.

"The color line that exists is, I suppose, less marked than the social line dividing west from East 68th street," he says.

Mr. Biddle and his wife, Jane Belo, in an article called "Foot-Hills of Cuba" in the February Scribner's Magazine give a cross-section of Spanish-American civilization.

"There is none of the aggressive self-consciousness of our Eastern black. Their attitude seems rather the simplicity of the plantation nigger, combined with the dignity and self-respect of a Senegalese chief. This fundamental simplicity and sense of propriety are hard to reconcile with their surface preoccupation with imported fashions and the latest Victrola record.

"Out of an environment of American culture has come a new type, a Negro with a Broadway background. When one is contrasting this new type with the primitive black, who lacks his civilization, and with the southern Negro, who still lives under a taboo, it is well not to overlook the Negro of the we not to overlook the Negro of the West Indies and Central and South America. This Spanish negro, bred in the dominant traditions of a Spanish social heritage. Catholic and Spanish speaking, is nevertheless in touch with the adjacent robust American commercialism. He should not be totally ignored by Americans. Here is a negro in a setting of civilized living, with an untrammelled civil status, and complete assurance.

Yet he lives in the crude conditions of the black section of one of our Southern towns. Here is a creature who does not suspect the existence in any country of rules against the intermarriage of blacks and whites, of restricted negro suffrage, of a 'race problem.' In Cuba, as in other countries, the strands have been too closely woven to be untangled. And the resulting social issue is not one of clashing colors, but harmonious and, above all, durable. When Americans are wrangling over the future of our negro in the North and in the South, and the possible necessity of more strict social bans, let them remember the problem solidity of this society which has never known any bans."

THE RACE QUESTION

(From the Richmond Christian Advocate.)

Star of Zion 3-1-26

The peace and happiness of different races living together has always been one of the most serious problems of civilization. Much misunderstanding and many wars have come from the clash and prejudice of races as they have mingled in the world. This is now one of our serious concerns, as it has always been. It certainly behooves Christian states men and leaders of all races to try to formulate some plain plans of procedure so that the races of God's world can carry on His plan for them. All Christian people should be giving special and prayerful attention to this matter now, as it relates to the white and colored people of our own country. The sane and far-seeing leaders of both races will do well to get together and formulate a plan for us in our relations to one another. There are three plans in mind and some people are advocating these different ones:

Charlotte N. C.

1. Amalgamation. There are some who hold the only way to settle racial differences is for all the races to merge into one race. It is claimed by the opponents of this that the merging of races in the world has tended to transmit the worse elements of the two races and eliminate the best qualities. It is also claimed that the best things in life have come from those peoples who have advanced in their own racial lines developing the things peculiar to them and their people. In history, art, literature and all other lines of development the greatest achievements have come not from mixed and mongrel stock, but from distinct races.

2. Colonization. A bill was introduced in the Legislature of Virginia asking Congress to appropriate money to provide some colony somewhere where all the colored people who desire may go and make their future home. This is an old plan and has been advocated many years. Most of the students of the question soon abandon it as unwise and unfair. We have no right to ask Congress to use the money of the people to buy homes for any class of people. We have no right to drive the colored people from us nor to invite them to leave. We owe them far more than that. We brought them to this country, and for many years they have helped us with their labor make this country what it is. Many of them are prospering and would not under any circumstances go anywhere to colonize. Only the inferior class could be induced to form the colony. They would have no public works to support them and no money to finance any enterprise as well and no controlling minds to lead and direct them. It would take several fortunes to get them on their feet and keep them there. Who would finance the enterprise? The colored people are needed in this country, and, as Booker Washington and many of their leaders have said, their best place for development is in the South. We need them and they need us.

Star of Zion 3-11-26

3. Separation. By this is meant for the two races to work out a plan that will permit each to pursue its own social way with proper rights and protection without that social mingling that will look toward the merging of the two races into one or the subjugation of the one by the other. There is no reason why the Christian leaders of both races cannot work out a plan that will be fair and just. This plan, as the most of the leaders now admit, will be best for the future of both races. We can live together as brothers of the same Father and each can help the other work out his destiny and fill his place. We can be true friends and neighbors.

Charlotte N. C.

We must not be weak and sloppy nor dodge the real issues in this matter. The white men and women who claim to be fair and true to the Christian principles of our civilization must be willing to stand together for right treatment of the Negroes, as they demand proper treatment from them. There is never a justification for the brutal lynching of any man; and the black men must be protected from this act of barbarism by their white neighbors. Thank God we are getting further away from this. We have demanded that black men treat our women with respect and we must put that same plank in our platform for our treatment to them.

Instead of looking down on them because they are black, we must help them teach their people that their race has an honored history. They have made more progress in the time they have been in America than any other people in the history of the world. We must honor them for it and help them with pride to go still further forward. The ancestry of both whites and blacks in this land reach back to paganism. Our path is longer than theirs and they have made more progress in the time then we have. They, on the other hand, must appreciate the fact that the white people have gradually helped them in making this progress, and they could not have made it without the help of the white people.

Many people of both races think the separation of races in travel and schools is best for both. There are some who do not think the black people get fair treatment in these matters, but according to our social conditions separation is far better for them. They are saved from some embarrassment and discomfort that would come to them if we were forced together. The writer has noted recently three disturbances in travel

on crowded cars between blacks and whites, and in every case some hot-headed white man or boy was to blame for it. The white people do not always treat the colored ones with proper fairness on the cars. We should not hold all the space on the street car when they have none. The writer recently was on the rear seat of a crowded car when an old colored woman got on. He gave her the seat and nothing he ever did was more appreciated. He could not have held up his own standards without doing it.

On all public carriers, they ought to have as good comforts as the white people if they pay the same price. They ought to get equal justice in the courts and in all business deals. The penitentiary and the electric chair are not institutions for black men alone. They ought to have the best living conditions that can be given them for the money they are able to pay for it. The white churches with more money than they have, ought to render great help to them in building up their schools and their churches to properly train their leaders and preachers. We have not done our duty to them in this respect.

We need to give our attention to careful study of this last solution, and we need to approach it as Christian men and women who have a desire to cry out the plan of God for all races. There is no reason, if we are left alone without too much interference, why we cannot work out plans that will enable us to live together in mutual confidence and brotherliness without doing violence to the racial integrity of either race.

THE DARKEST HOUR IS JUST BEFORE DAWN

Race Problem—1926

United States.

LIQUOR IN, WITS OUT!

Chicago Defender
4-3-26
Chicago, Ill.

Pro-American
4-10-26

Baltimore, Md.

UNIONS, CHURCH AND POLITICIAN ARE ENEMIES

Kansas Editor Says All Three Are Arranged Against Negro

POLITICIAN LOOKS FOR A VOTE ONLY

White Ministry Despises Us, White Labor Resents Us

GIRARD, KANSAS—The current issue of Holderman Julius Weekly published here says,

"The colored man will do well to recognize his foes—the politician who merely sees in him a possible vote, the white preacher who despises him, and white labor which resents him. Let us make no mistake about it—all are ranged against the Negro.

Labor

After the church the Negro has no more deadly enemy than organized labor. There are only five trades (coal mining and hod carrying are two of them) in which a colored man is eligible to membership. (Bricklayers, you know, patronizingly condescend to allow Negroes to carry material up to them—but let them work beside them at the actual laying of bricks? Not if they know it! Logical isn't it?

The capitalist has nothing against colored labor. Most employers would quite willingly employ colored men and women. But white labor will not permit any such procedure.

Suppose a colored printer were to come to Girard and ask E. H. J. for employment. To begin with, he would have no printer's union card. How, unless E. H. J. wanted to fight the printers' union, would he be able to give him work? The only sensible course for the colored workingman to pursue is consistently and unflinchingly to break every strike instituted in the trades closed to him by the white workingman.

After a few trouncings, the latter will be forced to include the Negro in his unions. When this state of affairs is achieved, as in time it will be, white labor also will be profoundly benefited. For it is only when labor is solid that it accomplishes permanent resulpts.

Religion

As yet the Negro race is far more laden with bunk than the white race—bunk of all sorts and descriptions. Particularly of course, religious bunk. All of the religious superstititons cherished by white people—and then some—are held even more vigorously and intensely by colored people. And in time of trial there is nothing on earth in which the colored man puts less faith or on which he puts less reliance., than the Christian church. No class turns more swiftly from the colored man in tr ouble than white ministers. (Yes, of course, there are exceptions, and very splendid ones, but they only prove the truth of the rule.)

[illegible] PRESS
March 27, 1926

RACE PREJUDICE

Dr. G. M. STRATTON, California psychologist on the National Research council, declares that race prejudice is not an instinctive fear, as many suppose, but is based on an economic fear of competition.

The race prejudice against Jews has always been economic in character. That against negroes, says Dr. STRATTON, has been very greatly increased since they became political equals and economic competitors of the whites.

French and Germans are very nearly alike in blood. Japanese and Chinese differ little. And "race prejudices" show up most when two such races live within the same national boundaries.

Two factors are required to wipe out such prejudices, concludes the psychologist. They are understanding and time.

He might have added that one strong aid in promoting racial and international and every other kind of mutual understanding is keeping one's individual economic head above water, in minding one's own business hard enough to keep free from economic fear.

Southwestern Christian Advocate

Volume 53 No. 14

L. H. King, Editor
H. E. Luccock, Contributing Editor

April 8, 1926

Published weekly by
The Methodist Book Concern

Significance of Jesus for Colored Races

ANY more than superficial study of the life and teachings of Jesus Christ must lead beyond question to the conviction that Jesus' chief work, His divine mission was to bring the human race to conscious sonship with God. This sonship is the identical experience had in mind by the Master in His saying, "I am come that they might have life and might have it more abundantly."

Southwestern Christian Advocate 4-8-26

In this utterance of Jesus as to the purpose of His coming into the world, the term "they" is a universal. Its application is to the total race of mankind. If Jesus' death is not the procuring cause of the possibility of sonship with God for the colored groups of mankind on terms of faith in Him, then Jesus cannot be the Saviour of all mankind, but of a chosen minority, and therefore cannot claim the faith and loyalties of the colored group, by far the largest of the human group.

The Christian religion boasts rightly of its universality as one of the strongest evidences of its divinity. But if Jesus is not a universal Saviour, then Christianity has not a universal gospel to meet the needs of all mankind. Neither factually nor potentially then could ours be a universal religion, in which event it would be necessary for the colored races of the world to seek, among the world's other living religions, that body of religious faith which has in it the emphasis on universal human brotherhood through conscious sonship with God. Evidently if ever the kingdom of God is to come for all men, should Christianity prove ineffectual by reason of its limitation to race, some other "leaven" must be discovered for the task.

Similarly the Christianity of Jesus, besides carrying with it the clear mark of universality, must likewise rest, for its validity and acceptance, upon its ability and success in championing and effecting among all men the realization of all the clear-cut implications of Jesus' teachings in the realm of the social order. There can be no mental reservation or evasion on this point. It is imperative in the genius of the Christian religion that it transform the whole social organism in all of its relationships into a divine order of human brotherhood with a highly sensitive consciousness, each of the common sonship of all. Considerations of expediency cannot alter this energizing dynamic nature of Christian truth any more than considerations of expediency could alter the normal working power of yeast in a batch of dough without disastrous results. Thus Jesus has definite significance for our personal group and intergroup life. He has significance for the industrial, political, and every aspect of the social order. His significance finds its only adequate and acceptable interpretation and expression in positive terms of human brotherhood universal through conscious sonship with God. This is the only worthy explanation of the teachings of Jesus, the data of His consciousness, and the events of His life. In the light of these observations, is our Christ of history He that should come, or look we for another?

But, some may say, the colored races were not created with the capacity for sonship with God. This contention would throw the problem's solution further back, without relieving the dilemma. We would be forced to conclude that the largest group of human creation was made inferior, since superior character consists in the divine indwelling within men. Should the contention be granted of those who preach race inferiority through lack of endowment in creation, these same ones restricting Jesus to the rôle of a white-race Saviour, what possible value could Jesus have for the colored races of the world. They who affirm inferiority of colored race groups thus are sounding a note that would rob Jesus of any power of appeal to the colored races, the largest human group in our world. To eliminate "whosoever" from the gospel and scheme of Jesus is to render Him impotent to lift the human race to sonship with God.

Likewise would follow this question: What significance has life for the colored races of the world. Beyond and outside of Jesus, no human life has spiritual or ethical significance. In the dilemma of the argument made by racial egotists, why the world's colored races? Forced upon us is the logical conviction, reinforced by His teachings and His example, that Jesus has the fullest significance for all life, every life, and for all of all life. He came, God's Son, in whose love and by whose Sonship all men are caught up into conscious common sonship with God. Herein lies Jesus' unique significance and value for our world life, which fact cannot be negatived by all the vagaries and racial traditions that would exalt the few standing on the skeletons of the many.

Racial Problem Is Among Great Issues in America, Says Durkee

President of Howard University Also Strikes Out Against Anti-Prohibitionists

MODERN education and prohibition were praised at the annual meeting and joint dinner of the Social Union of the Long Island Baptist Association and the Baptist Church Extension Society of Brooklyn and Queens held last Wednesday night at the Hotel St. George. Howard P. Patterson, president of the Social Union, presided over the business meeting and Orrin R. Judd, president of the Extension Society, introduced the speakers. 5-3-26

Annual Dinner

New York City

The Rev. Charles H. Sears, secretary of the New York Baptist City Mission, and executive secretary of the Extension Society, and the Rev. J. Stanley Durkee, the new pastor of Plymouth Church on the Heights and president of Howard University, were speakers. The Rev. Rivington D. Lord of the First Baptist Church in Williamsburgh, pronounced the invocation, and the Rev. J. Earl Edwards of the Queens Baptist Church the benediction.

"Our racial problem, the World Court and prohibition are the greatest issues in the United States today," declared Dr. Durkee. "It is by these issues we will prove whether we are able to bear the inflow of immigration and assimilate it, and prohibition will prove the test. If we do not uphold it, we go back morally and spiritually, not because of prohibition but because of the attitude of the Oriental as Sunday sports and on prohibition has been the acceptance of different to it, because of the attitude toward science and higher education. The effect of our attitude in the missionary field, for many cultured Christians in the East are rejecting Christianity because they feel it is un-American." Dr. Durkee declared that he was opposed to the commercialization of the Lord's Day by baseball and movies. He declared that ministers like Bishop Manning and others who try to compromise on religion, but simply in-

Dr. Durkee also made a plea for a man who rocks the boat. He urged the use of brains rather than the use of religion, and declared that science and religion were not opposed and that a thorough understanding of chemistry would save the church.

In speaking of Sunday sports, the church, Dr. Sears also made a plea for letters as a typical Christian, and he has been disillusioned on coming into the world and meeting others."

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Voices of Justice

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His citizenship entitles the Negro to justice in every respect. When he came to these shores this Republic as an independent political unit did not exist. As courageously and as honorably as any element of the population, the Negro fought to dissolve the bonds of empire that held the colonies subservient to a foreign power. As bravely as any others he has maintained the security of this Nation for one hundred and fifty years against foreign invaders. When thirteen of these States subsequently seceded from the Union, the Negro, true and loyal, helped to restore the Union to its former glory, cementing with his blood the cornerstone thereof.

Industrially he has proven an indispensable factor for more than three hundred years, first to the Colonies, then to the Republic. His spiritual contribution to the Nation's religious life has been of incalculable benefit. In the lowly cabin homes of other days, pregnant with the atmosphere of simple Godly faith, the youth of the Southland were taught their first lessons of piety and religious reverence by those enslaved black mammies who, out of their pathetic experiences, gave to the Nation also those classic folk-songs that have come to be recognized as the richest spiritual musical gems of our national life. At present, and for long time to come also, the Nation's reservoir of spiritual life and power will continue to be found in the simple, unsophisticated religious faith that inheres in the bosom of the Negro race.

Evidently, reasoning thus, Sherwood Eddy was impelled, at a recent meeting of Religious Life Emphasis Week, at Des Moines, the other day, to speak out for definite and concrete justice for Negro citizens. Said he, "Let us show reverence for every man, whether white or black. We well know when white boys and girls graduate from college they have every opportunity open. When the colored boy or girl graduates, what opportunity does he have? Will you take him as a stenographer in your office? Let us treat all races with absolute equality." Similarly, advocating for the Negro plain justice

THOU shalt not commit adultery. About a year ago the daily secular press was devoting columns of space to the revolting tragedy of a minister of the gospel who had conspired with a female member of his flock to murder both his own wife and the husband of his affinity. Neither by poisoning nor otherwise should one murder those who are obstacles in the way of the exercise of their unholy passions. The practice of David toward Uriah is all too frequently rapidly becoming the modernized custom of large numbers of persons who seek clandestine relationships contrary to the cherished customs of Christian society.

Nor is it allowable by Christian and just standards for the manhood of one race, advantaged by social prestige and economic strength, to attempt by such securities to effect the seduction of and violence to the womanhood of another race. Such interracial contacts are contrary to ethical laws and subversive of the best interests of society. The present system of division of labor in economic life puts the womanhood of minority and dependent race groups into critical places of racial contact, in relation to more advantaged groups, through various channels of service, thus widening the areas of exposure to encroachments by those whose ethical theories and moral ideals are muchly impaired by racial egotism and racial prejudice.

Unquestionably the largest social responsibility for rectitude of moral conduct lies with the more advantaged group in economic and cultural environment, and with those who direct the machinery of social control.

VIII

THOU shalt not steal. If all the wealth piled up during and by the two and one-half centuries of unrequited toil exacted from the Negro group in America were transmuted into civic provisions, including educational facilities for the sons and daughters of the freedmen, this would forever silence the threadbare excuses of many school boards in the Southland for not providing adequate educational and civic advantages for the Negro's needs, and would satisfy the righteous demands of Him who holds in His hands the balances of social justice, for which in the long run commonwealths, municipalities, and races must show due regard.

Stealing may be effected by taking advantage of the economic situation of a social group, forcing them into the labor market at wage levels that allow no margin for accumulation against their day of want; nor admit of a raised standard of living for the laborer's family. To exact from dependable labor the maximum productive energy and effort in exchange for penurious, poverty-enforcing pay is the modern method of stealing. Thou shalt not steal the labor and life of the modern working-

NORDIC CHAMPION ADDRESSES TUSKEGEE STUDENTS

(By The Associated Negro Press)

Tuskegee, Institute, Ala., April 14.—Few things demonstrate more clearly the broad-mindedness and tolerance of the officials of the Tuskegee Institute than did the recent invitation extended to Lothrop Stoddard, the champion of "Nordic supremacy," and the permission granted him to address the student body.

Birmingham Reporter 4-17-26

Speaking before the 1,000 students and faculty members, Mr. Stoddard, who is fittingly characterized as the man who "forgot to remember" the progress that Negroes have made in America, and also the early civilization established by Ethiopeans, disregarded the philosophy of the leading anthropologists and sociologists, that no race is inherently superior and championed the supremacy of the Nordic branch of the human family as expounded in his infamous book "The Rising Tide of Color."

Birmingham Ala.

Describing race relations as a world-wide problem, Mr. Stoddard said it had assumed three major aspects: The question of white control of territory inhabited by non-white people; the non-white immigration to lands inhabited by whites; and the preservation of racial purity.

The speaker continued his dictrine of race hatred and intolerance by declaring that "white control" of Asia and Africa is for the best interest of whites and non-whites, and while these subject people might be "given" some voice in the control of their government, the directing force must remain in the hands of the Nordics. "In this way," he said, "the increasing demands of these people for autonomy may be in a measure met and white supremacy at the same time maintained."

Bringing the problem "closer home," Mr. Stoddard endeavored to show his hearers that the economic interests of the whites and Negroes in America are identical and that both should look upon the entrance of Orientals into America as a grave economic menace to white and Negroes alike.

This theory was entirely new to the students of Tuskegee Institute, where the doctrine of "good will" is constantly preached and they sat awe-stricken during the address, which terminated without any applause.

Race Problem 1926

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EITHER as if to make a gesture at appeasing the God-implanted human instinct in the Negro which is constantly calling with increasing insistence to his native land for such elemental justice as a true democracy vouchsafes to its citizens, or as a mere soothing salve to their own consciences, professional peacemakers ever and anon are heard speaking about "justice to all groups," and "interracial good will," and such like platitudes as have lost their force and definite significance; and thus fail to provoke any effective measures for getting the Negro group very far as objects of community justice. There has been all too much of compromise on this point by the nation's moulders of public opinion; too much side-stepping by the churches; too much subtle evasion by political parties; too much sputtering of words for the thing in itself; too much of that deferring of hope which maketh the heart sick. The way to give the Negro justice is to give it to him in every aspect of his national and civic life as an American citizen, which estate he has earned as dearly as any other citizen of this nation. The magna charta of his citizenship is in the Constitution of the United States and not in some far-fetched theory and prejudiced whim expressed by those self-constituted regulators of the rights of citizens in our Republic.

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THOU shalt not steal. If all the wealth piled up during and by the two and one-half centuries of unrequited toil exacted from the Negro group in America were transmuted into civic provisions, including educational facilities for the sons and daughters of the freedmen, this would forever silence the threadbare excuses of many school boards in the Southland for not providing adequate educational and civic advantages for the Negro's needs, and would satisfy the righteous demands of Him who holds in His hands the balances of social justice, for which in the long run commonwealths, municipalities, and races must show due regard.

Stealing may be effected by taking advantage of the economic situation of a social group, forcing them into the labor market at wage levels that allow no margin for accumulation against their day of want; nor admit of a raised standard of living for the laborer's family. To exact from dependable labor the maximum productive energy and effort in exchange for penurious, poverty-enforcing pay is the modern method of stealing. Thou shalt not steal the labor and life of the modern working-

NORDIC CHAMPION ADDRESSES TUSKEGEE STUDENTS

(By The Associated Negro Press)

Tuskegee, Institute, Ala., April 14. —Few things demonstrate more clearly the broad-mindedness and tolerance of the officials of the Tuskegee Institute than did the recent invitation extended to Lothrop Stoddard, the champion of "Nordic supremacy," and the permission granted him to address the student body.

Birmingham News 4-17-26

Speaking before the 1,000 students and faculty members, Mr. Stoddard, who is fittingly characterized as the man who "forgot to remember" the progress that Negroes have made in America, and also the early civilization established by Ethiopeans, disregarded the philosophy of the leading anthropologists and sociologists, that no race is inherently superior and championed the supremacy of the Nordic branch of the human family as expounded in his infamous book "The Rising Tide of Color."

Birmingham Ala.

Describing race relations as a world-wide problem, Mr. Stoddard said it had assumed three major aspects: The question of white control of territory inhabited by non-white people; the non-white immigration to lands inhabited by whites; and the preservation of racial purity.

The speaker continued his dictrine of race hatred and intolerance by declaring that "white control" of Asia and Africa is for the best interest of whites and non-whites, and while these subject people might be "given" some voice in the control of their government, the directing force must remain in the hands of the Nordics. "In this way," he said, "the increasing demands of these people for autonomy may be in a measure met and white supremacy at the same time maintained."

Bringing the problem "closer home," Mr. Stoddard endeavored to show his hearers that the economic interests of the whites and Negroes in America are identical and that both should look upon the entrance of Orientals into America as a grave economic menace to white and Negroes alike.

This theory was entirely new to the students of Tuskegee Institute, where the doctrine of "good will" is constantly preached and they sat awe-stricken during the address, which terminated without any applause.

NERO FIDDLES WHILE ROME BURNS

APR 3 - 1926
Mobile, Ala. R
Press.

Negro In South Must Win Out

New York, March 26—Returned today from a Southern tour during which he spoke at four Universities in Southern States, James Weldon Johnson, Secretary of the N. A. C. P, declared that his observations of Southern conditions led him to the conclusion that the Negro could not fail to "win out." During Mr. Johnson's tour he spoke at Shaw University in Raleigh, N. C., Virginia Normal and Industrial Institute in Petersburg, Va, Knoxville College, Knoxville Tenn, and Kittrell College, Kittrell, N. Car. Mr. Johnson also addressed the N. A. A. C. P, at Raleigh and the Young Men's Civic and Welfare Club in Knoxville, which gave a dinner in his honor.

"In many parts of the South," said Mr. Johnson, "conditions seem to be more acute than they have been between the race. Thus, in Virginia the passage of the 'race purity' bill is one sign of this acute tension. And in Chattanoga Tenn., plans were under way for the passage of a 'zoning law,' whose obvious intention was to segregate colored people from white in residence districts. There is no question that humiliating discrimination, large and petty, still obtains throughout the South.

"But on the other hand the temper of the colored people themselves has become firmer and more uncompromising and this perhaps accounts in part for the present acute situation.

"The most encouraging experiences and observations accorded me were in the Southern colleges I visited. The youth of the race, in these colleges have lost much of the supersensitiveness which Negroes have had about white people's opinion of them. The young colored youth in the college's seem to be more concerned with what they are and intend to do and be than with mere approbation of their white enviroment.

"I visited the University of North Carolina during my Southern tour, and there is no doubt that this, the greatest and most modern of Southern institutions, is a focus for more liberal thought and more liberal influence than any other Southern institution or locality. They are making there and intelligent and frank study not only of race relations but of the Negro, what he is, has done and what he means to the South and to the Nation. In the Department of Research of the University of North Carolina, I met a young white man who was making a study of the economic and commercial development of the Negro in the South. He had begun by taking up Durham, which is among the foremost communities in the country demonstrating and exemplifying the progress of the Negro economically and commercially.

"On the whole, I think from what I saw—the evidences of acute tension being merely the little backwashing waves in a great forward movement—the whole situation is extremely encouraging. The Negro in the South can not lose. The conditions can never be worse than those he has had to endure in the past 60 years. And if he got through them, he cannot fail to come victoriously through whatever trials await him in the future. He is not getting money his children are getting education, his home and his social life are developing as never before. The Negro in the South is bound to win and it is only a matter of time until his steadfastness and determination shall have won for him the full freedom of unrestricted citizenship."

Race Problem - 1926

United States.

HECKLER ANNOYS WALTER WHITE AT KAYSEE ADDRESS

Southern White Man Says He Loves "Negroes To Stay In Their Places"

Herald Commonwealth

New York.—Walter White, Assistant Secretary of the N. A. A. C. P., reports from Kansas City that race relations there are tense and that much bitter feeling exists over segregation, both residential and in schools.

12-25-26

Baltimore, Md.

Mr. White last Sunday night addressed the Linwood Christian Church Forum, before an audience of 1500, telling the story of the Aiken, S. C., lynching which he was the first to investigate and also attacking the Linwood Improvement Association, a white property owners' segregation group, some of whose members were doubtless in his audience. Dr. Burris Jenkins, pastor of the church in which Mr. White spoke, had condemned the segregation movement from his pulpit and over the radio.

Heckler Annoys White

During the discussion on Mr. White's address, a young white southerner arose in the audience and announced that he loved Negroes as long as they "stayed in their places," and that he did not want any Negroes "stepping on his face and climbing higher than he." Mr. White replied by inquiring if the Southerner set himself up as an arbiter of superior and inferior races; and declared that he always doubted the superiority of any person who felt it necessary to proclaim his superiority.

The new message of President Coolidge to Congress has been read. It takes up recommendations on the subjects of taxation, prohibition, foreign relations, agriculture, tariff, waterways, railroads, banking and the merchant marine. Tucked away so that only interested ones might find it is a brief note on lynching. He says that the "social well-being of the country" demands the abolition of lynching. Also he refers to the "progress, devotion and loyalty" of Colored people.

These few words in behalf of Colored people are, of course, but a political sop thrown them as a measure of garnering their votes when they may be needed in the future. His reference to the Filipinos is also calculated to allay political unrest. But note the difference in the way in which [illegible] them. He says:

"These are a people who are making such progress with our cooperation that we can view the results with great satisfaction."

A proud and sensitive people! How different this from the frame of mind which prompts that remark, from the one which refers to the "devotion and loyalty" of Colored people. It is very plain from the way in which the President delineates the virtues of the two peoples that his respect for the Filippinos is far greater than that for Colored people.

It is rarely, if ever, that people of color have been called "proud and sensitive." Because the Caucasian does not look upon them as "proud." On the contrary, he regards them as "humble." And it is because the Nordics regard humility as the keyword to the character of Colored people that they always speak of their "loyalty and devotion." Loyalty and devotion are virtues. But they may be dumb ones—that come of following blindly. And the average Caucasian means just that—that there is no initiative or leadership among people of color. And it is obvious that Coolidge shares this view.

It is about time that people of color begin to impress Mr. Coolidge that they, too, are "proud and sensitive." They can do it by never-ceasing protests against his consistent neglect. At present he thinks they are "humble and sensitive." And that is why he does nothing—not even root out segregation in the Washington departments. Because he knows that if he is right in his judgment, people of color will do nothing about it.

N.Y. Times 12-8-26

THE NEGRO

The social well-being of our country requires our constant effort for the amelioration of race prejudice and the extension to all elements of equal opportunity and equal protection under the laws which are guaranteed by the Constitution. The Federal Government especially is charged with this obligation in behalf of the colored people of the Nation.

Not only their remarkable progress, their devotion and their loyalty, but our duty to ourselves under our claim that we are an enlightened people requires us to use all our power to protect them from the crime of lynching. Although violence of this kind has very much decreased, while any

From

For it remains we cannot justify neglecting to make every effort to eradicate it by law.

The education of the colored race under Government encouragement is proceeding successfully and ought to have continuing support. An increasing need exists for properly educated and trained medical skill to be devoted to the service of this race.

A CALL ISSUED FOR STATEWIDE MASS MEETING

Negroes From All Over The State Asked To Meet At Jefferson City, Jan. 14.

Race Program Will Be Presented To Members Of The Legislature. All Interested Invited.

A call for a state-wide meeting of colored citizens to convene at Jefferson City on Friday night, Jan. 14, has been issued by A. C. Maclin for the purpose of further discussion of a Race program which will be presented to the present legislature. It is cited that unless we show an interest in what we want, it is likely, that we will not get it.

Argus

It is understood that Representatives Hon. Walthall M. Moore and Atty. John. A. Davis are favorable to such a call, and that members of the legislature will be present at the meeting, which will be held in the chamber of the House of Representatives. Gov. Baker will be asked to be present on that night to hear what the Negroes of the State want.

A large crowd is expected from every section of the state.

BOSTON, MASS.

Globe

DEC 12 1926

A RISING STAR

WITHOUT warning, the New England motorist found himself gliding through a negro civilization. He was driving into New York city and had cut over from Connecticut to enter Manhattan on the west. As he looked from side to side he was bewildered. Dark faces were everywhere, emerging from banks, entering theatres, looking out of windows. It was as though he had been transported into the heart of a modernized Ethiopia. Negro women of unquestioned dignity hailed taxicabs and sped on their way. Negro nurse maids wheeled brown infants along the sidewalk. In the shops both clerks and customers were black. When the traffic halted or moved on it was at the bidding of colored police officers. Such is Harlem, with its 175,000 negroes, the first capital of the colored race.

In many American cities negro sections are squalid slums of tumbling tenements, or ghastly suburbs where flimsy houses rest upon former dumping grounds. One expects to see in them evidences of a race oppressed, children rough and often ragged, women unkempt and men just shuffling along. Not so in Harlem. Here is convincing prosperity—modern apartments, individual dwellings kept up to the minute, and a population trim and well attired. Unquestionably Harlem is New York, only its complexion is dark. Here negroes are expanding in their first great modern opportunity to be their real selves.

Moving North

The war was the occasioning cause. At its outbreak immigration halted; as it waxed fiercer orders from Europe piled up in industrial centers short of hands. Manufacturers sent agents south to seek out workers. This in itself was against the time honored drift of population which for centuries has been steadily westward and before that in Europe savage hordes from the North pressed southward, seeking easier living nearer the Mediterranean. In this generation the American negro has set his face toward the North.

His treatment where he had lived since the days of African slave ships helped to make him willing to be persuaded. There he belonged to a subject race—his political privileges almost nil, his economic progress curtailed, his social outlook sternly and systematically limited.

To the colored folk near the cotton fields or living restricted lives in small towns the agents offering free transportation and high wages in the North appeared as deliverers. Guesses vary as to how many boarded the trains, but the number may have been as great as 1,000,000. In a few months race riots were reported in Chicago where more than 50,000 black people had crowded into quarters near the stock yards. A score of northern cities became excited in efforts at negro segregation. Labor unions regarded the situation gravely because so often they had excluded negroes from membership, only to find the employers using them to break strikes. It seemed as though the problem of the South had been spread over the urban centers further North.

The Mecca

New York offered the migrants something new. The American metropolis held out the charm of impersonality. It was used to folk who were different and in that great concourse of races and nationalities the negroes found themselves treated as people rather than as a subject race. And there was work of many kinds. Of course many colored families had found their way to Harlem before

the great movement, but when the multitude arrived they began to take

Harlem over. To the utter surpri both of white scoffers and white wel wishers these newcomers, earnin higher wages than they had know before, developed into savers and investors. They literally own Harlem now.

The migration of laborers made it necessary for the better educated of the race, the professional men, bankers, doctors, lawyers, dentists and preachers to follow their former clients. In Harlem these have found their opportunity. Great businesses, for negroes and conducted by negroes, have been built up. They manage banks, restaurants, hotels, insurance companies and have established newspapers and magazines. In their own city, within the largest city in the world, they have made a racial capital, a veritable Mecca for those of African descent.

The present achievement, and the promise of this movement in its wider aspects, is set forth in an epoch-marking volume, "The New Negro." A negro book, compiled and written, almost entirely, by colored people. Its editor is Alain Locke bachelor of arts and doctor of philosophy of Harvard, once Rhode scholar at Oxford, sometime a student at the University of Berlin, now professor of philosophy at Howar University, Washington, D C. It i difficult to imagine a finer volum for literary skill and constructiv thought.

A Lifted Mind

Recently a professor at the University of Iowa gave it as his opinio that the American negro is sufferin from an inferiority complex whic prevents him from realizing the fulness of his intellectual capacitie The learned man is only partiall right. The transformation now taking place in colored people is no primarily material due to the migration and increased prosperity o large numbers. A profound psychological change has occurred fo which the basis has been long preparing.

It was a colored man who said of Booker Washington, with his vocational training and his emphasis upon self-help, that he had changed the negroes "from a crying race to a trying race."

The old tradition was of field work and personal service. A negro was pictured with a mule in front of him or with a napkin over his arm. Fiction and the stage had both assisted in fixing this state of mind upon him. He was to perform the undesirable tasks for a Nation, except when he amused with a banjo and a song. The old psychology, accepted often by the blacks as well as the whites, has been undermined by achievement.

Negroes have found that many of them can do more than rough, hard work and odd jobs. They are breaking with the tradition of persona service. And now, as Dr Locke declares, they have left "the old epoch of philanthropic guidance, sentimental appeal and protest." Of course there are great distances to be traversed by a race that is removed from slavery by less than 70 years But the courage has come and they are on their way.

Tomorrow

It was no accident that last week in New York a colored window washer won a first prize of $400 fo his painting of coast and river scenes. Such things may be expected to happen. A score of othe artists, many of whom he probabl never saw, had liberated his energy and imagination by their accomplishments. Negro art is winning its way in the world. Paul Robeson and Gilpin on the stage, Dumbar Jean Toomer, Rudolph Fisher, Dubois, Claude McKay and Countee Cullen in literature, and Roland Hayes with his voice, have been offering a foretaste of even greater things to come.

The native music of America is admittedly negro music. And hidden in this people that has created it are possibilities which will enrich the entire race of man.

The negro problem is passing. No longer is the black man to be "helped up" or "kept down." He is not something to be "worried with or worried over, harassed or patronized, a social bogey or a social burden." Representatives of his race are finding themselves. One of them sings:

We have tomorrow
Bright before us
Like a flame.
Yesterday, a night-gone thing
A sun-down name.
And dawn today
Broad arch above the road we came,
We march!

The new negro is arriving. He is up from slavery, moving toward the fullness of new life.

Uncle Dudley.

Race Problem — 1926
United States.

SENATOR BORAH, SLAVERY, THE FOURTEENTH AND FIFTEENTH AMENDMENTS

The Senator from Idaho is generally imputed to be a great man, but great men too often make big mistakes, and are often found on the wrong side of great questions. Senator Borah is not an exception to this well established rule.

No American doubts the greatness of Woodrow Wilson, Warren Harding or William Jennings Bryan, in the American acceptance of the term, yet, these great men were often found on the wrong side of many questions of real statesmanship. These men misunderstood the will of all the people all the time, and labored too often, to serve only a part of the people all the time. In like manner, many people confess the greatness of the Senator from Idaho, but reading his record in the light of his public service, it is hard to tell by what standard the people measure his greatness. At this moment we do not recall a single outstanding remedy, gathered by this great man, for all people. We do not know of him advocating any additional constitutional safeguards for the benefit and protection of all people, but we do know of him advocating, indirectly, the abrogation of certain constitutional safeguards enacted for the protection of all people.

Some years ago the Senator gained quite a deal of notoriety by declaring that the adoption of the Fourteenth and Fifteenth Amendments to the Constitution was a mistake. A few days ago he repeated this assertion on the floor of the Senate. And, at a more recent date addressing a senior law class in Washington, he gave utterance to the strange phenomenon, "that the emancipation of the slaves at the time they were emancipated was the greatest mistake ever made in this country." This is a rank case of a great man being on the wrong side of the question of human rights, as well as the question of constitutional liberty.

What the good Senator hopes to gain by discussing this ancient and mooted question, settled long ago for all times to come, is a human puzzle that no man can solve. No good can come of the discussion, and to many of us the Senator's position on this question is as mooted and as far fetched as Garveyism.

If our Fathers erred when they wrote into the Declaration of Independence, "that all men were created equal, and of right ought to be free," can the Senator correct their error one hundred and fifty years after it was committed? Then, if he cannot, why discuss it? If Lincoln erred when he emancipated the slaves, how is Senator Borah going to remedy it; now that we are free and the equal of all free men before the law of our common country? If he cannot remedy these errors by putting us back into slavery or repealing the Fourteenth and Fifteen Amendments, what can be the Senator's object for raising the question? If these questions of human rights enunciated in the Declaration of Independence and perpetuated in the Federal Constitution can be remedied, let the learned Senator from Idaho tell the country how he is going about the task. The eggs have been scrambled and it hardly stands to reason that the Senator, or anybody else, can unscramble them. Does the Senator mean that the Constitution, itself, is unconsitutional, and its amendments are likewise? If he so concludes, what is he going to do with the Eighteenth Amendment? Will he, at this late day, deprive fourteen millions men and women of their freedom, take the ballot from them and thrust them back into slavery, in order to carry out his imaginations? Is the Senator in favor of the enforcement of the Thirteenth, Fourteenth and Fifteenth Amendments along with the Eighteenth Amendment? Does he favor the rigid enforcement of all the law all of the time, or part of the law all the time? Does not the Senator think that the best way to enforce the law is to enforce all the law? If he does, why not enforce the Constitution and all of its amendments, which will include the Eighteenth? It is quite natural for a people who are permitted to violate the Fourteenth and Fifteenth Amendments, with impunity and get away with it, to undertake to play the same game wih the Eighteenth Amendment, and get away with it.

Some people suggest that the Senator's reason for championing the Eighteenth Amendment, is that he has his eye on the Presidency, but we cannot believe that any man who has the Presidency in his mind would advocate, directly or indirectly, the repealing of any of the amendments to the Constitution or the establishment of slavery, for such a program would not carry, even in the South, the home of slavery and of disfranchisement. A man who believes that the abolishment of slavery was a mistake could not carry a single county in the United States, or a man who would run for constable on a platform to repeal the Thirteenth, Fourteenth and Fifteenth Amendments, with all they involve and mean to the people of the nation, could not carry a county. Nobody can see what Mr. Borah means, or what he hopes to gain. None of us believe he would like to reestablish slavery or repeal the amendments. When we try to dig out what he has in mind, we simply become bewildered in the magnitude of his greatness. If his imagination were to prevail, the people would receive no benefit therefrom, and the world would look at us as the most ridiculous nation in all civilization.

The Senator's position followed to its logical conclusion would argue that Lincoln made a mistake when he saved the Union, and that the Union soldiers died in vain, and that the preservation of Old Glory, her history, triumph and victory a mockery. But, after all great men are human, in common with little men, and the country does not take the learned Senator from Idaho in seriousness. Just another case of a great man going wrong on the fundamentals of popular government.

Independent 6/17/26

Editorial

NEW YORK CITY HERALD
JUNE 14, 1926

Borah Calls Giving Negro Vote "One of Greatest U. S. Mistakes"

Couples Declaration They Should Have Served Apprenticeship First With Denial His Espousal of Dry Amendment Was Bid for the Presidency

From the New York Herald Tribune's Washington Bureau

WASHINGTON, June 13.—Senator William E. Borah, in an address last night, declared his opinion that the enfranchisement of the Negroes at the time it took place was one of the "greatest mistakes this country ever made." Mr. Borah at the same time denied that his recent strong stand for the Eighteen Amendment and the Volstead Act was in any way a bid for the Presidency of the United States.

Mr. Borah took the position that the view of Abraham Lincoln as to enfranchisement of the Negro was the correct one and that the Negoes should have served an apprenticeship before being granted the right to vote. His view is that such a proposition is not calculated to give him the support of the Negro vote, and hence that he cannot be accused, in view of his outspoken attitude, of working for the Presidency.

Mr. Borah departed from his prepared address to some extent, and it was in departing from it that he discussed enfranchisement of the Negro. One report was that he said emancipation was a mistake, but Senator Borah corrected this report and declared he was alluding to enfranchisement, not emancipation.

Mr. Borah in his prepared address appealed to the graduates to assume a full measure of individual responsibility in helping to solve the "grave problems confronting constitutional government."

He deplored the widespread disregard for the Constitution, declaring this disregard was much wider than the Eighteenth Amendment.

The detectives started early, intent on tracking down at least a part of the band that sprayed an office full of persons with bullets and killed Josephine de Fiore, twenty years old, and Samuel Winterbottom, fifty.

Detectives from the Charles Street station continued the hunt, although up to last night they had not relaxed since the report of the double murder was flashed into their station on Saturday.

Large public garages and ancient, dark rooms in which gangs are known to park their cars were searched by pairs of detectives, hoping to find the automobile against which infuriated truck drivers had hurled bricks

Race Problem – 1926
United States.

SOCIAL EQUALITY

The late President Harding, in his speech delivered in Birmingham, Ala., five years ago, declared: "Social equality between whites and Negroes there cannot be." Immediately white people throughout the South and many in the North took up the refrain and echoed it from coast to coast. If any person had the temerity to question this assertion and show how fallacious it really is he was immediately confronted with the question of intermarriage or, if the person was white, he was asked: "Would you want a Negro as a dinner guest to sit with your wife and daughter?"

Chicago Defender 10-23-26

And thus the term has been bandied from one person to another; drawing upon imaginations and taking for itself a meaning it really does not describe. Today we have it applied in business, in restaurants, theaters, hotels and all public conveyances. If we ask for equal transportation on carriers for equal fare we are accused of seeking something intended solely for the white man. If we ask for a first-class seat in a theater we are informed that such a request smacks of a desire for social equality. If we seek employment based upon our efficiency and ability to produce we are charged with pretending to social equality with the white man.

Chicago Defender 10-23-26

All of which is a deliberate attempt to cloud the real issues involved in this so-called American Race problem and hide them behind a screen of trick phrases and subterfuge. Knowing these things it has become necessary for us to declare ourselves once and for all time on the question of social equality.

It is true that we have constantly sought our share in the heritage of American citizenship which we have earned. The only equality we have sought is the equality of man before man and the equality before the law. Social equality is a branch of the absolute equality which we know is our due and for which we shall never cease fighting. It is the least of the branches of complete equality. If we obtain equality we will have included in this all of its tributaries described as economic, religious, civil and social.

Social equality implies choice. It expresses the exercise of personal prerogative. It is the use of man's inherent right to decide for himself. Within this scope come marriage and social intercourse. They are rights of man which neither man nor man-made laws can abrogate. If circumstances and conditions make it agreeable or expedient for marriage between the races to take place there is no law that can affect this condition. The forces of life move inexorably onward despite the efforts of a few to stem them.

Social intercourse between the races is going on. It is a necessary adjunct to the conditions under which we live in this country. Booker T. Washington sat down to dinner with President and Mrs. Roosevelt, and their daughter, Mrs. Nick Longworth, in the White House, many years ago. Since that time members of our Race have entertained, and have been entertained by prominent white people throughout the country. There is hardly a dinner or banquet or semi-public appearance in a northern city today at which there are not some representatives of our Race. Our own dinners draw heavily upon the better thinking class of white people.

The necessity for better understanding between the races is the chief contributing factor in this situation. White people are now realizing that to establish any sort of racial peace in this country the races must come together and attempt an understanding along all lines. Our Race also feels the necessity of such arrangement and we hasten to make it practicable where possible. Social intercourse is a natural condition between citizens of a country. We are not enemies of the white Americans. Our eagerness to defend the American flag; our loyalty to that flag and its traditions—our ever-increasing interest in problems affecting this country are all witnesses in our favor.

The only way to allay the doubt and suspicion harbored by one race for the other is by closer, more intimate contact. Upon this depends the real safety of our country and our institutions. Public opinion in the North must be crystalized in this direction. Social contact is imperative where it is possible to prepare the way for invasions into places where it is not possible at this time.

We should encourage white people who are our friends to learn more about us. We should take every opportunity to learn more about them. We should attend their affairs of all natures where possible, and to which they have extended us invitations, and we should insist upon their attendance at ours. These suggestions are not for the purpose of burlesquing ourselves for white people, and allowing them to make special exhibitions for our benefit, but to drive away that feeling of fear and suspicion which we harbor of them, and they of us, and bringing about a mutual respect that can come only through proximity and close scrutiny.

As to equality, we shall continue to insist upon it in its entirety. And simplified it means nothing more than the privilege of living our lives as we see fit so long as we do not retard the progress of the society in which we live. We want our color to be taken as merely a covering for the man that is underneath—not as an indication of our ability or lack of it to measure up to white men. We want the right to work, to play, to live and to learn as other men, with our only barriers being our individual inability to perform the task we set for ourselves. The white man who attempts to judge all men of our Race by the color of his skin, and bases his judgment upon his knowledge of one of his servants, is as unfair to himself as he is to us, and he is injuring his own enterprise, his community and his country.

EVERY COMMUNITY OWES THE NEGRO A FAIR DEAL

Washington, Oct. 26.—In commenting upon the South's obligation to the Negro, a recent article published in the Baptist Courier (white) of Greenville, So. Carolina, says, "Every community owes to the Negro a fair provision of public utilities. Street paving, water mains, lights and sewers, the common heritage of our urban populations must not be denied this large group merely because it happens to be dark in color and without political power. The dominant group cannot maintain its self-respect while pursuing a policy so arbitrary and cruel. Not only so, but it must inevitably suffer in the end in its own standards of health and sanitation and decency. In fairness it should be said that many communities are beginning to meet this issue in a broad and sympathetic spirit. In very few, however, has it been met fully, while in very many it has been given but little consideration.

"We owe it to the Negro and ourselves to protect his property and his life. Neither is yet safe from the fury of the mob, South or North. Negro homes and churches are still destroyed by bomb and torch, scores are driven from their homes by threats of violence, men and women are beaten and tortured. Last year sixteen were lynched, two of the sixteen were burned at the stake, one of them at the preaching hour on Sunday morning.

RACE PROBLEM ECONOMIC SAYS PROF. MITCHELL

Charity Cannot Compensate For Honesty Hopkins Professor Tells Forum

BLAMES LYNCHING ON CULTURED WHITES

Dr. Broadus Mitchell Criticises Southern Leaders On Racial Attitude

16-23-26

Charity and missionary efforts cannot compensate for lack of honesty in dealing with the race problem in the South, declared Dr. Broadus Mitchell, of the Department of Economics of John Hopkins, before the Open Forum at Bethel A. M. E. church Sunday afternoon.

Baltimore

Much of the social work in this section has been fruitless, said the speaker, because they offered no jobs to the poverty people of the South.

Dr. Mitchell's subject was "The New Industrial Development of the South and its Probable Effect on Interracial Relationships." He traced the development of cotton manufacturing in the South, and said that the center of this industry in the United States was shifting from New England to the states that rasied the crop.

The chief cause of the South's backwardness has been its poverty and the opening of a cotton mill in a certain section of South Carolina said the speaker, had done more in a week for the happiness of the people of the vicinity, than farms had in a year. The mill not only increased their earnings, but it gave them more social contact.

Economics Is Basis

"Economic welfare is the basis of the Negro problem. It is a mistake to think that charity can take the place of honesty in attacking social conditions. What is really needed is the training for and a chance to work.

"The increase in the number of cotton mills in the South will multiply economic opportunities for the colored peole, and this will give them a larger voice in public affairs. For a long time, this new industry was regarded as a white man's industry, in which a colored man could not work on the inside. But as the demand increases, colored labor is being used more and more.

"Colored operators are employed in the hosiery mills of Durham, N. C., and on various kinds of skilled work in other places.

At the beginning of his address, Dr. Mitchell, whose father was a former president of the University of South Carolina, criticised the attitude of the South toward the Negro He said that he held the people of education and culture of this section responsible for lynchings.

Religious Change

In attacking social service movements he charged that the teachings of religious leaders change to fit the economic conditions of the people.

Mr. Gough D. McDaniels, chairman of the Forum, presided. Miss Mabelle Chew, Chronicler, presented a brief review of current events of the week. Other numbers on the program were a piano solo by Mrs. Herndon White and a vocal soljo by Miss Geraldine Belle. Mr. Mason A. Hawkins presented the speaker.

The open discussion following the address was participated in by Dr. Brown of Morgan College, Attorney Ashbie Hawkins, and Mrs. Sarah Fernandis.

Sunday, October 24, is Douglass School day.

White Attorney Uses Term 'This Nigger' In Southern Court; Judge Halts Case To Rebuke Him And Plaster On Him $10 Fine

ROANOKE, Va., Oct. 29.—Reference to Attorney Henry D. Dolphin, prominent race member of the Virginia Bar and president of the Old Dominion Bar Association, during a heated debate in the Hustings Court, as "this nigger," caused court to be suspended and a fine of $10 to be slapped on a white attorney.

In fining Attorney C. Penn, white, who made the remark, Judge John M. Hart, who presided, said: "I do not allow anything like that in my court. I fine you ten dollars. You had absolutely no right to make such a remark."

The altercation grew out of the case of C. M. Graham, white, against Wesley Poole et al., colored. The defendants were represented by Attorney Dolphin and scored a decisive victory.

OTHER PAPERS SAY

NOBLE NORDIC DARROW

[Dearborn Independent]

Mr. Clarence Darrow recently in Detroit pleaded the case of a Negro client by making fervent pleas against race prejudice. In doing so Darrow exhibited a surprising amount of race prejudice himself, but against the whites. The blacks were all white to him, the whites all black. Not a white witness escaped Darrow's charge of periury. Here is an oratorical gem of characteristic ray concerning the 50 or more white witnesses in the case:

"Every state witness perjured himself over and over again to send these defendants to prison * * * Men, women and children alike have come into this court to lie * * * They perjured themselves in favor of their noble Nordic race * * * Every one of them lied, right down to little children."

The white man who was murdered, the white neighbors, the police, the state's attorneys—everybody was a blackleg to Darrow. In fact, no Negro in the case could have felt more race prejudice against the whites; this writer is willing to say that few Negroes ever have felt, or ever want to feel, a race prejudice as intense and unreasoning as that of Darrow.

However, we confidently leave Darrow to the Negroes, where he wants to be, for we believe that the more intelligent American Negroes are beginning to realize the falsity of such friendship. There is in this country a deliberate and organized effort to Bolshevize the Colored man. Every visitor to the recent scientific gathering at Moscow testified to the feverish activity of Bolshevist chiefs in their new crusade to arouse the yellow and black peoples of the earth in a war against white governments. There are in Moscow now American Negroes being trained as Communist agents for work among their people in America. American Negroes know this and are arousing themselves to meet the situation. Let us hope they will handle it effectively. The destiny of the white race and the black race in this continent is to live together in the same economic system, and together they will resist all attempts to destroy the white man's civilization which is the black man's best security.

Mr. Darrow proceeded from Detroit to New York where he again spoke to Negroes. He again made sport of the "Nordic race." This irreligious representative of the religious Negro cautioned the Negro against piety. "There's another thing—you're too blooming pious," he said. He counseled the Negro to form himself a voting bloc "to keep the white politicians guessing." In short, he exhibited in numerous ways that most degenerate form of race prejudice—prejudice against the race that bore him. Negroes don't respect white men who fawn upon Negroes.

RACE QUESTION ENTERS POLITICS OF BAY STATE

May Decide Election Of Senator And Governor Tuesday

SWEDES FOR GOVERNOR, SCANDINAVIANS NOT

Colored Group Lined Up To Help Defeat Senator Butler

Renzi B. Lemus

BOSTON, MASS.—The race question predominates in determining issues of the 1926 campaign, not in Florida or Texas, Alabama or Virginia, but here in Massachusetts. And the Republican party is solely responsible for the conditions.

Ever since 1924 Senator Butler's managers have made captial of the alleged Irish-Catholic resent ment at ex-Senator Walsh's ultra-religious liberalism. By this method it was hoped to assure Mr. Butler's return to the Senate; for if the Irish of Boston and environs solidly back Walsh next Tuesday, the National Committee Chairman shall wind up as a United States Senator.

Machine Not Formidable

Of course, the Massachusetts G. O. P. is nowhere nearly the formidable political unit it once was. President Coolidge may have reached the top on Frank R. Kent's "Massachusetts Escalator." He is not of the machine nevertheless. Neither is the Republican Governor, Alvan T. Fuller. To get Fuller is the aim of the Republican machine—even should Senator Butler go down in the crash.

Fuller, the unique and colorful Packard automobile dealer who returns his salary to the State Treasurer untouched, always has successfully thrashed the machine. To do so, he, too, has leaned far Irishward. But in so doing, he has grievously offended other racial groups of the electorate. His Democratic opponent is Col. W. A. Gaston, foremost lawyer, great banker, and a very high type of man.

The Scandanavian-American Club of Massachusetts" —25,000 voters strong—condemns Gov. Fuller and, while supporting theother Republican candidate, goes on record in support of Col. Gaston. The Nordics say they protest against **"the lack of consideration shown by Gov. Fuller towards the Scandanavians of the State during his administration and lack of appreciation for the good and effective support that he received from the organization in his last election."**

Swedes For Governor

To the Governor's defense rush some Swedes. His Secretary is Swedish and the assistant secretary is also of Swedish extraction but native born. Assignments of Walter Cohen, Judge Cobb, Arthur Froe, Perry W. Howard and "Big Bill" Matthews, however, don't begin to fill the race's quota. So the Norwegians and Danes—the Nordic majority—are resentful, actively so. For a Swede maybe a Nordic, surely is a Scandinavian but certainly is neither Norweigian or Danish.

Among the speakers at the Scandinavian Club dinner was Erlig Chirstofferson, Editor of a Norwegian paper in New York, who said:

Kept Down Poltically

"Long enough have we of Scandinavian origin suffered ourselves to be ignored by professional politicians in control of public affairs. Our reticence, our modesty, our occupation in getting an economic foothold have kept us down poltically. We have as much genius for administering political affairs as most other races. We ought to come nearer the success of the Irish in politics."

So the success of the Massachusetts Irish in politics is not merely the source of grievance but the cause of race being the real issue right here in the neighborhood of Lothrop Stoddard's Nordic propaganda factory.

Segregation

As for the Bay State Negro, the issue in the Senatorial fight is segregation in the Federal Government Service at Washington. This and nothing more. It seems to be well joined, as the blacks are relentless and Senator Butler makes neither promises nor defense of the Administration or himself.

Governorship Battle

The race issues of the governorship battle are not at all clear cut. It seems to be ultimate determination of the question as to whether or not the number of Negro mechanics out at Gov. Fuller's Packard Motor Shops equals the total of black clerks in Col Gaston's National Shawmut Bank. There are two colored clerks in that bank. Proportionately, the janitors, messenger, etc., are about equally divided.

To the credit of Gov. Fuller's administration goes the $4,000 year Execeutive Secretaryship to the Governor and the special assistant Attorney General's assignment. To the everlasting discredit of the Republican party, however, is this racial sub-division of the electorate in the old Bay State, home of the Abolitionists.

Negro Equality

THE government has taken no action to enforce the constitutional provisions granting political equality to the Negro, which are being flagrantly violated. The Negro suffers from racial discrimination of every kind and is subjected to "jim crow" laws and "jim crow" customs. The Negro is exploited as a worker or farmer. He is subjected to the same capitalist exploitation which the white workers and farmers suffer from, but must bear the additional burden of racial discrimination.

4. The workers and farmers must fight for the repeal of all laws discriminating against the Negro and for complete political, industrial, educational—in a word complete social equality for the Negro.

Race Problem - 1926
United States.

The Negro and the Foreign Born

By B. BORISOFF.

THE "Chicago Defender," a Chicago Negro weekly newspaper, printed in one of its recent issues the following editorial which we reproduce in full:

OUR FOREIGN PETS

Chicago is in a quandary about its foreign population and has asked the assistance of the United States government in deporting so-called undesirable aliens from the country. This city has become overrun with Sicilians and gangsters from other countries who have carried on uninterrupted warfare among themselves, and who have run Chicago's murder list up to an alarming height. The city police appear unable to cope with them and are now crying for help.

Daily Worker 3-27-26

All of which affords no small amount of gratification to our Race everywhere in the United States. We have watched how these foreigners have been welcomed upon our shores. We have been forced to accept Jim Crow service, insults in the courts, inferior jobs, and residential segregation, while foreigners have been given the best the country has to offer. Any foreigner, however poor and ignorant of American principles, receives more courteous service in American hotels and theaters than any person of our race.

We, as a race, are subjected to all sorts of injustices, even in Chicago, while the foreigner, who flouts our laws and who works for the destruction of our very government itself, is given every protection. Is it any wonder, then, that we smile when we see authorities of the city of Chicago seeking aid to handle a problem that they themselves created?

This editorial raises two important questions: First, what is the correct explanation of the country-wide drive against the "undesirable aliens?" The second, what should be the relation of the Negro toward the foreign-born workers as dictated by his racial conditions and his interests as a worker?

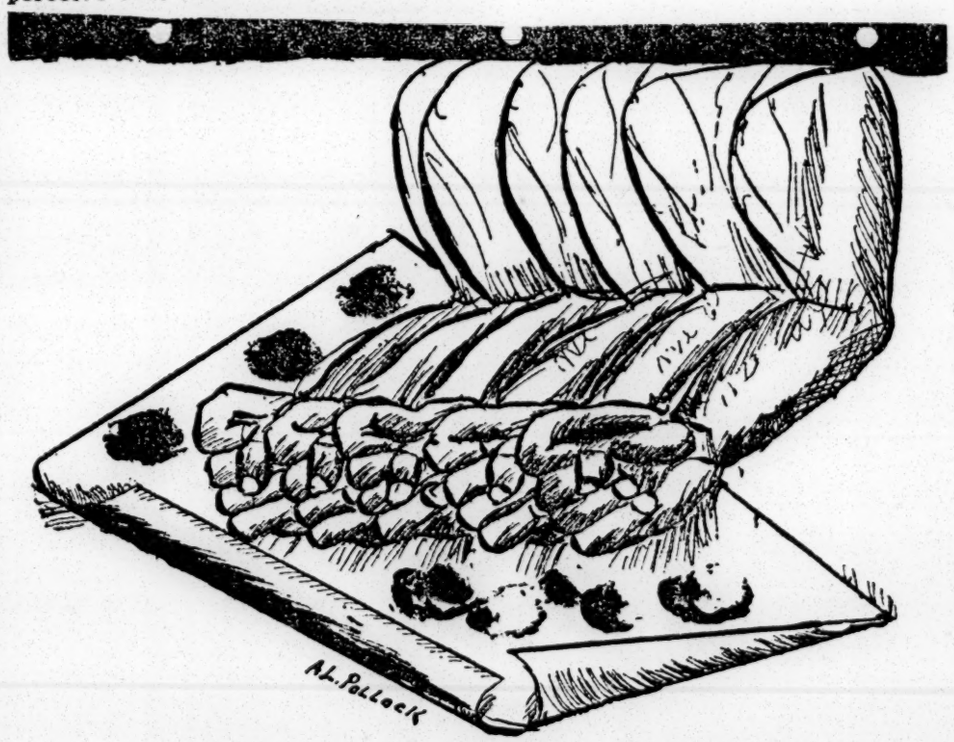
The Defender manifests total bankruptcy in dealing with these questions, pitiful lack of understanding, lack of broad vision, and superficiality. The Defender attempts no conscientious analysis of the problem. The Defender only repeats, parrot-like, the slanders of the white kept-press against the foreign-born, encourages prejudices, incites its readers against the foreign-born and indulges in patriotic red-baiting. The readers of the paper are presented with a distorted viewpoint and with a policy toward the foreign-born workers which is harmful to the interests of the Negro both from the racial as well as the working class viewpoint.

The problem of the foreign-born workers is not a Chicago police problem—as the Defender would make its readers believe. It is a national problem. It is also not a social problem of eliminating "criminal" alien elements as is the contention of the Defender. These charges of inferiority and criminality which are being hurled against the foreign-born are only a cloak to cover up the real aims of the anti-foreign-born agitation. But even confining the discussion to the question of social "inferiority," to the charges of "criminality" and other alleged undesirable social qualities that are made against the foreign-born one would expect a different attitude on the part of the Defender. To the ear of a Negro these charges sound suspiciously familiar. They are the same charges of "inferiority" and "criminality" as are usually hurled against the Negro, only in this case the word "Negro" is being replaced with the word "foreign-born." In fact, both of these charges come from the same source—from the agents of the white imperialist ruling class—its kept press and its "scientists."

When it is profitable for the white imperialists to incite the white workers against the Negroes they begin to clamor about the unusual number of "Negro criminals" in the jails of the big cities. Now, when it is a question of arousing the masses against the foreign-born workers, the police receives orders to fill the jails with criminal foreigners, so as to justify the attack upon the foreign-born workers.

We admit, and the Defender will also admit, that under the present conditions, it is easier to fill the jails at will with Negroes or with foreign-born than with such "100 per cent Americans" as Mr. Crowe, Mr. Brennan, Mr. Hoffman, Mr. Small, or Mr. Coolidge, etc., etc. (the list is by no means exhausted), the real criminals and criminal agents of the white imperialist ruling class (the class of the Morgans—and the Rockefellers, of the Garys, Mellons and Du Ponts—the super criminals). These criminals were, time and again, exposed in their crimes and convicted by the verdict of the people. Their crimes range from outright stealing of public funds (Small's embezzlement, and Andy Mellon's tax law), buying and stealing elections (Brennan), stealing the natural resources (Tea Pot Dome) to robbing both the white and the Negro sections of the population of their civil rights (as in the South) or exploitation in the kingdoms of the steel and coal barons, outright murder (during strikes) to provoking war, killing, subjecting and oppressing colonial peoples (Morocco, China, etc., etc.). The interests of the race demand that the Defender devote its energy to the exposure of and fight against the imperialist oppressors of the Negro rather than to their defense and attacking the foreign-born workers. By doing so the Defender is actually fighting on the side of the enemies of the race.

The consistent policy of the ruling class is to keep the workers divided so as to better exploit them. It is not difficult to understand why the attack at present is centered against the foreign-born workers. In the basic industries (steel, coal mining, food, textile) the foreign-born form the majority of the workers. The organization of the workers in these industries would be a terrific blow to the exploiters. They are determined to prevent this organization, no matter by what means. They have laid out a careful plan which, if it were successfully carried out, would place the foreign-born workers into exceptional conditions. Bills are before congress providing for a passport system, periodic registration, with special registration certificates for the foreign-born, threatening them with deportation for violation of the registration law and for other "criminal" offenses (which would easily include strike activities, resistance to anti-labor injunctions, etc.) and giving the president the authority to order the foreign-born workers from one part of the country to another, where, in his opinion, "national emergency" demands their labor. One could easily perceive that there are provisions for a complete enslavement of one section of the working class that would spell disaster to all workers. They would put tremendous obstacles to the efforts of organization of workers and their struggle for better conditions. The Defender does not present these facts to its readers. Yet they would furnish a correct explanation for the campaign of slander against the foreign-born: it is intended to mold "public opinion" in favor of the anti-foreign-born bills by inciting and prejudicing the masses of the native population against the "inferior," "criminal," "destructive" alien.



There's a Fist Behind Every Finger Print.

Drawing by Al Pollock, Worker Correspondent.

The economic interests of the foreign-born and of the Negro workers are identical. Both are on the lowest rung of the social ladder. It is entirely false on the part of the Defender and in contradiction to facts to represent the foreign-born workers as the privileged section of the population (calling them "our foreign pets," saying that they are given every protection, etc.). While the Defender tries to arouse the jealousy of the Negro workers, it is unable to present any facts which would prove this contention. The working conditions of the foreign-born workers and the "protection" given them are illustrated by

he textile workers' strike in Passaic ($12-22 weekly wage, exhausting work, police brutalities, etc.). To incite the Negro workers against the foreign-born because in addition to these abuses they do not suffer from racial abuses from which the Negro worker is suffering from is sheer nonsense. The economic interests of the Negro and of the foreign-born worker are identical. They are natural allies in the fight for better working conditions, in the fight to compel the labor bureaucracy to organize the unorganized and to break down the racial discrimination in the trade unions.

Let us now turn to the political aspect of the foreign-born question. The patriotic defense by the Defender of "our" government against the "destructive alien" tends to hide the fact that the present government is a ku klux klan government, that it was and is supported by the ku klux klan, that it did nothing to secure to the Negro his political, social and economic rights as an American citizen. During the Coolidge regime ku klux klan outrages against the Negro became even bolder and more ferocious (witness the Camden and Osala affairs, etc.). The government remained silent and passive. Can any honest Negro call this government, which is steeped in the tears and blood of the Negro, "our" government? The Defender is intentionally or unintentionally blind to the political significance of the anti-foreign-born policies of the government. Yet it should have been easy for a Negro publication, especially to distinguish all of the earmarks of the ku klux klan in the anti-foreign bills of the Coolidge administration. The ku klux klan is both against the Negro and against the "foreigner." So is the Coolidge government. It strikes at the foreigners with its anti-foreign-born bills. It strikes at the Negroes by perpetuating their political, social and economic enslavement, by not defending them against the ku klux klan. The Coolidge government bids for the support of the ku klux klan. The Defender backs the government in this policy.

The political interests of the Negro and of the foreign-born workers prove also identical. Both are fighting for elementary civil rights against the imperialist government and its supporters—the American fascists—the ku klux klan. The political policy of the Defender is harmful.

Summarizing our analysis of the two questions which we formulated at the beginning of this article, we can say:

From an economic viewpoint, the anti-foreign-born campaign and legislation are means employed by the ruling class in order to divide and weaken the workers and thus prevent their organization and effective struggle for better conditions, especially in the basic industries.

Politically the anti-foreign-born policies of the Coolidge regime is a bid for support of the most reactionary elements, of the American fascists—the ku klux klan.

Both on the economic and on the political field the Negro and the foreign-born workers face the same enemy, their interests are identical, they are natural allies in a common fight.

We would not consider our analysis of the position taken by the Defender complete without attempting to answer one additional question: how to explain the bankruptcy of the Defender in the realm of racial policy? The explanation that suggests itself at the first glance is the orientation of the Defender. The Defender hopes to get a few concessions for the Negro from the white ruling imperialist class by submitting unquestionably to its rule and pledging its loyalty to it. It says in effect: "Look how loyal we are; we will support you against your enemies, the workers, both black and white, only throw us a few crumbs, abolish the most flagrant discrimination." In this the Defender represents the sentiment of a section (perhaps a considerable) of the Negro petit-bourgeoisie. It is not peculiar to the Negro petit-bourgeoisie. In India, in China, in American colonies; in fact, in all parts of the world where the imperialist oppression extends over colonial peoples, we can observe how the native bourgeoisie is betraying the interests of the oppressed by siding with the oppressors. Another part of the native bourgeoisie (as was especially clearly shown in the recent struggles in China) at one time unites with the workers and peasants against the imperialist oppressor, while at another time it fights the workers (when the workers present their own demands for higher wages, lower hours, better working conditions). The experience of the struggle of the oppressed nationalities and races against imperialist oppression has proven that the only true, consistent and militant champion of national or racial freedom is the conscious and militant working class and not the bourgeoisie of the oppressed peoples. The working class being the most oppressed class in society, cannot free itself without abolishing all forms of oppression. This was proven by the historic experience of the Russian workers, who, having freed themselves from the yoke of czarism and capitalism, have also abolished all national or racial oppression.

There is the basic reason why the Defender (not being an expression of the historic aspiration of the Negro working class) could not be expected to be a consistent fighter for the interests of the race. But, unfortunately in the case of the Defender, one could hardly speak of any fight for the defense of the interests of the race; it is rather a complete submission to and the defense for the perpetuation of the most brutal imperialist power.

The road to freedom for the race lies in a joint struggle of the Negro and white workers against their common oppressor—the ruling, capitalist class.

VALDOSTA, GA. 1931
JAN 18 192

RACE QUESTION IS UNDER SCRUTINY

Commission of Racial Research Finds Lynching Decreased And Negroes Improved

(By Associated Press)

Atlanta, Jan. 18.—Scientific study of racial segregation in more than 30 centers of negro population in the United States is under way, the Commission on Inter-racial Co-operation reports in its survey for the period 1924-25.

This study, which will consume more than a year, is being carried on jointly by the commission and the Institute of Social and Religious Research.

The commission indicates general improvement of racial relations and reports that appreciable progress has been made in its work during the past year. In speaking of lynchings the report says:

"Apparently this crime is being gradually pushed off the map. More than half the Southern states now seem practically clear of it, and it is declining rapidly in most of the others.'

In pursuance of its anti-lynching endeavors the commission is now preparing a medal which will be awarded to sheriffs who save prisoners from mob violence.

Only one Southern state—Florida—has no woman's committee, says the report. In all other states in the South the department of woman's work continues to function as one of the most important phases of the movement against mob violence. The women's organizations also concern themselves with the welfare of negro women and children.

An effort will be made to introduce widely in Southern colleges the teaching of social science as it affects the racial question. Courses in race relations are already being given in sixty Southern colleges, according to the report.

Inquiries and personal visits continue to come from the North and East, says the report, in which sections the migration of the negro has developed racial problems similar to those existing in the South. Scores of visitors have come from foreign countries, principally England and Africa, desirous of information about the working of the commission's plan.

Negro education in the South during the period covered by the survey has shown a distinct improvement, continues the report, which attributes this betterment of teaching facilities to the cooperation given by state and community organizations in sympathy with the commission's work. Health and housing conditions likewise have reached a higher standard, with the establishment of dental and medical negro clinics, under both white and colored supervision and the general observance of "health weeks" by negroes.

Nurseries and playgrounds have been established in a number of Southern states, one of the most elaborate being that erected at Louisville, Ky., which has a playground and swimming pool for negroes.

In other Southern states paving, sewerage, library and recreational facilities show general improvement.

Race Problem - 1926

United States

ANOTHER EXAMPLE OF JUSTICE

The South Coming Into her Own—The Better Class Beginning to Assert Itself

Proof positive that the South is coming into her own and that the better class of both races is beginning to carry out their program of justice and right, is being demonstrated in practically every state below the Mason and Dixon Line, what other sections may be saying through their newspapers to the contrary notwithstanding.

While these instances where justice is being handed out and fair play given are not played up or given prominence from time to time, they really are happening.

Nashville Globe 1-8-26

Down in Georgia some time ago a member of the race who had been brought back to the south from New Jersey accused and tried of murder was acquitted by the court and a jury of members of another race.

Nashville

Down in Mississippi another member of the race was tried after being accused of murder, and acquitted. But the latest occurrence was that of a man in Memphis by the name of Matt Lewis, a member of the Negro race, who had been charged with the killing of an officer. He admitted the crime, but claimed self-defence and the protection of his family. It is one of the few instances where a court has upheld what many term as the unwritten law when applied to a member of the race. He was given a fair trial, and when evidence was not shown that he was acting in the protection of his family and his home, he was acquitted.

This is but another evidence of the fact that the leading and best white people in the South, whether they be millionaires or humble workers, believe in treating the Negro right. When truth gets a hearing, and when the sober-minded members of both races get together, misunderstanding will disappear and better understanding at once obtained, as will be shown by the following news items which appeared in the Nashville Tennessean on the morning of January 7th.

AMERICAN NEGROES ENTERING A NEW DAY.

Afro-American 1-9-26

The fact that every tenth American is a Negro makes the American colored man, by sheer numbers, one of the most important factors in American life. Fortunately for both Negro and white, the progress which the colored people have made since emancipation is one of the remarkable achievements of the modern world. Negro illiteracy has been reduced since the close of the civil war from 100 per cent to somewhat less than 20 per cent, though in some of the backward communities of the South it still reaches the fifty per cent mark. But the recent heavy migration North has awakened even these sections, and they are hastening to provide for the Negroes educational facilities and economic opportunity, hitherto vigorously denied, in a degree at least partially commensurate with that afforded the white population Some States, like North Carolina, have revolutionized their budgets, and for the first time now hold out promise that at least a common school education is available for all children, Negro as well as white. On the 11,000,000 Negroes in the United States, 7,000,000 still living in the "old South," this tardy acknowledgement of their rights is likely to have epochal results.

In one field Negroes have made a substantial advancement of which white people in general have little knowledge. It is the field of agriculture. Most of the contacts between the races being commercial, white persons usually think of Negroes in terms of porters, luggage carriers, waiters, house servants and unskilled laborers. They little realize the number of bankers, lawyers, physicians, nurses, teachers, ministers, artists, editors and social workers among the Negroes. The number of trained Negro men and women devoting their lives to arts, science and music, and the various professions is amazing. And often their skill has been achieved at acute sacrifice.

Likewise in religion the Negroes advance. The old primitive emotionalism of plantation life is passing out, and a new conception of Christianity as it is—not a superstition or primarily a mysticism, but a life—is coming in. An educated ministry is being developed. Substantial church buildings, equipped for social work as well as for worship, are being erected. With developing intelligence and advancement in the economic scale, the Negro's deeply religious nature, also, is being unfolded.

Afro-American

Not only is it the churches that report religious progress. Hopeful words come also from organizations which do religious work among the colored people. The Y. M. C. A. now reports a Negro membership of more than 32,000; 415,000 persons participated in association activities during the year. Religious meetings drew an attendance of 457,000, a gain of nearly 100,000 over the preceding year. Among the sixty-eight cities in the United States with more than 100,000 people, thirty have colored Y. M. C. A. organizations.

1-7-26

Never has the interracial situation in the United States appeared more promising than it is today. Not only is the progress of the Negroes, brought about by their own devotion, energy and sacrifice and by the active cooperation of an important part of the white population, winning them an important place in American life, but there is a better understanding, with more tolerance and heartier cooperation between the races.—The Continent.

SOCIAL EQUALITY

By NANNIE H. BURROUGH

Wm. N. Jones, who writes the DAY BY DAY in the Baltimore AFRO-AMERICAN, wants to know if I am sane on the social equality question. He challenges me to go to the heart of the most deeply seated of American human tragedies. He asks me to state my belief in clear, unequivocal language. Here goes my first installment. Next week I shall discuss intermarriage.

Divinely Made

I believe [illegible] Social equality is the [illegible]uality of individuals in blood, character, culture, affluence, ideals and personal tastes, in so far as it is possible to standardize human beings. It is not, and never will be a [illegible] of race or color.

Afro-American 1-16-26

People are not social equals because they are white, nor are they social inferiors because they are black. Their equality is a divinely made thing and inherently and affinitively related. It cannot, therefore, be destroyed by being denied by human agencies, instrumentalities and attitudes.

Yes, I believe what is divine, irrevocable and unalterable. The creation of humanity out of one blood established and sustains man's inherent and absolute equality with man. The fact that there are people who do not believe in it does not alter the fact that it is, any more than the fact that there are people who do not believe that there is a God annihilates that Omnipotent, Omnipresent, Omniscient Being.

Races Confused

Negroes and whites are terribly confused in their thinking on the real meaning of social equality. They think that simply being white makes people social equals. It does not. It simply makes them white—that's all. It is up to them to make themselves equal or superior to members of their own race or members of other races, by acquiring education, culture, affluence and character. White or black, people who do not acquire these weapons and graces, can never be social equals with the white or black people who do.

Moral Penalty

Ignorant white people teach their children that the mere fact of being white is a tremendously superior thing. It is not. To the millions of unaspiring whites, this sense of supposed station is most satisfying. They feel that they are already something and that's enough. Just being white puts them as high as they want to go. They become so intoxicated over not being black, and so dizzy over looking down on somebody else that they cannot learn and they cannot aspire.

There are millions of unaspiring, spiritless white dummies and derelicts who are satisfied at just being white. They have no higher aspiration. That's the moral penalty of teaching the fallacious social doctrine of color superiority.

The mere incident of color does not make races or individuals superior. Superiority comes from character, conduct and achievement. There are millions of white people who cannot associate with members of their own race on terms of social equality.

Social equality simply means that the virtuous associate with the virtuous, the vicious with the vicious, the wise with the wise, the cultured with the cultured; that people of like tastes, ideals and standards commingle.

Group Satisfaction

The fact that black people are barred from white society does not make black people socially inferior, nor does it make white people socially superior. There are members of both races worthy and fit for association each with the other, who do not exercise their social right to mix. They are simply satisfied in their own group. But they have no inferiority or superiority complex.

What Lothrop Stoddard calls "The Rising Tide of Color" is in fact the rising tide of conscience, the rising tide of character, and the rising tide of culture. When these, in individuals and groups, reach the high-water mark, through understanding and proper evaluation, all racial currents will flow through one common channel.

Call it inter-anything-you-choose but in fact it will be the one blood out of which God made all nations asserting its inalienable right to be one. Human notions cannot change divine laws.

Private Judgment

In things social, human beings are very much like birds. Birds of a feather flock together. Human being of like tastes and ideals do the same thing. In things social, the right of private judgment has been, and always will be, supreme.

Human brotherhood is social as well as spiritual. What force is this that makes us talk brotherhood, and pray with our brother for daily bread, and when we get it, makes us refuse to eat together the thing for which we prayed? The fatherhood of God and the brotherhood of man establishes social equality. It is strengthened and augmented by education, culture and achievement.

Many white Americans thought that Booker T. Washington did not believe in social equality, and yet he enjoyed more of it than any Negro who has ever walked the earth since the Anglo-Saxon race began its ascendency

He ate at the tables, slept in the

homes, and was the guest of honor at many functions in private homes—and always with the blue blood of the world. He was the social equal of the people who entertained him—that's why they did it. In character, ideals and common objectives, they thought alike.

Personal Prerogative

In our ignorance, both races confuse public privileges or civic rights with social equality. Civic rights relate entirely to public privileges. Social equality or social intercourse is an inherent, primary, individual and personal prerogative. It is beyond man-made laws or franchise. Riding in mixed cars is not social equality, nor is eating in the same hotel or swimming in the same hole. These are civic rights for which men pay.

Admission to public places of amusement, instruction and comfort is not social equality. These are civic rights or public privileges. Those who operate such places do so by franchise, and those who enjoy them pay for the privilege. Social equality means cordial social reciprocity. We must stop confusing it with civic rights.

You do not purchase social equality when you buy a railroad ticket, nor does it come with your theatre ticket. You do not obtain it when you register at a hotel. You purchase public privileges, and not private intercouse.

As big as the house is that you buy in a community, and as much as you pay for it, the owner cannot throw in social equality for good measure. Even living in the same house does not make people social equals, nor does marrying into the same family.

Human equality cannot be bought—it must be lived. Anybody who lives it—black or white, is equal in spite of all the man-made and devil-made devices.

JUDGE REFUSES TO AWAIT 'PLEASURE' OF GOVERNOR OF THE OLD NORTH STATE

The flame of Justice does not burn low in all of the Court rooms of the land, as was evidenced in Common Pleas Court here Saturday, when Judge James B. Drew scored the courts of North Carolina that bar Negroes from juries merely because of their color, and refused to extradite 70-year old Sandy Huser, wanted in Winston-Salem, North Carolina on liquor law charges.

Pittsburgh Courier 1-9-26

"I will not send a man back to face trial in a county where members of his own race are not permitted to serve on a jury," declared Judge Drew. Huser, who had been held here since December 5th, was then given his freedom. Repeated efforts had been made to free him, and at a hearing a few days ago, it was noted that the Governor of North Carolina had asked that he be held just a few days longer. Judge Drew said he "would not detain any man in jail awaiting the pleasure of the governor of North Carolina." Judge Drew's decision has stirred judicial circles.

Baltimore Md.

The question of colored men serving on juries was brought before Judge Drew by D. C. Kirby of North Carolina, who appeared as counsel for Huser. Huser was indicted by the Forsythe County jury in March, 1925. He was arrested in Braddock December 4th on a warrant from North Carolina and has spent the time since his arrest in the Allegheny County jail. Ralph Hunter, assistant district attorney, represented the North Carolina authorities in Court. He presented requisition papers from the governor of North Carolina and extradition papers from the governor of Pennsylvania. Kirby based his plea for Huser's release on the grounds that the grand jury that indicted him was not legally constituted because Negroes were barred.

"There has not been a Negro on a grand or petit jury in North Carolina for more than 20 years," the lawyer declared. "The population of Forsythe county is 77,000 and of this number 26,000 are colored persons, many of whom are competent to serve on juries. They pay taxes on more than $4,000,000 worth of property. The law requires that the jury list be made up of persons who have paid their taxes and who are competent to serve. Despite this the colored people are being disfranchised and prevented from serving. This is clearly a violation of the Constitution of the United States."

Hunter contended that the court could not go beyond the record as to the courts in other states and that the indictment and all other papers connected with the case appeared to be in order. Huser is wanted not only for his own trial, but as a star witness against a large liquor ring.

"If the facts stated here are correct," Judge Drew said, "I will not order this man returned, but I will order his release. The State of North Carolina should not be permitted to disregard the law of the land and flaunt the Constitution of the United States. If a man is going to be barred from serving on a jury because of his color, then he may be excluded because of his religion or some other pretext.

"If this man was indicted by a grand jury from which colored people were excluded because of their color alone, then this indictment is clearly illegal. There is no use returning a prisoner to a state under such conditions. He would be unable to obtain a fair and impartial trial, as he is entitled by the law," declared Judge Drew.

Judge Drew then ordered Huser's release.

Readers Pick Most Important Event Of The Past Year

Montgomery Gregory, W. R. Valentine, Rayford Logan,

What was the most important event of the year 1925? A poll of the country would pobably prove the Locarno Agreement.

The AFRO asked a number of teachers of history and heads of schools what they considered the most important event affecting colored people in 1925.

Pittsburgh Courier 1-9-26

Kip Rhinelander

The most important event for 1925 was the failure of Kip Rhinelander to win his annullment suit against his colored wife. The significant part was the fact that a jury of 12 white men could be found on a question so thoroughly permeated with race prejudice and hatred.

W. R. Valentine,
Principal of Bordentown, Inst.,
Bordentown, N. J.

Mabel Holloway

It was not until I reviewed the record of the Negro of 1925 in order to comply with your request that I realized how small a part the race has played in a year of extraordinary national and world achievements.

The most far-reaching and significant event of the Negro in 1925 was the personal and racial victory of Miss Mabel Holloway, a student of Howard University at the Student Conference of World Peace at Princeton University in December. In the halls of this prejudiced institution the white college men and women of America selected this Negro girl to represent southern institutions on the Executive Committee of their permanent organization and nobly refused to remove her on the passionate appeals of a few southerners. Here we have students who shortly will form the intellectual, political, economic, and social leadership of the United States taking an unequivocal stand for the principles of Democracy and Christianity. Such a thing has not happened before. Its significance for the future is incalculable and should give wonderful encouragement to the race, especially to the Negro youth.

Montgomery Gregory,
Supervisor of Schools,
Atlantic City, N. J.

The Sweet Case

"Although it is seldom possible to judge accurately the influence of contemporary events upon the course of human affairs, it is my opinion that the SWEET trial in Detroit will prove of as vital importance to the Negro as any other occurrence of the year. Not only will this case improve directly the status of the Negro by its moral effect upon him, but it will produce a marked change in the attitude of the white man and thereby indirectly contribute to the betterment of racial conditions and interracial relations.

"Certainly it is an axiom that self-respect is essential to genuine progress. It is just as true that there is no factor which tends to foster a desire for and pride in a better economic, political, social and moral personality than the knowledge of the possession of inalienable rights—rights that one treasures himself and that he may force his neighbor to respect; rights that the government of which he is a part will force his neighbor to respect. The white man, with all of the material and physical weapons of force at his command, with laws written and unwritten to back him has been secure in the possession of his rights and has been and will be always ready to fight to protect them from transgression and aggression. The black man has been conceded no universally respected rights—either of property or of person. When he has dared to arrogate to himself those rights which the Constitution guarantees to the humblest citizen, he has realized that the fortress which he has mounted has been manned with wooden guns; that even the courts, which Justice appoints to secure his rights for him, condemn him to eternal damnation for his presumption, not only in attempting to defend them, but in daring even to assert them.

The SWEET trial has found a Negro, in a certain degree of defiant unity, at bay and ready to fight to the last ditch for what the police power of his state will not assure him. In the hotbed of KU KLUX KLANism, he has wrung from a jury of white men—if not a positive guarantee of his right to fight for home and family—at least a confession of doubt that it constitutes a crime for him to do so. Other Negroes will be encouraged to fight also for that which is most sacred to them and other white communities will learn that an aroused Negrohood is not a safe thing from which to attempt to withhold its rights. As the white man begins to respect the black man, the latter will begin to respect himself—and I repeat that self-respect is the factor most essential to, but most lacking in, the Negro of today."

J. H. N. Waring, Jr.,
Principal of Downingtown, Pa. Inst.

Race Problem - 1926
United States

Bishop Ransom Answers Darrow

Points The Way Out For The Negro

Philadelphia, Pa., Jan. 4, 1926.—"God has done a thousand times more for the American Negro than he ever did for Daniel; yea, a million times more." Thus spoke Bishop R. C. Ransom, formerly of New York, but now of Nashville, Tenn., in a stirring address at Mother Bethel A. M. E. Church, this city, under the auspices of the Citizens and Southern Bank's Thrift Committee, on the subject, "The Way Out for the Negro." Continuing he said. "My good friend Mr. Darrow would not speak as he did if he wore a black skin and if he wore that black skin in the South. There are some things a man cannot learn about this race problem unless he has the experience of a black man. It may be that we need to branch out in other lines, but it is not true that we must desert the God of David. It is not true that the God of David has not helped us and does not help us. God shut the mouths of three lions in the den of Daniel. God has shut a millon mouths for the black people. If hatred and murder and rapine of the baser element of race haters were allowed to run rampant in the South, as it occasionally does in a lynching, what would happen to the Negro? Who could protect him? Who could keep him from the same fate of the Indian in the face of the white man? It is God, and the fear of God that keeps these jaws locked, and keeps reasonable peace in the South today. Take God out of the South, take the Christian religion away, not only from the South but from America, and see how the Negro will fare. Mr. Darrow is wrong about the God of Daniel and every thoughtful Negro knows it and if he wer ea Negro he would know it."

"But what we want to do is to do as Daniel did after God had locked the lions' jaws go out and get the work."

The Way Out.

"Naturally the first "way out" the Negro found was religion. This is the first way every oppressed people find. And we build our churches, produce our religious leaders, and have wonderful organizations that dot every hill and valley where black people live. The Negro church will forever stand and one of the marvels of race organization. As yet it has not been equaled by the race in any other field. But religious organizations, alone did not lead us out. After the Civil War our leaders looked to politics as 'the way out,' and falling in behind the Republican party we plied ourselves vigorously to political activity, and black men sat in the Senate and House of Representatives of the Nation, and in most of the legislatures of the South. But politics alone was not 'the way out'. Then came the passion for reduction, and we filled the schools. We graduated from colleges, from medical, legal and theological courses. Not finding the way out in classical training we turned to industrial training and yet we have not the way out."

Don't Forsake the Old but Add The New.

We are now in the midst of another development. But we must not make the mistake of forsaking the old tried ground. We do not need less religion, or less politics, or less education. We need more. We need Daniel's God, all political organizations, all kinds of education more today than ever. But we also need economic education. We must organize our labor; organize our money. Economic organization is one of the ways out. This is a field we have not occupied. We want to do it in what we have done in religion. And one of the first things we want to do is to organize banks. We make millions, yes billions of dollars, which are of but little value to us in advancing our people because the money is not organized into banks to help our people build homes and business and advance in social life. And there is a great moral side to this. Our education depends upon it. Our women must marry husbands who can support them and their children. This cannot be done without we organize our money and make places for the young men coming from our schools. Negroes need banks, insurance companies, newspapers and hundreds of businesses to supply their needs and that is a way out.

New Spirit Must Rout Spirit of Slavery.

The greatest thing in our way today is not the prejudice of the white people, not even lynching. For no white man's prejudice can keep a Negro from going to a Negro church, or putting his money in a Negro bank, or reading a Negro newspaper. There are $12,000,000 Negroes in America. Ten millions of them never read a Negro newspaper; or put money in Negro banks. Other millions do not patronize the Negro physician or buy from the Negro grocer. Surely the white people's prejudice does not keep them from that. A white man's prejudice may keep you from eating in a white restaurant, but certainly not in a colored eating house. Why then has the Negro been so slow to organize his money? It is because of the spirit of slavery. There still persists in the black man's mind to too large an extent that he is not as good as a white man, that he was made to be a slave, that hhe can trust a white man but not his own. And that is the spirit we must fight and fight hard. The spirit of slavery keeps us down. We cannot organize the things material until we develop a new spirit—but a spirit of confidence, a spirit of co-operation."

Major Wright of the Citizens and Southern Bank and Trust Co., presided.

7000 YOUNG WHITES HEAR C. H. TOBIAS

Declares Negro Who Bends And Grins Will Never Be Accepted As A Leader By Masses of His Race.

Memphis, Tenn.—Before a convention of 7,000 Southern white Methodist young people, meeting in the Municipal Auditorium here, Channing H. Tobias of New York, sgnior colored Y. M. C. A. secretary, declared that the Negro who bends and grins and lies is incapable of revealing the soul of his race and that regardless of the amount of space given such a Negro by the daily press he will never be accepted as a leader. The speaker further said that the time had come for white people to quit thinking of the Negro as a problem and think of him as a contributor to the upbuilding of the nation along all lines. He pointed to the contribution that Dr. Carver of Tuskegee had made to the South thru his agricultural experiments and asked why such a man should be considered a problem.

Following the address questions were asked from the floor. One questioner wanted to know how white people should address colored people. Before Mr. Tobias could reply a white leader on the platform indicated that he desired to give the answer. His reply was: "Address colored people just as you would white people. Why should you hesitate to say 'Mister' to a colored man? Prejudice accounts for your refusal to do it. The sooner we stop that sort of nonsense the better for us."

The address was well received by the convention and every courtesy was shown to the speaker by the leaders.

"RACE SELDOM FAIRLY TRIED IN AMERICA"

Clarence Darrow Testifying Shocks House Sub Judiciary Committees

EXCUSES MOBS, BUT NOT COURT KILLERS

Committee Hears Arguments On Bill To Abolish Capital Punishment

WASHINGTON—"The Negro seldom gets a fair trial anywhere in the United States."

This statement by Clarence Darrow, [illegible] Chicago, shocked the Judiciary subcommittee of the House here Monday.

This committee is holding hearings on the McLeod Bill to abolish capital punishment in the District of Columbia. Under its provisions life imprisonment would be the severest penalty which any D. C. court could inflict.

W. C. Hammer, white, of North Carolina, objected to Darrow's blanket indictment of American courts. Darrow admitted, North Carolina was "a little ahead" of other Southern states in dealing out justice to colored people accused of serious crimes.

"I could excuse a mob that lynches quicker than I could courts that kill," continued Darrow. "Any attempt to prove the merits or demerits of capital punishment by statistics would be a hopeless, useless job.

"It doesn't depend upon arguments but upon what kind of fel-

lows you are. If you have imagination and sympathy for your fellow man you are against capital punishment. We are all murderers at heart. I have never actually committed a murder myself, but I have read obituary notices with great satisfaction."

Thou Shalt Not Kill

Darrow wanted to know how courts and judges in a Christian country lived up to their actions with the commandment "Thou shalt not kill."

There were those at the hearing who disagreed with Darrow, who in his baggy pants, preacher's collar and white tie, looked more like a country pastor than a criminal lawyer. They admitted however, that his arguments were unanswerable.

Cole Blease Bleats.

Cole Blease, a political misfit hailing from South Carolina, and by virtue of the chaos following the World War, enrolled as a United States Senator, has been heard from.

During the World Court discussion Thursday, Blease proudly proclaimed himself the only Senator from the south who is opposed to the proposed international tribunal.

He might also have mentioned the fact that he is the only Senator from the south who had not resigned from the office of governor in order to escape impeachment. We say he might have done this, but he didn't.

No doubt Blease labors under the conviction that he is right and all the other southern senators wrong.

"Begorra! Look at me boy Mike," said the proud Irish father, as the military company went swinging by, to the accompaniment of a brass band. "All the rest of thim is out of step except me owa lad."

That is Blease—save for the fact that he is keeping step on this occasion with Jim Reed of Missouri and Bill Borah of Idaho. Blease is incapable of as much harm as Reed and Borah only because he hasn't as much sense.

Reed, who poses as a Democrat, but who betrayed Woodrow Wilson and the Democratic administration every time opportunity offered, is versatile in his chicanery and brilliant in his meanness. He did more than any other man honored by the Democratic party to hamstring the United States during the trying days of 1916-18. He was included in the list denounced by the great war president as "the wilfull twelve." He was as vindictive as Lodge, but less refined in his methods of venting his spleen.

Borah is a discordant note in every organization that can't be swayed by Borah. He is continually at war with his own party. He seems to be against everything the majority is for, whether that majority represents a Senate committee or a nation. If he should be chosen as head of a new political party, he would try to disrupt it the first time the organization refused to do his bidding. When this nation was trying to keep out of war, and later when it was prosecuting the war, the attitude of Borah must have been a great comfort to the kaiser and his war lords.

After the armistice, no three men on the globe did more to prevent the healing of the wounds of war than Lodge, Reed and Borah. Lodge is dead, but Reed and Borah still carry on.

This is the company Blease is keeping, and his boast of the fact must be humillating to the state which made the mistake, so common, of not electing its best men to office.

But what did Blease say in his assault on the World Court proposition? Sum it up, and you will find that in substance it amounts to nothing. We quote him as follows:

"What do you want to go into the World Court at all for? Who are you skeered of? What are you afraid of? What do you expect? When we went into the World War I said then that all we would get out of it would be widow women, orphaned children, fresh-made graves and debts. And that is all we have got out of it."

Well, what if he did say it? The same thing was said long before Blease came along to borrow it; but that woud not deter this nation from fighting to preserve its honor and its liberty. Every intelligent American knew that war meant all these things, but every patriotic American preferred death and debt and sacrifice to dishonor and bondage.

If it hadn't been for the pro-Germanism of some Americans in high places, probably the German submarines would have spared American lives and respected American rights on the high seas, and the American nation would not have been drawn into the conflict and compelled to fight for its national honor.

It seems, however, that a little thing like national honor doesn't mean much to men like Blease; but there are tens of millions of men in this country who would much rather fill one of those fresh-made graves, to which he refers, than to ignore an insult to the flag or wear the yoke of a foreign despot.

Maybe if Blease had known anything about the World Court proposition before he attempted to speak on it, he wouldn't have asked why we want to go into it.

We want to go into it because we want peace with honor—world peace and world honor; we want liberty without having to murder men to maintain it; we want to prevent the digging of graves as a result of war; we want to spare the lives of husbands and fathers to their wives and children, and of sons to their mothers; we want to liquidate war debts of the past and see to it that no new ones are made; we want to live up to the divine command to love our neighbors as ourselves and bring about an era of peace on earth, good will toward men, and make it perpetual.

If Blease wanted to ask a question that would be difficult to answer, he should have asked why any man who professes to have in his heart love for God and regard for his fellowmen should want to keep out of the World Court.

Perhaps Jim Reed and Bill Borah can tell him. We can't. The senators from Missouri and Idaho have been crafty in throwing obstacles in the way of world peace. They are shrewd enough to lead their followers into blind alleys, create doubts and cause confusion.

There is little to fear from Blease one way or the other. The pity is that the Senate's time should be wasted by listening to his [illegible]

Macon Ga. TELEGRAPH
JAN 17 1928

Are Negroes People?

Somehow, I have never been able to down a firm conviction that Negroes have emotions and sensibilities—or, as a more celebrated person once said in a more celebrated case, "hands, organs, dimensions, senses, affections, passions." Somehow, it seems to me that only cruelty could prompt a man to belittle a bridegroom in the presence of his bride—even though they happened to be black. Somehow, I believe it far from funny to play upon the ignorant fears of one whom the accepted canon of the South calls "racially inferior."

Maybe my sense of humor is askew—if I have one at all. Doubtless my sense of proportion is distorted. Perhaps I should skip over little inconsequentialities like this, and save my indignation for the anti-Negro propaganda of the Klan, or the modest lynchings which from time to time regale us. Perhaps so; yet I am convinced that the Klan philosophy and the lynchings are built upon just the attitude which was manifested in the Bibb County Courthouse.

Cole Blease On Rampage
"Nigger, Nigger, Nigger"

(Speech "In Part" Of Cole Blease, Dem. S. Carolina In U. S. Senate Against World Court)

Mr. Blease: Mr. President, I had not intended to have anything further to say about this matter, but it has been called to my attention that there is no provision in the pending resolution for each State of the Union to have a vote in the election of judges. I offered a reservation to that effect, and I can not see why it should not be adopted.

I notice that Haiti has a voice in the election of judges. I call the attention of Senators from the South while they are voting on this reservation, to the fact that they are voting for a court where we have to sit side by side with a full-blooded "nigger" (laughter) who has as much right as we have in the election of the judges of this court. I ask them if they realize the fact that there may be and very probably will be a representative of Haiti as a judge on this court, so that the southern Senators are voting to throw the destinies of southern women and southern men into the lap of a **black man?** Haiti has joined the League of Nations and has a representative in the assembly of the league who will vote for the judges of the court.

Mr. REED of Missouri. So has Liberia.

Mr. BLEASE. So has Liberia, as my friend from Missouri suggests. Haiti being a member of the league while America is not a member of the league, would, in all probability, have more power in one sense than will the American Nation.

Mr. President, why should not the Southern States and the Northern States of this Union have just as much right to cast a vote as to what judges shall sit on this court as you give to these people in other countries?

Why is the United States of America to have one judge to sit on this court when a **nigger** can at any time cast his ballot in opposition to that vote and negative it, and leave it then to the other nations of the world to say whether we shall or shall not do certain things?

Why should not my State, South Carolina, have an equal vote with a **nigger** republican government as to who shall sit upon that court? Why should not the states of Georgia, North Carolina, or Mississippi, or any other state, and especially the great States of New York, and Illinois and Pennsylvania, have a right to say who shall be the judges of that court as much as you give that right to a **nigger** republic?

When you give to a **nigger** a right to say who should be one of the judges, I apprehend that there are going to be some Senators making more explanations and possibly some apologies for votes on this

Race Problem - 1926

United States.

Armistice Day; The Negro Makes A Challenge

By DANIEL N. CHASE
Associated Negro Press

So this is Armistice Day! We stand today at another milestone. Our feet are tired, for they have been bruised by our walks along the rugged way. Sometimes our burdens have become very heavy, and we have grown O so weary.

Last night we looked up at the beautiful clear blue sky, and we thought of the wonders in the construction of the blue vault. And today at dawn we were wondering what would happen e'er the twilight closed upon us.

Our thoughts turn backward, and we see a war-ridden world. The children of a thoughtful God, have we shed tears in vain? Have our tears for our fallen heroes of color been vain tears, or do we share a kindly grief, knowing that the cause for which they died is the cause that rights all wrong? Have we borne the brunt of the battle as a foretaste of the gigantic struggle ahead? An armistice—a treaty—with whom—and for what?

And today, for a brief period, millions of Negroes stand with bowed heads, unwilling to abolish difficulties and dangers by denying their existence, and repeat "The race problem is the gravest of the world's problems." No, we do not believe in racial fusion or amalgamation; we believe that the Negro race must cherish its racial integrity, through which each one of us may develop the proper virtues and make a definite contribution to the general fund of human life and progress.

Armistice Day 1926, finds us wanting no aggravation of or addition to the race difficulties that we face at this moment. We will not have it. Yes, we have hopes of a peace in which all mankind must share for all remaining time.

At this time we make the Capital of these United States our trysting place, and instead of an armistice we make a challenge: "In the name of high heaven we wage warfare—carnal and infernal as it may be—on all who regard us less than men, taking from us that which is rightfully ours—the divine right to live at peace with all mankind."

Shall we rely upon such? Yes, for we are facing the next great drama of man's destiny. In that drama the Negro will perhaps be compelled to play the stellar role. Will he know the lines? Can he play the part?

Armistice Day 1926 bids us see to it that we are strong to deal with all the mighty forces around us.

British Press Receives Wm. Pickens With Favor

New York.—First reports of addresses delivered in England by William Pickens, Field Secretary of the National Association for the Advancement of Colored People, have just reached the National Office.

Clippings from one of the most important newspapers in Great Britain the Manchester "Guardian", indicate that his meetings were highly successful in Manchester.

Arriving in London, December 1, Mr. Pickens lectured there, then proceeded to Manchester, Leeds, Rugby, Coventry, Stourbridge, Birmingham, Bristol and Letchworth, returning to London on January 16. Two subjects on which Mr. Pickens has lectured to English audiences are: "An American Negro and the Clash of Color" and "How White People Can Help the Color Question."

THE SOUTH'S OPPORTUNITIES AND RESPONSIBILITIES

A few months ago, Mr. Clarence Poe, of North Carolina, had an article in the Review of Reviews entitled "America Discovers Dixie," in which he told how and why the eyes of the Nation are turning Southward. America is discovering Dixie more and more every day. The process has been going on for some time. In all not [illegible] The beginning was almost imperceptible, and for that reason it is difficult to place the time of it, but it is safe to say that the discovery of Dixie by the rest of the country has taken place gradually in the last five years. All the while the interest on the part of other sections of the country in the march of progress in the South has been increasing. This year it has reached its highest pitch thus far.

North Carolina was the first Southern State to gain Nation-wide recognition for its progress. The attention that was directed to North Carolina alone at the beginning soon was turned on the entire South. The phenomenal rise of Florida has also attracted outside attention to the South as a whole. It is now realized that the advantages and possibilities of North Carolina are common to all other Southern States. Similarly, the advantages of Florida, one of the most important of which is climate, are common to the other Southern States in varying degree.

With the "discovery" of the South's progress, such terms as "the Nem South," "the advancing South" and "the changing South" have come into common use. The South's progress is seldom referred to in newspaper and magazine articles without the use of one or more of these terms. They have been popularized by wide usage, and everywhere the South is looked on today as a new land.

As a result of the Nation-wide recognition of the South's possibilities, this section has received a vast amount of publicity. Many of the countrys' leading newspapers and magazines have devoted columns of space to the presentation of information on the South and to favorable discussion of our section. It has been valuable publicity.

We give this outline of the "discovery" of the New South by way of introduction to a striking editorial in the New York World. Under the heading "The Changing South." The World devotes its leading edjorial of the day to a discussion of the South's progress, opportunities and responsibilities. The World, one of the most original of all newspapers, brings up the discussion of the South in a new way—by calling attention to the fact that this year marks the fiftieth anniversary of the South's emergence from the period of Reconstruction. As The World says, it is the most notable anniversary connected with the year 1876.

So important and thought-provoking is The World's editorial that we reproduce it in full:

The Sesquicentennial has carried thoughts back to 1876, but the most notable anniversary connected with that year has received little attention. It is just a half century since the South cast off the reconstruction yoke and struggled to its feet. The centennial year witnessed the overthrow of the three last carpetbag governments and the release of the South for its uphill climb. Today the event can be celebrated by a section which is being transformed more rapidly and profoundly than any other part of the country. Secretary Hoover has predicted that the greatest growth of the next decade will occur in the South. The South is increasing in population at a rate little realized elsewhere, and increasing even more strikingly in wealth.

This development is primarily the result of the new industrialization of the South based upon its agriculture. So rapid is the southward trend of the textile industry that New England has invested $100,000,000 in Southern cotton mills within a year and a half. Half of the 500,000 wage earners in American cotton mills are now employed in the South. The raw material is close at hand, labor is cheaper and the ill-organized workers are easier to handle. The sugar-refining industry is feeling the same southward movement. Tobacco manufacture, unimportant a half-century ago, has become an imperial business, and as tobacco consumption grows the South profits. With the expansion of mills and factories is coming the development of a large machinery business.

An important part of this industrialization in the harnessing of water-power. The Tennessee river alone has 2,000,000 potential horse-power and the Yadkin and Santee in South Carolina have approximately 1,000,000. Muscle Shoals is the best known of the power dams on the swift and broken Southern rivers, but the Tuscaloosa is the site of a new development which will rival it. Outlets for this power will rapidly be found, and in combination with the coal near such cities as Birmingham—now a center of more than 250,000 people—it promises to create areas as humming with manufacture as almost any of the North. The South's virtual monopoly of certain resources like aluminum, sulphur and phosphates will assist in the rise of new Pittsburghs and new Detroits.

Yet this is not all, for the South is also exploiting its climate. Florida's temptations for the tourist have been the most advertised, but the entire region is sharing in the revenue. About $300,000,000 was spent on automobile highways last year. Winter resorts are filling the coast from New Orleans to Norfolk, while in North Carolina and other States many millions are being spent on summer resorts. Men of wealth from the North who come to stay for a season remain for the rest of their lives. In this capitalization of the South's bloom and warmth the slump of the Florida boom is only a passing episode.

Economically, the South has never faced a future so sunny and golden; but this is only half of the situation. Socially, its responsibilities fully match its opportunities. Though Virginia and North Carolina are doing wonders in building schools, the South is educationally behind the times. It has barely begun to appreciate the necessity for wise industrial legislation. It is all too tolerant of the troubles of the poor white. The problem of race relations still has elements which are disquieting. The rapid changes which the years are bringing are a challenge to Southern statesmanship and Southern social progressivism which the section needs all its earnestness and energy to meet.

In no newspaper, North or South, have we seen a more striking editorial on the New South. It is not inappropriate to explain that The World has devoted less space editorially to the subject than some of the other New York dailies. The Times, the Commercial and the Journal of Commerce are among those that have given more space to it. There are other New York papers that have been generous of both space and comment.

We invite special attention to the last paragraph of The World's editorial. It is true, as no Southerner need be told, that the South, economically, has never faced a future so golden. The possibilities are boundless. It is also true that with the increased opportunities come greater responsibilities. The World mentions progress in education. We can inform the whole world, including the New York

World, that the entire South, and not alone Virginia and North Carolina, is making progress in education, and furthermore, we can prove it. We can say, too, that we realize much progress along that line must be made, and that we are going to make it.

Montgomery county is credited with having the best school system in the United States, bar none. That is gratifying. But how about the other counties in the State? Some have good systems, and others have systems that need a great deal of improvement. Why should not every county in Alabama have as good a school system as Montgomery, which is to say the best that is to be had anywhere? Why should not every county in every Southern State have such a system? That should be the goal of Southern educators—to develop the best possible system in every county of every State. It will take time, but it can be done.

The World mentions the necessity for wise industrial legislation. The South is beginning to appreciate this need. "The rapid changes which the years are bringing are a challenge to Southern statesmanship and Southern social progressivism which the section needs all its earnestness and energy to meet," concludes The World's wise and friendly editorial. In that we concur heartily. The greater the opportunities the greater the responsibilities, and with the South facing what everyone believes to be its greatest period of development, economic, social and cultural, never was our need for leaders of real widsom and vision greater.

CAUTIOUS "CAL" REALIZES HE'S DISAPPOINTMENT

WASHINGTON, D. C. (ANP)—An interview with the White House spokesman convinces the Associated Negro Press that President Coolidge realizes that he has disappointed colored America.

President Coolidge visualizes all Americans as chief executives, but in his direct dealing his attitude toward colored Americans is one of patient, measured, cautious, to a degree, sympathetic toleration.

The President, as this writer observes him from many interviews, and hearing him talk with different delegations, believes in opportunity for the Negro, but, certainly not very far ahead of current public opinion on the subject.

He is willing to acquiesce, but seldom inclined to initiate. Thus, colored America is aggrieved and the President very well knows it, but will not alter his conservative New England course.

SENATOR REED

Real fireworks are expected to start in the Senate if the Democrats make a fight to bar Vare, of Pennsylvania and Smith, of Illinois because of excessive primary expenditures.

"Which is worse, using a litle cash or locking out voters?" asked one senator.

Senator David A. Reed, (Republican) told the Associated Negro Press that he is amazed at some of the conditions in the south.

"Why I have discovered several counties in the south where there is not a single Republican vote."

He requested people throughout the south to send any information they may have on election conditions, to him in Washington.

The statement may be made that his move is political. That may be true but the records show the Negroes of America have made all their political progress by political expediency which includes the abolition of slavery, the 13th, 14th and 15th amendments to the Constitution as well.

OREGON KILLS ANCIENT ANTI NEGRO LAW

PORTLAND, ORE. Nov. (PCNB A section of the Oregon Constitution forbidding "free" Negroes and Mulattoes from coming into the State, obtaining any real estate or making contracts or doing certain other things, but now inoperative and invalid because of the contrary provisions of the constitution of the United States, was defeated by a vote of 64,474 for and 106,958 aganst.

The argument for the repeal was that it is "a constant reminder of intolerance and hatred, a reproach to the people of this commonwealth, a slur upon those whom it sought to proscribe."

"Fire In The Flint" To Be Published In French

A clipping from The Brooklyn Times of November 20 states:

Interest in the American Negro is absorbing not only Paris cabarets but French publishers. The great firm of Plon-Nourrit has just signed a contract with Albert Blanpf for the publication in France of "The Fire In The Flint," by Walter F. White, the colored novelist, whose most recent book, "Flight," dealt with the situation of the Negro who "goes white."

"Flight" was published in England on October 21st and the English edition has just reached America.

DR. JOHNSON, COLORED PRESIDENT OF HOWARD UNIVERSITY, TALKS OF NEGRO

Dr. Mordecai W. Johnson, first Negro president of Howard University of Washington, a race institution, who spoke Sunday before the Chicago Forum, indicated afterwards in a private conversation that he heartily approved of the American Negro Labor Congress.

In the question period, he was asked if it was not true that the Negro acted frequently as a strikebreaker. He said in reply: "What can you expect if the Negro is excluded from your unions and he and his family are hungry because of lack of opportunity of employment? The unions should be interested in a high wage—not merely in a high white wage. Admit the Negro to your unions, then strike—and see what will happen."

He cited five things that the Negro wishes: Education; admission to industry; a place at the council table, meaning a free ballot; to be called on for a share of community work, such as was afforded him during the war, and the removal of the stigma of inferiority.

"It will do no good to measure our heels," said Dr. Johnson. "So much has already come out of our heads that you will learn nothing from our heels."

He pleaded not for equality for the Negro, but for equality of opportunity. "Give every Negro an equal chance with the whites, and then let him be consigned to any status that he shows himself fit for, but no more."

Recounting the achievements of the race since its emancipation, he said they owned property to the value of $1,800,000,000, had acquired 34,000 square miles of land, and had sent 10,000 of their number thru college.

He pictured the struggles of the emancipated Negro, divided by a social line from the whites of the South and thus cut off from a cultural contact that they needed. He told of the courageous northerners who faced ostracism to come to live among them and give them a cultural background. While many southerners treated them justly in a business way, they refused this contact. "This mere justice was not enough; what we craved was the original dignity of a human being."

RACE MIXING CAN SOLVE PROBLEM, SAYS MAGAZINE

NEW YORK, N.Y.—In the January number of The Messenger, there is a continuation of the interesting discussion started in the December number of "Group Tactics and Ideals." Mr. Thomas Kirksey, a graduate of Boston University, a practicing attorney in Chicago, and a keen student of economics and sociology, makes an amazingly candid and vigorous contribution to the discussion.

He states that the effort to develop Negro racial consciousness is not compatible with the Negro's struggle for social and industrial equality with other citizens and that furthermore such effort is futile "due to the prepotency of the Nordic Soul."

He says further: "An observation which may not tickle the palate so much of the inculcators and perpetuators of race consciousness in the Negro, is that the open concubinage of the Negro female and the white male has resulted in a spawn of some three million mulattoes being thrown between the dominated group must be declared, as painful as it may sound to the ears of the moralist, the race purity fanatics, a step forward toward racial adjustment in this country."

"Illegitimacy," says Mr. Kirksey, "in all of its forms must be reckoned with as potent a factor in the equation as legitimacy. The biological leavening process has no concern with the 'how.' I desire only that the Negro male and the white female be allowed as free a hand in the working out of the process as the white male and the ro female have historically yed."

A. Rogers, noted author and nalist, in a contribution equal- rank, says, "The Negro group not last another century if one ges by the past and the pres-

The Negro is but a white man de, his whole training making so, hence, it is only a matter ime when his outside will wear same hue."

ther prominent Negroes who part in the discussion through wers to a questionnaire sent by editors of The Messenger Wilson Lovett, president of First Standard Bank, Louis- , Ky.; Robert Bagnall, direc- of branches of the National ociation for the Advancement

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United States.

NEW YORK
GRAPHIC

1928

Life of Du Bois Typical Of Negro's Achievement

New York's Negro Problem

By James Craig Gordon

ARTICLE 8

By JAMES CRAIG GORDON

Among all the colored men who are helping to make a new history for their race, none has had a more conspicuous or successful career than Dr. W. E. Burghardt Du Bois, head of the National Association for the Advancement of Colored People.

For more than 100 years the family of Dr. Du Bois has lived in Great Barrington, Mass. His great-grandfather was a slave who had won his freedom by great courage and bravery in the Revolutionary forces under George Washington. Dr. Du Bois is proud of that; he is proud also that members of his family served honorably in the War of 1812, the Civil War and the World War.

It was in Great Barrington that Dr. Du Bois was born; there he was educated, being graduated from high school while still a young man. Then he wanted to go to Harvard, but that proved impossible. Instead, he won a scholarship for Fisk University, where Paul Cravath's father was then president.

Won Scholarship

But the dream of going to Harvard still persisted, and when Du Bois graduated from Fisk he won a scholarship to Harvard; with joy in his soul he went to Cambridge and there, in spite of all the natural difficulties with which he was confronted, he was awarded the degrees of bachelor of arts, master of arts and doctor of philosophy.

Still he was not satisfied. That spirit of forging on, so typical of Du Bois, is really typical of his race; of the new spirit that is in his race.

As he was leaving Harvard, the Slater Fund was just beginning to function. The Slater Fund was created to help the advancement of worthy colored students. Du Bois wrote to President Hays, making an application, and under this fund he was finally sent to Germany for two years. He was given $750 a year, one-half of which he was expected to pay back, and which he did pay back.

Returns to Teach

After two years of intense study in the University of Berlin, Du Bois returned to America, where he began teaching Latin and Greek in Wilberforce College for Colored People in Ohio; from there he went to the University of Pennsylvania as an assistant instructor.

For the next thirteen years he taught in Atlanta University, and it was during those years that he made those studies of negro problems which have made him so forceful and capable a figure in his own racial life. Even while in Philadelphia he had begun these studies, but slowly they grew to be the absorbing passion of his life.

Then came a dramatic experience.

Booker T. Washington invited him to Tuskegee Institute, but Du Bois disagreed with Washington on so many fundamental policies that it was impossible for him to accept.

Out of this disagreement developed the opposed schools of negro aspiration—the one led by Washington and the other by Du Bois.

In previous articles in this series I have tried to convey brief glimpses of this schism and what it really meant. The viewpoints of the two men and their supporters were really violently opposed.

Booker T. Washington believed the forces against the colored people were very strong, and he contended that they could make progress only as they could get the good will of the Southern white people. He argued that colored people should make themselves skilled workers in the trades, and not go in for arts, professions and politics.

As against this, Du Bois and his followers maintained that Washington implied a great deal more than he expressed. What did he mean by the "good will of the Southern people," they asked. Did he mean spiritual and social slavery? Of course, Washington did not countenance any hope of social equality, and discouraged such aspirations among his people continually. Here, again, Du Bois was against him.

Seeking Favors

Du Bois contended that Washington's dream was that when the colored people made this gesture of not wanting to elevate themselves above a certain station in life the white people would say they had behaved so nicely they would give him really more than they asked.

But there were many things which Washington overlooked. For one thing he had overlooked the growth of the power of labor unions. Before he really knew what was happening to him Booker T. Washington found himself caught up in a storm of economical development.

The situation was as simple as this:—

The South was beginning its great change from an agricultural to an industrial area.

Afraid of Race Hatred

Northern capital was being invested in the South, and the investors from the North did not want any racial troubles to jeopardize their cash.

The political rule of the South was in the hands of poor white people. The workingmen, the artisans, held the reins of power. There was the danger of radicalism dominating these white men. Certain capitalists decided to overcome this by putting black laborers into competition with the white, so that neither group could become too radical or too powerful.

This is neither the time nor the place to rehearse what followed, up until the time of the World War, and we have already shown what came after that, with Harlem as its metropolis—and the end is not yet.

Niagara Movement

What is important for us to note is what was called the Niagara movement, which began in 1906, when an all-colored conference was called. The negro question was in the air. It continued to be in the air, with Washington making several mistakes, including the Mel Trotter episode, until finally all the discussion reached a focal point in a national conference of a most unusual pattern.

It was a conference chiefly of white people, of social students who were recognizing that the negro question was drifting into dangerous waters. Colored men and women were called in to meet these people, and it was really out of this preliminary conference that the National Association for the Advancement of Colored People, of which Dr. Du Bois is head, was organized.

Doing Notable Work

At the helm of this great association, Dr. Du Bois has done truly notable work. He is the author of a number of valuable books, including "The Gift of the Black Folk," "The Soul of the Black Folk," "The Negro," and novels and poems of high literary distinction.

A pessimist might easily find much to gloom over in the negro situation in this country today, but it does not need an optimist to recognize in Dr. Du Bois a tower of common sense and of imagination, a leadership that can be trusted and of which great things may be expected.

The negro of today has definite political ambitions. He knows his potential political power, and by careful organization and constant study he is preparing for the day when he can use it. Read about this phase of the greatest American problem in tomorrow's GRAPHIC.

New Versus Old

A NEW ERA of full equality is heralded by present day leaders of the colored race, chief among whom is Dr. W. E. Burghardt Du Bois (above). The patient subserviency preached by the late Booker T. Washington (below) is repudiated by this progressive group.

Magazine in Geneva Accepts Pickens' Article

A letter from William Pickens, now lecturing in Europe, states that an article written by him on "The Race Problem in America" has been accepted for publication in the January, 1927, number of La Revue des Nations, an international magazine published in Geneva, Switzerland.

In the course of his article, Mr. Pickens interprets the race problem in America as being "essentially an economic struggle, but an economic struggle sharpened and enlivened by race differences."

He asserts that "the keeping down of the Negro has proven to be the least troublesome way of keeping down white labor and white 'under dogs' in America."

The solution of the race problem, Mr. Pickens holds, will be a vanishing of the "color line" into a class or economic line.

ANOTHER WAR IN THE SOUTH

Dr. Edwin S. Mims, professor of English literature at Vanderbilt, reports "another civil war in the South." He described it at the annual dinner of the Southern Society in New York. With this war there is another reconstruction synonymous with the rebuilding of the old commonwealth, he says. In the present war the progressives are fighting for economic efficiency, for widespread intelligence, for the right of criticism, for freedom of thought, for genuine nationalism. "They are going to win," declares Dr. Mims. They will not win "in every skirmish," and they "will not win immediately, but eventually, and on the whole line of battle."

A sounder prophecy has not been made about the South. Everywhere in the South backward forces must give way, for we have a great civilization to be constructed, and warring builders will not be stopped until they have taken every stronghold now held by the foes of a better day.

The fighting builders in the South are killing hookworms, malarial microbes, illiteracy and near-illiteracy and crudeness; they are building great industries, great highway systems, great commercial enterprises, splendid cities, beautiful homes, elevating the popular standard of living, persuading the people to be friendly to ideas, and creating literature. Every standard publisher in the land is aware of the new promise in our literature; every important magazine testifies to the high quality and the great quantity of the literature coming from the hands of Southern writers. In architecture, engineering, chemistry, medicine and surgery, education, law, finance, journalism, business and industry, Southern men are at the top; indeed, Southerners are conspicuous in all of these fields. The South is alive with energy and the whole nation is feeling the force of it.

This battle referred to by Dr. Mims, himself a notable example of the men of the New South, will be won when the world acknowledges it as a truism that the New South is something more than "a land of hallowed memories"—indeed, a land whose people today are making the circumstances out of which great memories will grow for the pleasure of generations yet unborn.

THE NEGRO PRESS ON THE PRESIDENT'S MESSAGE

Many of our papers accepted in good faith and commented the President's reference to the Negro in his recent message to Congress, and accepted the paper as statesmanlike and fair to every citizen. Other papers disagreed with the President and said that his message was timid and vacillating. For our part, we accept the President's dictum as a rally to all lawlessness and a plea for equal opportunity for all men.

The St. Luke Herald, in commenting, said, "The President made his official bow in his message last week, drew the arrow to the head, and sent it singing to the lawless target of mob rule in America. The President did not use a lot of florid verbiage, but spoke out like a statesman outraged with the recent outbreaks of lawlessness in many parts of this country."

Brother Mitchell, of the St. Louis Argus, in discussing the point, said, "We have with a deal of interest read that part of the President's message which refers to our group, and to our mind Mr. Coolidge has a pretty clear conception of the way colored people are treated in this country at the hands of the white people. And we are curious to know why he does not do something to remedy these conditions."

The Dallas Express remarks that "The President again calls the attention of the country to the necessity of suppressing lynching, and this is by no means the first time our Chief Executive has asked that a law against lynching be enacted by the Federal Government, and his restatement of the need of such legislation at this time is by no means out of place."

The Supreme Circle News, Albany, Georgia, approves the messages and calls on the President to take affirmative action, write a special message to Congress, asking Congress while it is engaged in investigation to investigate the lynching problems in the South, as well as the political question, as suggested by Democratic Senators.

SO THIS IS AMERICA

This America is a wonderfully contradictory country taken from some rather differing circumstances which may come to the attention of the casual observer. It is a nation composed of persons whose conduct in civic and social units gives reason for much study and pause. It represents the best and worst of the world in many respects and, because it is the most promising of all of those nations which are trying out democracy, the actual facts as they come to light, its conduct under certain circumstances is worthy of special consideration. Take the facts in the Aiken lynching as they have been given to the general public for an instance.

Dickens in his "Tale of Two Cities" begins with the statement that "it was the best of times and the worst of times" and certainly that statement can be applied with telling force to this country at this time. What the end will be can by no means be foretold. Contrast, if you please the aspect presented by a country, the richest in the world, leading the world in material progress and dedicated by its founders to the equality of all men before the law. A conutry which is governed by the sovereign will of the people; and realize that that will is expressed, in the south, the richest section of that country, by the overthrow of the law in the majority of instances and the complete domination of the mob. That section, the south, completely dominated by the word of the demagogue instead of the scholar; given over to the suppression of new ideas by the dominance of the old and the antiquated; a section which will try men for the pursuit of ideas and which guages the extent of the religion of its educational leaders by their pronouncements upon the science of natural things; a section which will spend millions for the prosecution of a man for his belief in the law of evolution but which remains strangely silent when a man has been murdered by a group of his fellows; a section in which the donors to education limit their gifts by attempting to determine before handed that they will be used for the prostitution of ideas rather than for their pursuit in intelligent ways; a section which in spite of its riches contains the poorest system of schools to be found in the whole civilized and enlightened world; a section in which governors and state officials are chosen for the greater part by the bitterness of their hatred of one class of citizens and are retained in office only as long as they remain prejudiced; a section in which the commission of any act of justice for that group of citizens is the signal for the preparation for his dismissal; think of all these things and others which space will not permit here and realize that it is the south; it is America, the land of the free and the home of the brave.

If the facts as the N. A. A. C. P. has uncovered them in South Carolina were not true of many other sections of this south, there would be reason for the hope that the better sentiment of the majority of those who compose this citizenry would rise in its wrath and change the condition. But that is not to be hoped for speedily. The opinion of the better class of white citizens is but at best a passive opinion. It is by no means militant. As it is expressed in the work of the Interracial Committee and various other organizations it is not equipped for the strife with such conditions as the state of South Carolina and all of the others of the south present. The case demands more strenuous methods. And now is the time for every state which is a part of this country to realize that until definitely frastic measures are taken to change the present condition of this country it is indanger of dissolution. Federal laws are needed to change the rule of the mob into the reign of decency. States themselves do not possess the power of improvement. There is no need to let political expediency or anything else stand in the way of this needed change. The mob must give way to decency. And southern states of themselves cannot overcome the rule of the mob.

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United States.

NULLIFICATION.

It is difficult to get the dry position on the fourteenth and fifteenth amendments clear in the mind. Possibly the drys haven't got it clearly in their own minds. Probably they don't want it to be clear for fear clarity would be disturbing.

Henry J. Allen's Kansas newspaper says that modification of the Volstead act would be nullification of the constitution and that whenever nullification has raised its head, whether in the Hartford convention in New England or in John C. Calhoun's South Carolina, or in the states which tried to secede to protect slavery, patriotic men have been aghast.

8-22-26

The answer seems to be yes and no, as is so frequently the case in human affairs. The drys say that if congress and the Supreme court held that 2.75 per cent beer was not in common usage or in fact intoxicating, the constitution would be nullified. Some southern states got around the Negro suffrage amendments by defining the qualifications for suffrage. A citizen whose father or grandfather was entitled to vote Jan. 1, 1867, could vote. The fourteenth amendment went into effect July 28, 1868. The fifteenth amendment went into effect March 30, 1870. "The right of citizens of the United States to vote shall not be denied or abridged by the United States or any state on account of race, color or previous condition of servitude." That is the provision of the fifteenth amendment, but in the state of Louisiana, for instance, it does not work for a citizen whose father or grandfather could not vote a year and a half before the first of the two Negro suffrage amendments was proclaimed. The former slaves the amendments were intended to enfranchise and the descendants of these slaves are as completely out of the scope of the constitution in this respect as if the amendments had not been passed.

The grandfather act has been sustained. It is nullification if there is any meaning in the word. A modification of the Volstead act might fall within common sense and reason and not stretch either reality or legality so far.

It is not within the power of any state to nullify the eighteenth amendment. The federal courts and the federal prohibition officers have control of that. Some of the wet states have no enforcement acts of their own. New York had one and repealed it. Excited prohibitionists said that was nullification. Other wet states have enforcement acts and do not appropriate for their enforcement or do much of anything toward enforcing them. But no state is resisting the federal government and anti-prohibitionists are not saying that the federal government should be resisted.

The fourteenth and fifteenth amendments were enforced at first by dividing the southern states into five military districts and putting the army in control of them. They were enforced much more thoroughly than the eighteenth amendment ever has been. The Negroes voted. They elected white carpet bag governors. They elected Negroes to the state legislatures and thus they governed the states. If they had continued to do so most of the whites controlled by the army would have moved somewhere else. A person is a glutton for doctrines who thinks that the southern whites would have lived under such government.

The federal government ceased to enforce these amendments and control at once reverted to the whites. They have it now because the United States consents and agrees to nullification. The drys are so accustomed to it that they think it is scandalous to refer to it. The south is dry, but a white citizen has a hundred chances there to get a drink where the black citizen has one to cast a vote. The dry talk of nullification is silly. No wet state is proposing to resist federal enforcement or to back out of the Union. The wet states have not even asked the federal government to treat the eighteenth amendment as it has the fourteenth and fifteenth.

OTHER PAPERS SAY

MR. BORAH IN THE HOME OF NULLIFICATION

[Chicago Tribune]

Senator Borah went down to Augusta, Ga., and, speaking before a ministerial association Sunday, said that constitutional government is menaced by the position opponents of prohibition take against the eighteenth amendment. He said the thought of nullification is one which will destroy law and orderly society.

Defender 7-24

Mr. Borah was not troubled by a sense of humor. He was speaking in a state which elects two white senators and twelve white members of the house of representatives by keeping the Negroes from voting. Mr. Borah has been a senator for fourteen years, and in all of these years the representation of the southern states in the senate and in the house has been based on white suffrage and not on general suffrage.

Chicago Tribune

Mr. Borah knows that there would be black men in congress from southern districts if the blacks voted freely as they wanted to vote, and he knows that the fourteenth and fifteenth amendments to the Constitution were adopted to give them that right. He knows that the fourteenth amendment requires that he and the other members of congress reduce the representation in congress of any state which abridges the voting rights of its citizens.

Mr. Borah never thought that he ought to obey that constitutional mandate. He would not have talked to a Georgia meeting, ministerial or any other kind, of the sanctity of the fourteenth and fifteenth amendments. He would not have denounced Georgia ministers for their indifference to the rights of people the Constitution says are citizens. He would not have pleaded with them to see that the blacks could go to the polls, exercise their franchise rights and not be told that it would be bad for them to try it again.

We are pretty sure that Mr. Borah believes that these states are right in maintaining white government and white representaion and that he would not change it. He would not ask congress to ascertain if the Constitution actually prevailed in these states or if it were not in fact nullified. He no doubt believes that a necessary adjustment of the Constitution has been made to the necessities of life in the South.

He may console himself with the thought that except for the grandfather act which had the sanction of the supreme court the states have not nullified by statute, but that would only indicate that he was satisfied with a quibble and was willing to accept nullification if it were accomplished by force or fear, if it were not expressed in so many words but only in the realities.

Mr. Borah in Georgia shuts the eye which might see the fourteenth and fifteenth amendments and uses the other to see only the eighteenth. We know that many zealots can do this without embarrassment because their enthusiasms or prejudices do not require consistency, honesty or common sense, but Mr. Borah is a constitutional lawyer and he is a senator with special obligations imposed on him by the Constitution with regard to the fourteenth amendment.

He might say that the situation was beyond human logic and law and that some realities had a way of shaping themselves of necessity out of sound human instincts, but then he would refrain from certain particular criticisms. He would see that nullification sometimes is a safeguard of law, because it permits a people to get what they will have by the only means open to them. Mr. Borah knows that the fourteenth and fifteenth amendments cannot be repealed in the way he says is the only safe way to get rid of a law. He would not vote for the submission of a repealer and he would not vote for measures of enforcement. He is satisfied with the conditions as they are and he knows the majority of white citizens in the United States are satisfied. The fourteenth and fifteenth amendments protect Negro privileges and rights of citizenship where people are willing that they should be protected, and these rights and privileges are taken away where the dominant people do not want them exercised.

Mr. Borah in Augusta, Ga., was not a statesman. He was a humorless politician talking to dry Democrats in the South for the effect on dry Republicans in the North. His applause in Georgia came from people who want the North under the eighteenth amendment and themselves out from under the fourteenth and fifteenth.

CRACKER IS U. S. LOWEST TYPE SAYS MENCKEN

"Mercury Editor" Interviewed On Coast Says Education Is Only Hope

LIKES KELLY MILLER; ADMIRES DR. BU BOIS

Pastor Of Los Angeles Church Reminds Him of "Pilot On A Battleship"

(Special for Pacific Coast News Bureau by Emma Lue Sayers).

LOS ANGELES, Calif.—Black Americans have very little intellectual life, according to H. L. Mencken, editor of the American Mercury, who left Los Angeles in very much the same frame of mind as he entered the City two weeks ago.

That is he was depressed both mentally and physically while here; mentally because of the great number of quack signs which billboard the main streets and physically because of the "damp" and "dead" feeling in the climate.

Chicago Defender 11-27-26

One of the great Los Angeles dailies referred to "Manicuring Mencken" editorially in a recent issure, stating that the mild, presuasive climate had thawed out many a gloomy critic.

Baltimore

But when I met Mr. Mencken he had grown claws. Not that he was by any means gloomy, yet behind his good-natured humor was anything but eulogy for the town or its people.

He spoke of a visit made to one of Los Angeles' most famous churches; the pastor reminded him of a pilot on a battle ship. He was surprised with the prices charged motion picture folk for inexpensive necessities and wondered if anyone in Los Angeles was actually born here.

Reticent on Race Question

Mr. Mencken was reluctant to talk about the Race question at first but agreed with the writer that Black Americans had made noteworthy strides in the field of journalism in the East and was sorry a severe case of bronchitis prevented him from meeting the Black intellectuals of Los Angeles

DuBois Great Writer

DuBois was Mencken's choice of Black prose writers and lamented the fact that Harlem had produced no prose writers of note recently. When I interrogatively mentioned Eric Walrond, he informed me that he had reference to writers who had come to prominence the last five years.

Countee Cullen had promise but he did not quite make up for the apparent lost to the literary world of Claude McKay. His regard for Kelly Miller is the highest; he regretted his inability to accept Dr. Moton's invitation to visit Tuskegee while touring the South.

Southern Cracker Low Type

"If everybody could see the Cracker as he really is, they could understand lynching. He is the lowest type of humanity in America," he told me. Mencken studied both types while in the South, the lyncher and the one who inevitably gets lynched. There is a very close relationship according to his psycho-analysis. He has no solution to lynching and believes it impossible for the atrocious custom to terminate until the Southern masses, white and black, become less illiterate.

Would Not Discuss Book

While Mr. Mencken's trip across the continent was primarily to take a much needed vacation, he gathered many statistics while in the South and although he would not discuss the reported publication of a book on Black Americans in the future, he left the writer with the knowledge that he had sufficient data to do so.

In spite of the fact that he was extremely well-informed on every angle of the Race question, he insisted that his interest in Black Americans was only passive.

THE PRESIDENT'S MESSAGE.

In obeying the constitutional direction to the President to report to Congress on "the state of the Union," Mr. COOLIDGE gives at least a good indication of his own state of mind. This, in general, is one of contentment with things as they are. Evidently he neither expects nor desires Congress to pass any laws of great importance. In fact, he almost gives it a hint not to do so by saying that "in the present "short session no great amount of new "legislation is possible." Congress will gladly say ditto to that. But it will probably pass over with neglect his incidental suggestion that it adopt the plan of making appropriations good for two years, so as to save time for other legislation. This is a happy thought which pretty surely would never have occurred to any one who had had actual experience as a member of Congress.

The message devotes a long section to the question of agriculture. It is difficult to see, however, that anything practical or urgent emerges from the President's elaborate discussion. He states in a weary way that the Government has given this subject more study than any other during the past few years, and that the farmers ought to be assured, even if they have got nothing definite as yet, that they have the "constant solicitude and sympathy" of the Administration. How far these fine words will go in buttering Iowa parsnips we shall have to wait to see. On the subject of taxation, water-power resources, reclamation and the national defense, Mr. COOLIDGE utters sentiments which are unexceptionable but which do not appear to contemplate any action by Congress. More positive and promising in that line is what he has to say about the need of legalizing railway consolidation, of enacting some Federal statute which would cut through the present jungle of radio broadcasting stations, and also of an act to clothe the Executive with power to deal with the emergency that might grow out of a strike by the soft-coal miners.

In the matter of foreign relations, President COOLIDGE holds the comfortable tone of an Executive with no serious questions vexing him. He does, indeed, advocate certain changes in the governmental machinery of the Philippine Islands, but in that matter reserves his recommendations until he shall have got the report of his Special Commissioner, Colonel THOMPSON. Mr. COOLIDGE has little of point or force to say about any of the present foreign contacts of the United States. He speaks with gratification of the settlement of nearly all the foreign war debts, and gently deprecates the idea that America can be disliked abroad for what she has done in that business. Of the confusion and chaotic conditions in China, where the interests and rights of many American citizens are involved, the President has little to say except that we have adopted a policy of watchful waiting and hoping for the best. Omitting all reference to the World Court and the doubt about our adhering to it, Mr. COOLIDGE expresses interest in the Disarmament Conference, held under the auspices of the League of Nations, and still retains hope that some results may come from it to the benefit of the world. Rather significantly he adds: "At the proper time I shall be "prepared to proceed along practical "lines to the conclusion of agreements "carrying further the work begun at "the Washington Conference in 1921." This seems to be a clear indication that the President has not abandoned his plan to call another conference on disarmament.

Those who search the President's message to discover whether it gives any hint of his being a candidate again in 1928 will be able to find only two or three passages which seem to have a political bearing. One of these is his reference to the obligation of the Federal Government to protect "the colored people of the nation from the crime of lynching." The other is the part dealing with prohibition, in which he takes the strongest ground for the enforcement of the law, calls for joint action by the States, which ought not to attempt to "shift the "burden wholly upon the Federal "agencies," and declares that "failure "to support the Constitution and observe the law ought not to be tolerated by public opinion." No doubt these are the President's sincere convictions, but it is obvious that they are of a sort to make him the favorite son of the Anti-Saloon League.

NEW HAVEN
CONNECTICUT

NOV 24 1926

Denouement of the Negro Situation in America Lies Through Education Says Hampton Principal

In an interview granted after the Hampton Quartet concert last Sunday, Dr. James E. Gregg, principal of Hampton Institute, commented on the future of the negro, especially as treated by Professor Jerome Dowd in his book reviewed in a recent issue of the *New York Times*. Professor Dowd's book, *The Negro in America*, both records the life of the negroes in the United States and discusses the problems that their presence in America presents.

"I was very much interested," Dr. Gregg began, "in seeing the article in this morning's *Times*. Professor Dowd is one of the liberal thinkers of the South. He is, in his book, taking a fair view of the negro situation which is not attainable from others of the southern writers. For instance, here he speaks of the impossibility of estimating the superiority of the negro race:

"We have reason to believe that all races of men have the same mental faculties, and that in general ability to learn they differ in no important degree. But due to many centuries of natural selection, the races of men have not now equal capacity to adapt themselves to the same environmental conditions nor to attain the same accomplishments.' He points out that the intelligence tests reveal nothing, that 'the low rating of the negroes might have been due to poor schooling.' One cannot estimate the superiority or inferiority of the negro."

When asked what problem he thought faced the negro of the future. Dr. Gregg replied, "Rather than call it a problem, I would consider it a task, a responsibility, a challenge, perhaps, or an opportunity. It is not a mathematical problem, which would imply a short, direct solution awaiting our discovery. It is the task of educating the negro and then letting him find himself.

"There is no doubt that this trend of the negro finding himself is going on, and going on rapidly. As James Brice said, there is no race which has ever progressed as much as the negro race since slavery. The same was pointed out by Douglas Freeman, editor of the Richmond *News-Leader*, who goes back to the beginning of the nineteenth century in tracing the rapid development."

Dr. Gregg was then asked if he thought that the negro race would find expression of its individuality through the education offered it by the white race. He replied that the negro needs the same variegated education that is required by every race. Negroes must be trained for different crafts, for trades, and for professions. Concerning the barrier between the negro and the white, Professor Dowd says, "Discarding all considerations of superiority and inferiority, I take the ground that racial groups differ in physical characteristics, in psychological traits, in tradition and general culutre, and that these differences give rise to the race problem.' With regard for the individual as opposed to the race as a whole, the so-called problem can be solved by the environment of the white race interpreted by education.

Race Problem - 1926

United States.

A PHASE OF THE POLITICAL SITUATION

In the cause of development in the Southern states, there has always been the problem of the economic and political status of the Negro. The terms involved in the problem are the development of the Negro to the status of a full privileged citizen, the possible measure of this development, the rate of its accomplishment and the unsymmetrical form of democracy that must result without it. The problem has grown out of the presence of the Negro as an element in the body politic, a part and parcel of the democracy, but limited to a political status in which voice in the government is the merest technical assumption. It is unfortunate both for the Negro and those states in which he forms a large percenage of the population that the rate of development is retarded by measures applied to discourage his hope and that the difficulties of the situation are increased in the face of the efforts to void its effects.

The assumption that one-half of the people can march forward to the tune and the pace of modern progress while the other half lags in the lurches of undemocratic bonds is altogether false in the premises. It is this assumption that makes the problem difficult and the solution slow and uncertain.

It is impossible to develop one part of the citizenry at any appreciable rate or to have the whole to attain to any appreciable degree of higher level when it exerts a positive downward pressure on the other part. This is contrary to all the laws of leverage that we know of. In other sections, the absence of this pressure is a notable feature of the gains that allure him and give opportunity for the cultivation of a new pride in himself and his country.

The contact of influences and educational opportunities must quicken in him the same impulses and appetinces that possess all civilized people. The restriction of political privileges in the South must emphasize the Negro's desire to emigrate beyond the bounds of those states which persist in limiting this privilege and minimizing his protection because of a non-participating interest in civic affairs. This one thing he feels the need of, and, with the acquiring of property and money, this need is also emphasized with a distressing effect beyond any power of repression.

The Lodge and the church are wonderful outlets for this pent up desire for political expression, but they serve only to deepen the urge and sharpen the desire for the opportunity to have the privileges of full fledged citizenship rights.

Forever gone is the practice of party affiliations on race lines or party clannishness on emancipation sentiment.

The principles and the issues underlying the local or national questions form the basis of any party action, and party lines are swallowed up in the larger questions of the public weal.

The Negro is no longer a Republican without regard to what Republicanism stands for and this change of front indicates his growth as well as his passion for political freedom.

The passing of the one-party-race stage of his political growth recommends him to the consideration of those who were apprehensive on account of his blind adherence to party lines on emancipation sentiment. Whatever the South has gained from its unfair treatment of the Negro, it has lost incalculably more by arresting its own development. It may have retarded the progress of the Negro but it has retarded its own progress as well, and quite as much.

It has not blighted the Negro's hope any more than it has its own prosperity.

There has never been any Negro peril from a social, political or industrial viewpoint and the South's phantom fight for supremacy has been an engagement with the shadow of reverses that have come neither through the Negro's responsibility nor its own dishonorable intentions. An iniquitous system was born through the ignorance of the fathers of both. It flourished because that ignorance was persistent. It was the sword of wisdom that struck that system down, and, while no one regrets the results, the resistance to that stroke and the method of its application left a sore that time must heal and all must forget.

And who is doing most to intensify the smart and keep alive the prejudice that resulted from it all? What can the Negro do or what could he have done in the past to allay, soothe or counteract the spirit it engendered?

Every political campaign in the South is a strong reminder to the Negro of the gravest injustice and, if, under it, he cultivates a genuine, patriotism or the hundred-per cent citizenship sentiment, he will prove to be a new political and social element a new pattern of democracy, and different from any yet discovered in the history of the world.

AUTOMOBILE PASSENGERS SHOT-UP BY MISS. WHITES

St. Louis Argus 1-5-26

CANTON, Miss., Nov. 2.—Three white men who deliberately fired into an automobile carrying a number of colored passengers wounding two of them seriously were bound over to the circuit court under bonds of $500 each in a hearing Monday before Justice Dandel.

The men were held on a charge of assault and battery with intent to kill. The only excuse they gave was that they hated to see Negroes riding around in automobiles and they have to walk. The prosecution was conducted by County Attorney S. D. Dunning.

HALF BREEDS

The half breed is that despicable character in Negro life, who undertakes to deceive the public by palming himself off as white. There is no more despicable and despised character in our life, than this spineless, cowardly, miserable specimen of human depravity. If there is a character in Negro life who deserves and merits the unqualified condemnation of all self respecting people, it is the fool Negro who undertakes to sell himself for white. This character is unfitted to be identified with any race. The white people will not have him, as soon as they find out his descent, and the Negroes disown him, as soon as they find out that the fool is trying to get away from himself. If there is anything the American people admire, it is self respect and race pride. And, so far as the law has been able to regulate, in addition to the laws of God, the races are distinctly defined, and the fellow who is not satisfied with his race descent, is like the fellow without a country, without a race—an alien despised, scorned and rejected by every self respecting American.

Independent 1-15-26 Gadsden Ala.

This foolhardiness is practiced in many of our colleges, especially in our northern colleges, where students go, largely from the South, to enter northern professional schools. These poor creatures dodge and sneak around, hiding from race men and women, who live in the same town they do, for fear the lies they are living will be exposed. These creatures live in dreadful fear of exposure every hour in the day, and are just as miserable as the fugitive from justice, who is expecting some officer of the law to detect him and return him to jail. If they meet you on the street cars, they are dodging and hiding and turning their backs to you. They stay away from Negro churches, and as a result they go to no church. What these poor, deluded creatures get out of imagining they are white, and undertaking to fool the world into the belief of their insanity, the Independent is unable to tell. These creatures, when they leave school, whether they are to practice medicine or law, preach or teach, must locate in some Negro community to ply their professions, and why they should live in misery, in an effort to deceive the public, is a question that the most learned scientists have been unable to solve.

There is nothing in color; it is all in the man. Color is not going to help you establish yourself or make money. The world is putting more stress upon merit and character, daily, than it is putting upon color and race. Fifty years hence, the black man who has a wealth of character and means, intelligence and respectability, and the manhood to be proud of himself because of his race and descent, will tower above the truckling coward—the half breed, who slips through college associating with poor white trash, as ignorant as he is. And, the fool, at a day too late, will wake up to find that he cannot substitute the color of the skin for brains.

Any Negro, be he white or black, who has not sense and intelligence enough to get along with his own race and color will hardly be able to make much headway among white people, or establish himself with helpful white environments.

NEGRO HERE TO COUNSEL RACE

South Home of Colored Man, White Man Negro's Friend, Says Dr. Mitchell.

Dr. E. B. Mitchell, regional director of the ork of the modern educational and religious bureau, of Washington, is in Charlotte perfecting an organization which has as its purpose a better educational system and saner understanding of the problems of the negro by the negro, himself.

"The south is the natural home of the negro; the southern white man is our friend; we need to know these things, to think them and to feel them, and any man who teaches otherwise is our greatest enemy."

These are the precepts forming the basis of the movement headed by the bureau.

FROM SOUTH CAROLINA.

Dr. Mitchell, who is from Honeapath, S. C., is seeking to offset the preachings of a certain group of negro leaders which would have the race placed on an equal footing with the whites, and would send the laborers of the south northward in the hope of greater gain. He calls on the negro not to deceive himself, but to go to work.

He contends that the southern white man brought the negro here and has taught him in all the ways of living, and is better equipped to minister to the black man than are people whose ancestors never grew to understand the workings of the negro's mind.

Harlem Condemns Van Vechten's Book

Courier 11-6-26

Well-Known Novelist's Book, "Nigger Heaven," Arouses Storm of Protest.

NEW YORK, Nov. 4.—At a stormy meeting held in the auditorium of the West 135th street branch of the New York Public Library last Thursday evening, Harlem, the section of which it is supposed to be a study, in no uncertain terms condemned "Nigger Heaven," the latest novel by Carl Van Vechten.

C. Van Hechten

At a quarter past eight the auditorium was packed. Miss Ernestine Rose, head of the Harlem branch of the library, of which 90 per cent of the readers are colored, stated the purpose of the meeting, which was the beginning of the "book evenings" discussions season. She introduced Mrs. Clarissa Scott-Delany, who presided. Mrs. Delany gave a brilliant and able introduction to the discussion, then called for speakers.

Cleveland G. Allen, well-known Harlem journalist, was first to take the floor. He bitterly denounced the book and frankly said he had tried to have it suppressed. S. R. Williams followed Allen and supported his stand. George S. Schuyler ridiculed the work and said the characters did not have common sense. Attorney Vernal Williams defended the book, but said he objected to the title. Attorney F. D. Johnson said he thought the book was taken too seriously, while Miss Louise Jackson said as literature she considered it trash. Emile Holly gave a brilliant criticism of the book and showed it could not be of much value, according to the best standards by which novels are judged. Aubrey Bowser, a public school teacher and author, said he wondered where the Society for the Suppression of Vice was when the book was released to the public. Nobody praised the book, but few made weak apologies because they said they thought the author was sincere and meant no offense. The book was chiefly attacked because of the use of the word "Nigger" in its title.

Carl Van Vechten himself was not present, nor were any of those Negroes who supported the idea and helped him get his material. They were all bitterly scored.

NOVEL ABOUT HARLEM FOLK CALLED UNFIT

Chicago Defender

"Nigger Heaven" Up in Arms at Author

6-11-26

Chicago, Ill.

New York, Nov. 5.—Carl Van Vechten's latest novel, "Nigger Heaven," was discussed from title to glossary in the first book review meeting of the winter season at the 135th St. branch library last Thursday night. An audience of over two hundred heard the intellegensia of Harlem talk on Mr. Van Vechten's sins of commission and omission.

Mrs. Clarissa Delaney served as chairman and outlined briefly the points and elements usually sought by recognized critics in determining the value of literary works. A general discussion followed.

The first speaker to attack the book as totally unfit for public consumption was Cleveland G. Allen, press correspondent, who declared it an insult to the Race as a whole in America, and that it was based upon mythical events wholly the inventions of the author. Efforts were made, Mr. Allen said, by himself to petition Mayor Walker of New York to prohibit its distribution here, but this appeal was unavailing. Failure to answer questions from the audience as to whether he had read the book lessened the value of Mr. Allen's attack.

It was evident as the discussion progressed that most of the "reviewers" had not read the novel, but had formed their opinions from the title. S. S. Williams launched a personal attack on the author from this viewpoint, and threw the meeting into disorder by applying impolite epithets to the writer. He was advised by the chairman to confine his criticisms to the book. Williams, who is known in Harlem as a public speaker, called for white friends of Van Vechten who were present to offer a defense for him.

That members of the Race were responsible for the "insult," as some styled the book, along with Van Vechten, was brought out by one of the speakers, who admonished the elite of Harlem for permitting white men and women to frequent their homes under the guise of "social equality" in search for such data.

"We take ourselves a little too seriously," declared Attorney F. D. Johnson, who criticized the method of those attacking the book. "We should not become hysterical in our attitude over such a work as Mr. Van Vechten has written. The novel is based on a condition as one man sees it. It is the peculiar style of Van Vechten to interpret social life in this manner; not particularly of Negroes, but of whites as well. His previous literary efforts prove this point."

Audrey Bowser, teacher in the public schools, and an author himself, asked members of the audience to raise their hands who would appreciate the frequent use of the word "nigger" as a term of social introduction. Two responded.

Mr. Bowser took the position that Van Vechten, as all other white writers who seek "Negro themes," must first please the commercial appetite of the publisher. This method, distinctly American, he said, of writing "under orders" is always at the expense of our Race.

"A Colored author would not have written the filth that Van Vechten produced in his book," Mr. Bowser said. "But Van Vechten could have written no other book on Negro social life and offered it to white publishers for consideration."

Answering Mr. Bowser on his query relative to the term "nigger," Mrs. Ernest R. Alexander remarked that while no man or woman of the Race would appreciate its application in a serious sense, it is, nevertheless, in common usage among us, and is not regarded as an insult, only when used in a manner of derision. She was of the opinion that there were many good points in the book that we lost sight of through racial feeling.

Many agreed that had the novel been written for no other reason than to "start Harlem thinking," it has accomplished its purpose to a marvelous degree.

ROUMANLIN QUEEN CURIOUS TO KNOW OF NEGROES

Chicago, Ill., Nov. 27—(ANP) A correspondent for the Associated Negro Press observed during the early days of the tour of America, being made by Marie, Queen Roumania, that her majesty evidenced the Negroes, when she saw laboring off the railroad tracks to the Gypsies of her own home country. Since that time she has seen many other Negroes, but only in a far off sort [illegible]. As a consequence, the curiosity which the queen can no more evade that that other queen (of the washtub) Mrs. Maggie O'Brownie, has been arroused, so that it was with much disappointment that she announced here Sunday that her trip must be curtailed to permit her t[illegible] mas in her count[illegible]

For, it is learn[illegible] led to go South where she might see more of the people who were like Mrs. Dora Ween Johnson, her personal main en train; the royal barber, Clarence McCullough of Minneapolis; the royal chef Joseph Brown of Baltimore, and the Pullman Porters, who dwell they car to make the occupants of the eleven coaches which make up the royal happy.

These servants de luxe confide modestly that the queen is perfectly enamoured of "brown skin" service, the first she has ever had. Mrs. Johnson, who polishes the royal nails and curls the royal curls, is a former singer, who is Dora Dean, traveled extensively in the United States and Europe. She is something of a queen herself, adding to her other talents, a knowledge of French and German, which finds a ready use among the complicated nationalities aboard the train. Queen Marie has found these Colored servants so polished and intelligent that she is wondering what the Negroes who are servants must be like. She has expressed her disappointment because the only Negroes she has been able to meet and to know have been either servants or babies. She thinks Colored babies are the cutest in the world.

Even in this city which represents the highest point of achievement of the Negro in material way, she did not get to see the progressive American Negro who is achieving things in a material way far in excess of many of the millions in Roumania. Negro themselves have not been so forward in letting her see what they are like. Two of our aldermen, Louis B. Anderson and Robert R. Jackson were invited to the City Hall to meet the royal visitor Saturday afternoon, but were among 43 others who stayed away and missed an opportunity to shake the queen's hand. Of course, next week, when the queen is gone, the Negroes are going to complain that they were not included in any of the public festivities in her honor, when, as a matter of fact, the men who might have been most influential in seeing that the Negro get a chance to show himself, neglected the best opportunity to see how the queen would react to the spectacle of looking at and shaking hands with a couple of brown skinned councilmen. It is to be presumed that she saw a lot of rather classy Negroes at the opera Broadway but they were also powdered up that she didn't recognize them so much.

Express 11-27-26

Dallas Texas

Spirit of The Press

The Negro's Huge Debt To America

From Holland's Magazine (Dallas Tex.)

Norfolk Journal & Guide 12-4-26

Behold the American Negro—favored child of fortune! Look at his stalwart frame, the modern well-equipped school he attends, the Australian ballot he casts, the health service that comes to his door, the high wages he receives. And then picture, if you can, his cousins in Africa. After all, it is but a tiny step—as time is reckoned—back to the jungle. And yet sentimentalists—seeking outlet for artificial emotions—bemoan the treatment of the black man.

Norfolk Va.

Given freedom, independence, and left to himself in Africa, the Negro has reverted to savagery.

When did the white man spill his blood by the millions for the uplift of any other subject race?

The British have conquered and crushed peoples of many colors. The French and Spanish and Italians and Turks have planted their heels firmly on the necks of weaker races.

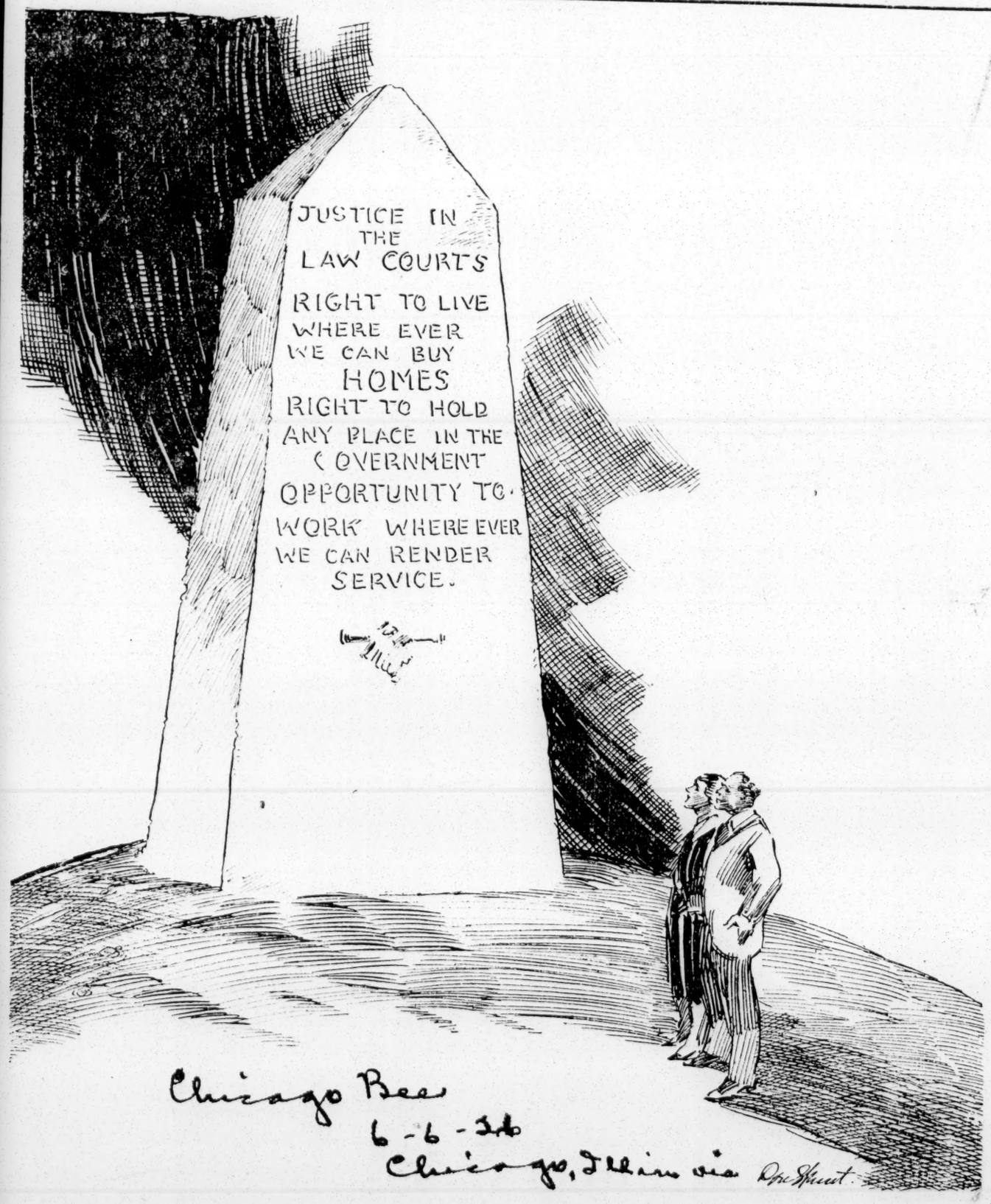
Whatever mistakes our own America has made in the Philippines, in Hawaii and in Haiti—however cold has been our attitude toward Japanese immigration—however harsh has been our policy at times toward the neighboring Mexicans—our contact with the American Negro has been marked by extraordinary generosity. The white man has robbed, rotted, ruined and restricted the noble red man, while giving well-nigh *carte blanche* to his ward of darker skin.

The black man's destiny is in his own hands. The responsibility now devolves upon his broad shoulders in its entirety. He owes a large debt to civilization. Will he measure up?

"All over the world," observes Townsend Boyer, in *The Dearborn Independent*, "are men who would thank their gods for the opportunity of the American Negro."

United States

A Monument We Would All Appreciate



Chicago Bee
6-6-26
Chicago, Illinois via Dr. Grant

Athens, Ga., Banner-Herald
MAY 7 - 1926

RACE PROBLEM WELL IN HAND

The race problem, much discussed and misrepresented by newspapers, magazines and politicians in the north, is rapidly working out its own salvation and obliterating crime common to the cause that brings on lynchings and murder. If the race question was left to the leaders of both races in the south, there would be little friction and fewer lynchings. Of course we have a small element which does not stop at anything other than the stripes of a convict and the bars of prison cells, but they are few in number and can be easily controlled. Our people understand each other and they are familiar with conditions and surroundings in this section of the country, and, if left alone to solve their own problems relating to race differences, there will occur in the south comparatively few outbreaks in a life time.

The Asheville Times commenting on conditions existing in New Jersey, says:

"The near race riot in Carteret, N. J., is an effective answer to those in the North who decry mob violence on negroes in the South. Now that the disturbance has been successfully quelled, it may safely be said that had it not been for the efficiency of the police, there would have been deaths and matters might have been considerably worse.

"As it was, after the burning of the Negro Baptist Church, the men in the North disported themselves after the exact pattern of the Southern brother; they began immediately to search out the members of the black race, guilty or innocent, for their ire had been aroused by the death of the white boxer. It was here that able policemen, intent upon their duty, succeeded in averting disaster.

"In this case, there is a lesson for both Northerners and Southerners. The inherent nature of man there is no different from what it is here. The lust for revenge, or for blood, or whatever it is that masquerades under the name of justice, seems to flow as freely in the veins of the men above the Mason and Dixon Line as it does in those below.

"We have here just another example of the fact that the South is not so benighted as it is often made to appear. The lesson for the South is of a different sort. The Carteret affair has shown that officers of the law, acting without prejudice, and acting quickly, can be of effect in quelling mob violence. Perhaps the South has the better opportunity to profit. We do know that many of our lynchings could have been averted had the officers of the law refused to be influenced by public opinion."

From the foregoing it will be seen that in other sections of the nation trouble arises more serious than it does in the South between the races. The people living in the North are not acquainted with the negro of the South and the greatest trouble experienced in that section of the country is due in a great measure to the overbearing and unjust methods of treating with the negro. In the South our people know the negro and how to treat with him; the negro knows the white people of the South and he knows how to treat with him. With both races in perfect standing, it would indeed be unfortunate to stir up sectional interests of the country.

Since the migration of thousands of negroes to the Eastern and Western states, much trouble has been experienced in those sections of the nation, but if those people had understood and known how to treat with our colored people, the condition would

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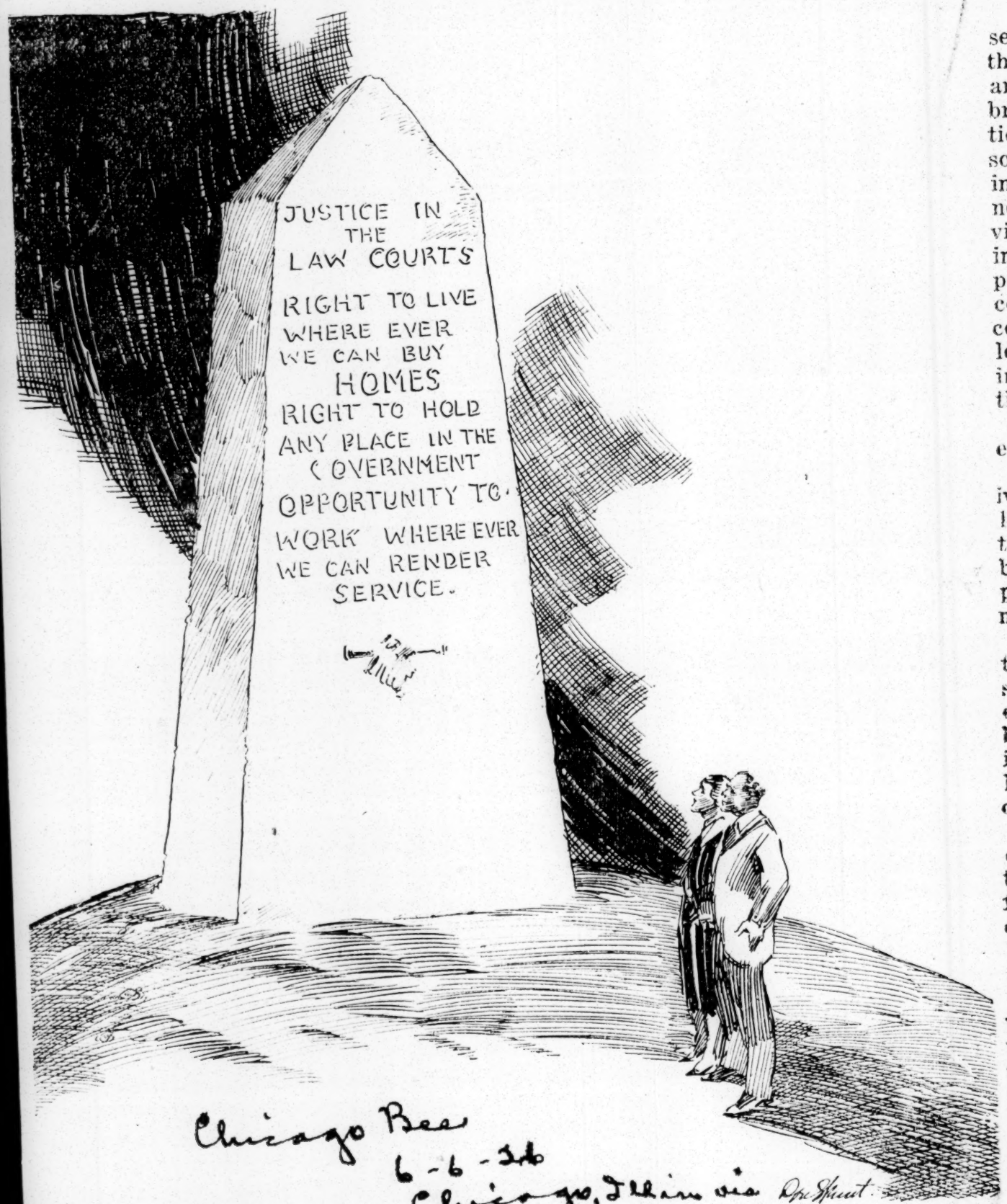

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Columbus, Ga. Enquirer-Sun

MAY 18 1926

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The same opportunity that came to the son of "Uncle Remus" comes to other newspaper offices. There is always need for community work. The other day a book on journalism published in another state listed a score of Wisconsin newspapers that stood out in the things they were accomplishing in their cities. That is one of the reasons the state is progressing, as Georgia is bound to progress if it has enough men and women of the Julian Harris type.

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This recognition of Southern newspapers and Southern newspapermen is strikingly at variance with some of the things certain of their critics at the North say about them. It would seem to indicate that Southern journalism is not even at a low ebb, much less lost in that civil, political, and intellectual bog which some in the North profess to conceive as existing south of the Mason and Dixon line. Obviously Southern newspapering, for all its shortcomings, is not without examples of penetrating, gifted cartooning, enterprising reporting, and fearless editing and publishing. And it may be said without the risk of successful contradiction that those examples are by no means exhausted by the list of Pulitzer prize-winners.

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In the Baltimore Evening Sun.

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With little money, but with stout hearts and the finest sort of journalistic skill, Mr. Harris and his extraordinary wife began a battle for the restoration of decency. It seemed, at the start, quite hopeless. All the politicians of the state were against them; the Klan was violently against them; they were opposed by most of the evangelical clergy. Nevertheless, they kept on bravely, and in the course of time they began to show progress. Here and there a little country paper joined them; individual supporters popped up in all parts of the state. Now Georgia has turned the corner. Some hard sledding is still ahead, but, led by the ENQUIRER-SUN, it is headed in the right direction.

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Race Problem - 1926.
United States.

High Point, N. C., Enterprise

JUN 1 1926

WHERE IT COMES FROM.

The Charlotte Observer.

The Winston-Salem Sentinel, noting that a Washington Post writer devotes much space to advocating Federal laws that would give the ballot to every ignorant negro in the South, wonders what "started this vicious attack on the South and this abortive movement to wipe out State lines and restore the horrors of construction." It concludes that "the language employed gives rise to the suspicion that the writer terribly desires a drink."

That may be so, but the real reason probably is that the writer has read the Republican State platform which demands a Force bill with elections controlled from Washington. It had not hitherto been supposed that plank had been so widely circulated, seeing the Republican bosses are soft-pedaling on it in North Carolina. They know full well that if it is made an issue they will be buried too deep for resurrection. Therefore, while cherishing the desire for Federal regulations of elections, they sidestep it in all speeches and appeals for votes. It is the duty of every Democratic candidate to make known the Force bill declaration to the voters and to hold the candidates of that party to the record.

TAMPA, FLA. Tribune

JUN 1 1926

Extra Hazard

Clearwater Herald: There is an ever increasing number of negroes noticed driving all sorts of cars on the highways, and on the city streets. It is not uncommon to see negro women and girls driving. Some of these appear to have no idea regarding traffic rules and little about handling a car. Just how this increasing menace of property and lives is to be eliminated, or lessened, is a problem. Yet it is one of a serious nature and should be given careful consideration.

The wreck on Saturday night wherein a Flint car driven by a negro, smashed into a Ford driven by a white man, furnished ample evidence of the danger of allowing negroes to drive. Especially is it dangerous when they take out pleasure cars loaded with men and women who have no thought of, or regard for, the rights of other travelers.

Probably there is not a driver in Clearwater who has not, at some time, been compelled to give the right of way to a car driven by an irresponsible negro. The average white man, or woman, will give the right of way to avoid a smash-up.

In most instances the cars driven by negroes are more or less worn out, weakened tires, and in fine shape for a wreck. When the wreck occurs, which is not infrequent, the negro driver is totally irresponsible and unable to settle the damage no matter how evident is his responsibility. The result is that the white driver pockets his loss and the negro goes on his way hogging the road as before.

If there is a way to regulate traffic and eliminate the reckless, irresponsible negro driver, it is time for it to be put into effect.

The grand old Southland has always been recognized as a white man's country. Perish the day when it shall be otherwise.

FROM N. Y. RECORD
JUNE 29, 1926

Clarence Darrow with a never ceasing ability to phrase sentences which express nothing but smartness, remarks that the convention of the Association for the Advancement of the Colored People ought to be followed by a similar convention for the advancement of the white people. Very true; and it might begin its work on Mr. Darrow himself—unless it concluded, as many citizens already have come to believe, that there is no way of advancing a cock-sure disturber like himself except on some modern St. Helena where he can recite to the rocks, and declaim to the sands and whenever he is out of breath, see if he cannot whip his weary brain into habits of consecutive thought.

Chisum Tied Up White House Works Two Hours

Afro-American 7-24-26 Baltimore, Md.

WASHINGTON, D. C.—(Special)—Monroe Trotter upon his visit to the White House several weeks ago tied up the White House schedule for ten minutes when the Boston editor was late for his appointment with President Coolidge.

Newspaper men, however, found the White House recall an incident several months ago when Melvin Chisum, of Chicago, tied the executive offices in a jam which lasted for two hours.

Mr. Chisum had invited some 50 newspaper men and leaders from all over the country for a two-day conference here and secured an appointment with President Coolidge at the White House. The appointment was set at noon, but the morning of this day someone went to the President and stated that the Chisum group was a crowd of radicals which intended to insult him and make it as unpleasant as Monroe Trotter did for President Wilson sometime ago.

Conference

The result of this was that one hour before the appointment the White House secretary called up Mr. Chisum at his hotel and told him that the President had cancelled the appointment.

Disregarding this call, Mr. Chisum and his fifty guests appeared at the White House on scheduled time.

Secret Service

Secret service men and White House secretaries Clark and Sanders were in a quandary. They had told him not to come but he had come in spite of it. There was the task of getting fifty people out of the White House whom the President didn't want to see.

Mr. Chisum went from one secretary to another and finally secured audience with the President, and explained to him that the appointment was made in good faith; that the fifty men outside including fifteen newspaper men, had come to the White House expecting to see the President and lay certain matters before him concerning colored people in the country. Their petition was in writing and had been prepared months before and there was no intention to insult the chief executive or compromise him in any way.

Chisum Explains

He explained that the appointment had been called off only an hour before and in that short notice it was impossible for him to call up all the members of the delegation at various hotels and tell them not to come to the White House.

If the President wanted to take it upon himself to tell the delegation that he wouldn't see them, Mr. Chisum said the President would have to do it. He couldn't expec tMr. Chisum to carry such a message to the delegation and thereby put himself in such a position in which no amount of explanation could extricate him.

"There they are, Mr. President. You just tell the delegation you don't want to see them. But remember there are fifteen newspaper men in the bunch."

With Frank Stearns, of Boston, chewing a cigar and walking nervously up and down, the President changed his mind and saw the delegation, listened attentively and spoke for nearly a half an hour.

White House attaches afterward confessed that someone who didn't want the delegation to see the President prejudiced him against it.

Chicago Tribune Attempts To Sound Senators on The 14th and 15th Amendments

Big Daily Addresses Queries To Members Of Congress On Their Stand Toward A Force Measure To Back Up These Constitutional Provisions; Few Give Positive Answers.

(By Associated Negro Press)

Chicago, Ill, Aug. 3—The Chicago Tribune has taken the initiative this week in questioning a number of senators and senate aspirants relative to their attitude toward the suffrage of the Negro in states where he is not permitted to vote. The Tribune action is felt to have been inspired by a speech of Senator Bowen in Atlanta, Ga. who characterized the effort to repeal the Volstead Act as an attempt to nullify the Eighteenth Amendment. The Tribune wants to discover how many senators there are who feel that there should be some such act as the Volstead to enforce the Fourteenth and Fifteenth Amendments.

Morgan Va.

According to the Tribune, Gov. John J. Blaine, contesting for the seat now occupied by Senator Lenroot of Wisconsin, said in response to the inquiry, that congress should enact legislation that will compel southern states to carry out the intent of the Fourteenth and Fifteenth Amendments.

"These two amendments should be enforced and observed," Governor Blaine declared. "Congress should carry out the duty to enforce these amendments by appropriate legislation, and such duty, in my opinion, is mandatory. I shall vote for legislation to make these amendments effective."

Senator Lenroot was less definite. He wired in reply to a long-distance telephone inquiry:

"Could not answer your question without knowing the law and the facts in a particular case. The Fourteenth Amendment covers many subjects, and, of course, any state law in conflict with it is invalid."

Subsequently, a message asking a further statement was unanswered by Senator Lenroot.

Senator James A. Reed, Missouri Democrat in charge of the Senate's slush fund investigation, expressed himself as being against any more force laws to prop up amendments to the constitution of the United States .

----**"Let the South take care of its own problems," Senator Reed said. "If we have any more force laws, we'll only have more trouble, and we're**

having trouble enough with the force laws we have already.

"The late Senator Lodge of Massachusetts was the author of the last force bill and he made a vigorous effort to pass it. Some Southern Senators strenuously opposed it and in doing so revived some of the fever that existed in the carpet bag days after the Civil War. Senator Lodge told me a short time before his death that those things should be forgotten and that he realized his force bill was a mistake.

"White people and colored in the South seem to be getting along very satisfactorily and the Negroes I have talked to seem to be pretty well satisfied with things as they are. We don't want any more force laws.' '

Southern senators in Washington, according to the Tribune, refused to be quoted, but expressed the belief that Gov. Blaine would be unable to accomplish anything along the line of enforcing the Negro amendments. They were of the opinion that the governor was talking for campaign effect in Wisconsin rather than with any serious idea of obtaining action.

Some senators were puzzled to know just how Gov. Blaine, thru any senate action would be able to bring suffrage to the colored citizens of the South. They point out that the Supreme Court of the United States has upheld the constitutionality of laws of southern states which provide conditions under which the right of franchise may be exercised. Such state laws have been upheld, provided the same conditions were made to seem to apply to all.

The Republican Senator Reed from Pennsylvania, it will be recalled, threatened at one time to propose a provision which would prohibit the seating of a senator from a state where Negroes were not permitted to vote. His proposal failed to receive serious consideration.

It is significant that Senator LaFollette, Wisconsin, a friend and political colleague of Gov. Blaine, declined to express himself on the subject.

Negro leaders in this city have pointed out that Negro voters should keep strict tab on how their senators feel on this matter with a view of holding them to "strict accountability" when the time comes .

BROOKLYN EAGLE
AUGUST 8, 1926

SOUTH'S RIGHT--- NORTH ALL WRONG

18th Amendment Enforced and 14th and 15th Evaded for Good of the Nation.

Editor Brooklyn Daily Eagle:

Since the pending referendum in your great State and the advanced leaders in the next political campaign have been much before the people and some of the speakers have referred to the 14th and 15th Amendments to the Constitution of the United States and the attitude of the South to these as a reason why New York has a right to overturn the 18th Amendment, let us look at the facts.

You seem to taunt Senator Borah for his utterances about the Volstead law and to take a side cut at the South incidentally. Some seem to think that New York has just as much right to ignore the 18th as the South did to evade the strict enforcement of the 14th and 15th. You may think so, but I do not think that a real American citizen of the very truest type would for one moment take that attitude.

You may take the position that modification does not mean the final repeal of the 18th Amendment, but it weakens the law and means the final repeal of the 18th and the re-establishment of the saloon in the land. It means the flooding of the country with legalized booze and thousands of drunkards, broken homes, wrecked lives of innocent parties, corrupt politics and the turning backward of civilization a half century. I say to you that if New York thinks she is to re-establish the saloon and flood the country with booze she had as well dismiss the idea from her mind. She is not going to do that thing.

I want to tell you from away down here in Mississippi she is not going to do it. If you want to get out of the Union we will put you back. I wish to admit for the South, which admission I am sure all Southerners will not relish and some may not agree with me, that when the Southern delegates returned from New York in 1844 with the agreement of separation for the Methodist Church they came to defend, extend and perpetuate the institution of human slavery. This is evident beyond the shadow of a doubt.

The South has repudiated slavery, regretted the split in the Union, is back in the Union to stay, respect the laws, defend the flag and die for any worthy cause that may call for the supreme sacrifice.

If you are reasonable and willing to make the truth the guide you will admit that the South made as great a contribution to building this nation as any part of the country.

If the civil and social ideals held out to the negro by the leaders of the dominant party of the North had prevailed it would have sunk the Southern white people to the level of the race just a few hundred years from the lowest type of paganism. In fact, it would have fallen lower, for it would have brought into existence a mongrel race unfit to perpetuate itself. That a people could get a consent to do such a thing brings a blush to the face of any true man or woman. What the South did is an open book and no apology is due any one. Why they did it is recorded in the hearts of all true Americans. What Persia did for Palestine the North tried to do for the South.

I was one who worked in favor of the unification movement last year with the other branch of the Methodist, and this does not reveal an unforgiving spirit on my part, for I believe that the best people in the North see the situation as it was and is.

I will say this thing to the North —the social and civil ideals held out to the negroes by the leaders in the North has done more to render difficult the race question and postpone a final and satisfactory settlement than any other thing done. The right attitude of the races is fixed in the hearts of the best of both races, and that is a separate existence, in the same country, in the enjoyment of the constitutional privileges as far as either is capable of exercising without a menace to both parties.

The thing I want to say is that whisky, drunkenness and evil results associated with it have been a greater curse than human slavery in this country since its foundation was laid.

May I say again that if the National Democratic party wants to break the solid South let them put up and send Al Smith and his boozers into the field for President and the South will "bust."

Let me have one say. Look at old England. When she conquers a country she always preserves the best of the conquered and builds a nation stronger than the old one. Suppose the North had pursued that policy with the South, what would have been the condition today?

Every national campaign certain types of politicians begin their flings at the South about lynchings and the violation of the 14th and 15th Amendments.

It's known by all true leaders, North and South, that the best people repudiate lynchings in all sections, whether in New Orleans, St. Louis, Washington and New York, etc.

Even in Mississippi the people repudiate it.

If the low class that commit the crimes that lead to lynchings will stop that crime the lynchings will be reduced 100 percent. You may say lynchings take place for other acts, and that is so, but the thing that provokes race animosity is one crime and one alone. Let us live in peace, all pursue our course and all work out the salvation of the country in love and fellowship, etc.

W. H. SAUNDERS,
Pastor M. E. Church.
Philadelphia, Miss., July 27 1926.

Herald-Post Red Headlines Negro Murder

Infers White Woman Shot Black Man

Colored Readers Wonder At Sensationalism

Louisville News
7-10-26
Louisville, Ky.

The morning Herald-Post puts an exaggerated value on news of Negro crime. Either that or it is wilfully trying to put the Negro race in the meanest possible light in this community.

Colored people generally respect and honor the owner of that paper, Mr. James B. Brown, and they do not believe he would sanction the latter thought. But intelligent colored people have discussed with concern the nine o'clock edition of the Herald-Post of July 2. A red streamer in big type of that paper announced:

Waitress Kills Negro. Even the newsboys sensed the sensation of that and they made the nickels as they yelled that headline through the streets of the city.

Colored people bought the paper with fear and anxiety, thinking some Negro had "done something" to some **white** woman and she had killed him. A hasty glance at the paper failed to reveal any such thing, but a more leisurely perusal discovered at the bottom of the paper a short item that a colored woman had short a colored man in a colored restaurant at 11th. and Jefferson sts. Did the Herald-Post consider that piece of news so valuable and important that it deserveda red headline across the page?

Negro yellow journals—and there are a few—would not have given that particular item so much prominence. So why a white paper?

The idea prevails that the Herald-Post was trying to infer a white woman had shot a Negro—for reasons easily guessed at. The idea prevails that it did this not only to sell more papers but also to increase race prejudice. It is inconceiveable that a city editor of a great white daily would consider the shooting of a Negro man by a Negro woman of such importance as to warrant a red headline and the top headline at that. Since it was done—what was the motive?

The News speaking for a large number of intelligent colored citizens respectfully calls this thing to the attention of Mr. Brown.

Following along the same lines Thursday's morning Herald-Post carried an eight column headline. **Negro Woman Weighing 350, shoots Three, Sirats One.** Nice stuff highly becoming a metropolitan daily.

Race Problem - 1926

United States.

New Orleans to El Paso

By WILLIAM PICKENS

Amsterdam News 4-28-26

WHEN you go to New Orleans, meet Dr. Geo. W. Lucas, of the N. A. A. C. P., and Supreme Chancellor Green, of the K. of P. — or else you might as well not go to New Orleans. They are the types of what is worth while in New Orleans, so far as its colored people go. There are many fine colored people in New Orleans. Some few of them, fine people too, are being misled into a marsh by the deceitful mirage called: "The white folks treat me personally all right, so why should I kick?" One needs not argue with such a deluded one — just tell him to "wait and see." He will see soon enough.

On one long Jim Crow ride in this section I sent for the waiter to see about getting food. He recognized me, against my wishes, and took me back to the diner and I ordered a big dinner, and when I went to pay he absolutely refused to accept it, not even a tip. That is the "South" in a nutshell. In the North no dining car waiter could get away with giving away free about $2.50 worth of the company's victuals. In the North I have usually no difficulty whatever in being politely served in a diner, but only in the South does the free-and-easy relationship of the colored servants who happen to be liked permit them to do as they please with the "boss's" foodstuffs.

Of course the biggest bunch of sheer courage in all Texas is a black man, Richardson, editor of the plain-spoken Houston "Informer." He is so "dangerous" that some of his other black brethren are afraid even to let the Houston whites see them walking along the streets with Richardson; when Richardson is going in this direction his colored friends usually find that they have business in the opposite direction.

And yet, as proof that a man who insists upon his manhood usually wins more real respect from the enemy than does the crawler, when the whites wanted a 1926 Negro head for the Negro end of the "community chest drive," and wanted to be sure where all the money went, they selected Richardson—the man whom the Ku Klux had planned to throw into some quicksand bog or to decoy into some doctor's office and have cut into little pieces and carried by various members of the Klux Committee into various parts of Houston's environs and buried. There are also men like DeWalt of the N. A. A. C. P. and Prof. Smith of the public schools, who are on the "Interracial Committee," and therefore the "Interracial Committee" is good for something in Houston.

In the famous "Collins" case these black men on the committee maneuvred to have two prominent white members to "attend" the Collins trial. These two big business men were so completely convinced by their own eyes and ears of the innocence of Collins that they decided to go on his bond. The rest was easy, as sentiment goes in the South—"Why, two of the biggest white men in town don't believe that Negro raped that white woman."

And yet Texas is hell. Old "Bill" Sherman said, you know: "If I owned both hell and Texas I would rent out Texas." And when Texas was under military control right after the Civil War one of the subordinate officers, who did not like the part of Texas to which he was assigned, wrote General Sherman: "This place is too hot to live in, has no water, and no good society." "Well," said Sherman, "if that isn't the most exact description of hell!"

They won't sell a colored man sleeping car or parlor car accommodations in Texas unless he bribes the porter, the Pullman conductor and the train conductor. If the train conductor is not in on it he will "write up" the Pullman conductor for violating "the law," which is no law, of course, but only the bullying of colored people out of their lawful rights. And even after you get the accommodation you are likely to have to kill or be killed—or in Texas I should say kill AND be killed—for there is no presumption in favor of a Negro who kills a white in self-defense in Texas.

And yet in the heart of lower Texas is San Antonio or "San-Tone," as the natives say—one of the best towns for colored people in all the South. Colored men there vote strongly in BOTH PARTIES. That ought to awaken some thought even in the head of a Republican slave like Perry Howard.

In fact, the Texas whites in other parts complain that one Negro politician is really the biggest single personal influence behind the scenes of government in that city. The colored people there boast that they are the fifth Negro city of the country in property holdings, though only 10,000 or so in numbers.

Negroes run away from worse sections to San Antonio. I saw the girls of a family that had recently run away from peonage in Louisiana and are now being protected by San Antonio Negroes. And yet even here the big MONSTER of southern prejudice threatens and occasionally tears.

There is one section of San Antonio where 80 per cent of the neighborhood is colored, and yet the Negro hating part of the 20 per cent (not the 20 per cent, but the prejudiced fraction of it) have had the 80 per cent excluded from the park in that section because some few of the children of the white minority did not get along with some of the children of the black majority. It is the Negro that must pay.

There are growing discriminations in other public places. When the proud committee drives you through the "zoo" park and points out: "Those burros there are bought and maintained by the Rotary Club of San-Tone to ride the children, and the children ride free," then you knowingly ask: "Negro children also?" The humiliating reply: "Only the white children, of course." And yet, as we all know, these Rotary Clubbers club their money out of white and black alike everywhere.

And now El Paso. It is in the far western extremity of Texas. It takes 48 hours to ride from east to west in Texas—more than to go from Boston to Washington and back. El Paso is a mixture of Mexico and Texas. Even the "whites" are brownish. It is environment that creates the varieties of man: a tawny skin is the norm here. Irrigation is the only hope of vegetation here—the Rio Grande is the life source of the place—the Nile of this valley. In primitive superstition such a river would be venerated as a great god.

Right over the river is Mexico—Juarez—and an alien civilization. They have bull fights over there, but never any lynchings. And today they have Jack Dempsey, the champion American heavyweight dodger. The bulls of Juarez are better sports. They have not dodged a fight with any opponent.

There are less than 2,000 El Paso Negroes, but that they have GRIT is sufficiently attested by the fact that they have started one of the most significant court battles of our history—the "Nixon case" against "white primaries." If they win they will set the Negro along 100 years in progress.

MANY HEAR DR LOCKE IN BIRMINGHAM

Speaker Talks of the Young Negro and Race Possibilities

Birmingham News 5-2-26

The Birmingham public is rejoicing over the wonderful practical and profound address by Dr. Alain Leroy Locke, of Washington, D. C., Sunday afternoon at the Masonic Auditorium in this city. A large audience attended. It was the occasion of the annual Bigger and Better Business Week under the auspices of the Phi Beta Sigma Fraternity. Dr. E. C. Lawrence offered prayer when the program started, and Mr. William Moseley rendered an instrumental solo.

Addresses were delivered, emphasizing the work of the several fraternities in this district. Quite a number of musical numbers were enjoyed, and the attendance was the best witnessed on an occasion of this kind.

Dr. E. W. Taggert was master of ceremonies and was equal to the occasion, exercising his usual calm and deliberate manner of reaching whatever point he desired to make. Mr. Ralph Harper represented the Birmingham Civic and Commercial Association and welcomed the movement on the part of that association. Other addresses were delivered by Mr. Maxie Jackson, Dr. F. W. Hilliard, Dr. G. N. Adamson and others. Mr. Marcine Lane attracted much applause when he sang several spirituals.

Dr. Locke Delivers Address

Mr. C. W. Wheeler in a most eloquent and acceptable manner introduced the speaker of the evening, and told of his many literary achievements, being a graduate of Harvard, the University of Pennsylvania and Oxford College. He also emphasized the fact that Dr. Locke was the only Rhodes scholar of the race.

For nearly forty minutes Dr. Locke spoke to the attentive audience using as his subject "The Young Negro." He held the attention of his audience continuously by stressing the course of race-building and the possibilities of the human family through a proper conception of organized effort. He spoke of the Jew as an example of race solidarity and praised that race for its union of purpose, telling of its struggles during its early history. His analysis of the besetting things within the colored race was complete and convincing. He had his audience to think of the great mass of humanity in the Negro race, untrained, without leadership and unprotected. It was clear that the speaker would have his hearers know that the most dangerous thing within the ranks of our race group in America is a lack of unity, cordial consideration and sympathetic support.

"The intellectual and the professional have attempted in some degree," he said, "to make it through the world by grouping themselves. The masses have struggled along almost without organization. Both have missed the mark, none has succeeded as well as they could. The race is suffering for leadership, he said, and all cannot be leaders; there must yet be great sacrifice and toil before we can stop to give much time to individual honors or scrap over who is who."

The address struck a very responsive chord and the speaker was applauded vigorously and many hundreds rushed to the rostrum to congratulate him for the masterly and practical address.

"RACE MUST MAKE ITS OWN PROGRAM SAYS URBAN LEAGUE OFFICER

Jesse O. Thomas, Field Secretar of The National Urban Leagu spoke to a group of about thirty o the representatives of the variou clubs and organizations of the cit in the office of the Washingto High School last Monday night an in outlining the work of the leagu in the northern centers where th bulk of its work has been done told of the need for the race to seek to make its own program by the agreement of its represent. atives from all walks of life and for that program to be inclusive of for that program inclusive of all of the needs of the race, particularly in an economic way.

Said the speaker, "there can be no line of reasoning by which I can come to the point of believing that, operating along completely separate lines of existence, I can efficiently indicate the needs of the white race. Nor can I come to the point of feeling that that race, knowing its actual conditions under which I live, indicate efficiency all of the things which I need. There is need for members of the race to realize that if they hope to come to the place of efficiency, even of living, they must study their own needs and seek to interpret them to those who will help in the attaining of the ends desired." He then told of the time when "one Negro in every community could get anything for the race that was desired "saying that, "Thank God, that time has forever passed to come no more."

The race must seek to see to it that it is guaranteed a place in industry that will remove the need for so much of the corrective social work. That type of work must be supplanted by preventive social work, if the condition of society is to be bettered. And in the search of the race for these things, there must be an abiding willingness to seek constantly and consistently until the desired things are obtained. Many of the things which have been lost because of the unwillingness of the Negro to "keep trying to get them despite thousands of objections and disappointments."

At the close of the remarks of Mr. Thomas, expressions from several of those present were heard it was decided in the meeting to appoint a committee which would study the desirability of the formation of a branch of The Urban League in Dallas. Pledges and subscriptions to the work of the League were taken at he close of the meeting to the amount of approximately $75.00

The meeting was the outcome of the efforts of a group of representatives of The Negro Business League were taken at the close of the Commerce, headed by Mr. E. J. Crawford.

Dallas

Express

5-1-26

Dallas

Jesse

Murmurs of D ent As Bishop Hughes Hammers P it, and Scathingly Raps Anti-Negro Move Sponsored By Klan

ATLANTIC CITY N J PRESS

MARCH 4 1926

Prelate Tears Off His Glasses as He Dramatically Defends Colored Race and Warns That Negro Is Being Driven Into Catholic Church by "Silly Modern" Drive

INTERRUPTIONS FROM MANY ANTIS PRESENT

"Hear Me, Despite Your Prejudices, for Christ's Sake," He Passionately Pleads — Trenery Asks Conference for a Clear, Clean-Cut, Constructive Code of Religious Principles

Scathing denunciation of the movement against the Negro of America, sponsored within the past few years by the Ku Klux Klan, was sounded by Bishop Edwin Holt Hughes, D. D., LL. D., of Chicago, presiding officer of the ninetieth session of the New Jersey annual conference in the First M. E. church yesterday afternoon.

There were murmurs of protest heard in the room, for some Methodist preachers are reputed to have been active in the K. K. K. since it gained strength in the state. The bishop, tearing off his glasses and hammering the pulpit, announced the fact that he had received some "mean letters," but he had the courage of his conviction, and beside a Methodist bishop was elected for life. The Rev. Alexander Corson, of Camden, presided.

The attack upon the anti-negro movement was incidental to the bishop's lecture on "Three Preachers From the Same Town," and came somewhat unexpectedly during a reference to the anti-slavery work of Bishop Gilbert Haven, of Malden, Mass., the "town" in question, where the speaker served later as a pastor. Haven, he said, had a good deal of trouble with the then prevalent doctrine of "divine election of the races," and because of the fact that he championed the cause of the negro slaves.

Same Old Story

"The same old nonsense is going on today," continued the bishop. "It is the same old heresy, and it is an outrage. I have received some mean communications recently, but I will not hold my peace. The Negro in America never has gone back on that flag," indicating an American flag decoration on the church wall. For years past in my travels over this country I have seen more of Negro pullman porters than I have my own wife and family. They are a fine, faithful class of men, and more than one has gone to his death rather than betray his passengers. There was a Negro in the Boston massacre. There were Negro soldiers who fought nobly in the Civil war and gave their lives for their white brothers. This silly modern movement is allied to Protestantism in America. We are driving the Negro into the Catholic church, which is welcoming him, yet we have had no finer Protestants in this country than the Negro. Now, when they are becoming strong and useful in the church we are driving them into the fold of Catholicism."

It was at this juncture that Bishop Hughes was interrupted by murmers of dissent from some of the "anti's" present. But he continued: "Hear me despite your prejudices for Christ's sake. If we keep on with our silly movement, we will cause the black, yellow and brown races to combine against caucasians, and then God help the white people of the world."

Bathed Whiskers In Blood

"All this talk about the Nordic races makes me sick. It is not so many years since your ancestors and mine were ranging the forests of northern Europe, and they did not bother to comb their hair. Also when they killed a deer, they ate it raw and bathed their whiskers in its blood. Some of those who are prating most loudly about Nordic races, do not know what the term implies Remember, too, the Negroes of America have never been found among the anarchists in our midst."

This address caused a decided stir Earlier in the lecture, Dr. Hughes spoke of the theology of the first preacher of his subject. Michael Wigglesworth, one of the outstanding divines of early days in Massachusetts and the first honor graduate from Harvard college. Wigglesworth in his time was a preacher, doctor and poet As the latter he wrote a poem, "The Day of Doom," which ran through many editions, but proclaimed a terrible doctrine, a feature of which was that of "predestination," or infant damnation.

Pleading Their Innocence

"Here, in America, was once preached that terrible doctrine," said Bishop Hughes. "In that poem little infants are pictured before the throne of God, pleading their innocence, and I somehow like their spunk when they speak up because they are held responsible for Adam's sin. When anyone comes around loading Adam's sin on me, I won't stand for it. I was not there. I protest against inherited sin. I won't be held responsible for it. Well, the poem says that an 'easier' room in hell was prepared for the babies, and off they toddled because they were not among the 'elect.' Yes, there was actually a time in this country when we consigned babies to hell because of Adam's sin. And not so many years ago a certain denomination voted on the question of non-election of infants. What an awful thing for the babies it would have been had they voted the other way! There are some things we must leave to God."

Feminist Manufacture

In stating that Wigglesworth married his servant, Bishop Hughes took a fling at the disposition to belittle women of that class. "The 'servant girl problem' is of feminist manufacture," he declared. "If you women continue to hire servants, and call them 'Maggie' and make them receive their company in the kitchen, you will continue to have the problem. No wonder self-respecting girls go into shops and offices."

The ninetieth annual conference paused yesterday at First M. E. church to pay tribute to the memory of pastors who had died during the year. The memorial sermon was preached by the Rev. George H. Neal of this city, who said the departed clerics were real sky pilots. The latter term did not originate with Ralph Connor, author, according to Dr. Neal, but was picked up by the writer among the western plainsmen, cleansed of derision, and turned into a diadem of preachers.

The pastors for whom the memorial services were conducted were Rev. William T. Abbott, Asbury Park; Rev. B. C. Lippincott, Spring Lake; Rev. William H. Luther, Elmer; Rev. Frank Gunson, Riverside; Rev. C. R. Smith, Delanco; Rev. William Disbrow, Penns Grove; Rev. Harry Mitchell, Ocean Grove; Rev. Henry F. Parker, Pleasantville, and Rev. Daniel Fisher, Pitman. O. H. Hubbard, of Camden, a member of the conference board of stewards, was also memorialized.

Bishop Edwin Holt Hughes, of Chicago, presiding bishop, checked a movement on the part of some preachers to leave the room when the memorial service was begun. He said if that's the way they felt about it he didn't want them to memorialize him when he died.

A renewal of the old modernist-fundamentalist controversy was said to be imminent as the business of the conference got under way.

Bishop Hughes, of Chicago, who is presiding at the sessions, is regarded as a progressive with modernistic ideas. Rev. H. B. Sloane, of Haddonfield, is regarded as a militant champion of the fundamentalist cause.

While it has been the policy of the church to steer a middle course, delegates to the conference declared that a spirited debate on the subject is being expected.

Send Greetings

The conference sent greetings to Evangeline Booth, commander of the Salvation Army, who is at Chalfonte hotel, recovering from a long illness to the General Council of the Presbyterian and Reformed churches in America and the American Section of the Alliance of Reformed churches holding the Presbyterian system in convention at Chalfonte, and to Rev. Levy La Rue, 94, of Ocean Grove, senior member of the conference, who was unable to attend, but who sent a message.

Benediction was pronounced by the Rev. Joseph Garrison, of Pitman, a Civil War veteran, who ranks next to La Rue in the matter of seniority on the conference.

It was reported that Rev. A. H. Lucas, former pastor of the St. Paul's M. E. church, is critically ill and that there is little hope of his recovery. It was said that the end is momentarily expected. Word of his condition was brought to the conference by the Rev. Sherman G. Pitt, superintendent of the Trenton district.

Preceding organization of the conference, services were held by Bishop Hughes, assisted by Supt. Dr. Herbert J. Belting, New Brunswick district; Dr. John H. Handley, Camden district; Dr. John B. Kulp, Bridgeton district; Dr. Sherman G. Pitt, Trenton district.

Rev. E. A. Wells, of South Amboy, was re-elected conference secretary. Rev. D. C. Cobb, of North Long Branch, was re-elected conference treasurer for the sixteenth consecutive year and agreed to serve only on condition that he be relieved of the post next year by a man of his own choice. The condition was accepted and Dr. Cobb nominated Rev. W. J. Sayre, of Woodbury, as his successor next year.

Dr. Wells named Rev. Henry Bradway, of Manasquan, as his assistant. Rev. Goorley, of Trenton, was renamed statistical secretary of the conference.

Race Problem - 1926

United States.

The Supreme Court as Legislator

IN these pages we have frequently called attention to the enormous growth in control over state legislation exercised by the veto power of the Supreme Court. Through its steady expansion of the meaningless meaning of the "due process" clause of the Fourteenth Amendment the Supreme Court is putting constitutional compulsion behind the private judgment of its members upon disputed and difficult questions of social policy. A growing body of decisions, all spun out of the boundless provision "nor shall any state deprive any person of life, liberty or property, without due process of law," is intervening almost at every point of legislative activity by the individual states in matters confessedly of local concern, dealing solely with local situations and expressing remedies derived from local experience.

The New Republic

During the last ten years the Supreme Court has invalidated such local action with increasing ruthlessness, at the same time that it has professed, when dealing with federal legislation like the first Child Labor law, to be peculiarly solicitous of the vital interests of the states in the equilibrium of our federal system. The veto power of the Supreme Court, thus exercised through the due process clause over the social legislation of individual states, is the most vulnerable aspect of undue centralization; it is at once the most destructive and the least responsible. The most destructive, because judicial nullification on grounds of constitutionality stops experimentation at its source; it debars an increase to the fund of social knowledge by scientific tests of trial and error. The least responsible, because it so often turns on the accidents which determine a majority decision of the Supreme Court, and shelters the fallible and remote judgment in fields of fact and opinion not peculiarly within the special competence of judges behind the impersonal dooms of the Constitution.

The upas-tree growth of this penetrating negation of state action by the Supreme Court has now aroused the concern of the historian of the Supreme Court, Mr. Charles Warren, who, in the Harvard Law Review, raises the question as to the value of continuing the due process clause of the Fourteenth Amendment. The New Republic has long been convinced that in cramping necessary experimentation by the different states, in sapping the independence of legislatures who gladly "pass the buck" to the courts, in mutilating the educative process of responsibility by a democratic electorate, the costs of the due process clause outweigh its gains.

The Supreme Court has just handed down two decisions which furnish cumulative evidence of this modern process of controlling the intimate life of the states by five or six judges. The first case concerned the very difficult problem of stopping evasion of death duties by distribution of wealth in an owner's lifetime. The second presented a phase of the widespread effort to protect the community from disease through the use of shoddy. In both instances the Court had before it legislation which represented the conscientious response of various states, made in various ways, to pressing problems of industrialized society. In both cases tolerance for legislative discretion was sufficient to carry the day for the legislation. In both cases the majority of the Court disregarded experience and tenable assumptions on which the local legislatures may well have acted, but against which the Supreme Court set its own opinions, its own facts and evaluation of them. In both instances the Supreme Court, in effect, enforced its own judgment of what was fair legislation and what was unfair, but in both instances it identified its own opinion of fairness and reason with "constitutional guaranties."

How dubious these "guaranties," how ambiguous the Delphic oracles of the Constitution, which a majority of the Court are able to hear so unequivocally, is demonstrated by the two crushing dissenting opinions by Mr. Justice Holmes. In the first case he wrote as follows:

> If the Fourteenth Amendment were now before us for the first time I should think that it ought to be construed more narrowly than it has been construed in the past. But even now it seems to me not too late to urge that in dealing with state legislation upon matters of substantive law we should avoid with great caution attempts to substitute our judgment for that of the body whose business it is in the first place, with regard to questions of domestic policy that fairly are open to debate.
>
> The present seems to me one of those questions. I leave aside the broader issues that might be considered and take the statute as it is written, putting the tax on the ground of an absolute presumption that gifts of a material part of the donor's estate made within six years of his death were made in contemplation of death. If the time were six months instead of six years I hardly think that the power of the state to pass the law would be denied, as the difficulty of proof would warrant making the presumption absolute; and while I should not dream of asking where the line can be drawn, since the great body of the law consists in drawing such lines, yet when you realize that you are dealing with a matter of degree you must realize that reasonable men may differ widely as to the place where the line should fall. I think that our discussion should end if we admit what I certainly believe, that reasonable men might regard six years as not too remote. Of course many gifts will be hit by the tax that were made with no contemplation of death. But the law allows a penumbra to be embraced that goes beyond the outline of its object in order that the object may be secured. A typical instance is the prohibition of the sale of unintoxicating malt liquors in order to make effective a prohibition of the sale of beer. The power "is not to be denied simply because some innocent articles or transactions may be found within the proscribed class." . . .
>
> I am not prepared to say that the legislature of Wisconsin, which is better able to judge than I am, might not believe, as the Supreme Court of the state confidently affirms, that by far the larger proportion of the gifts coming under the statute actually were made in contemplation of death. I am not prepared to say that if the legislature held that belief, it might not extend the tax to gifts made within six years of death in order to make sure that its policy of taxation should not be escaped. I think that with the states as with Congress when the means are not prohibited and are calculated to effect the object we ought not to inquire into the degree of the necessity for resorting to them. . . .
>
> It may be worth noticing that the gifts of millions taxed in this case were made from about four years before the death to a little over one year, the last being after the donor had had an attack of angina pectoris, although he is said to have attributed his sufferings to a less serious cause. The statute is not called upon in its full force in order to justify this tax. If I thought it necessary I should ask myself whether it should not be construed as intending to get as near to six years as it constitutionally could, and whether it would be bad for a year and a month.

A week later in the Shoddy case Mr. Justice Holmes again preached his lesson of forbearance and due deference to the legislative discretion:

> If the Legislature of Pennsylvania was of opinion that disease is likely to be spread by the use of un-

sterilized shoddy in comfortables I do not suppose that this Court would pronounce the opinion so manifestly absurd that it could not be acted upon. If we should not, then I think that we ought to assume the opinion to be right for the purpose of testing the law. The Legislature may have been of opinion further that the actual practice of filling comfortables with unsterilized shoddy gathered from filthy floors was widespread, and this again we must assume to be true. It is admitted to be impossible to distinguish the innocent from the infected product in any practicable way, when it is made up into the comfortables. On these premises, if the Legislature regarded the danger as very great and inspection and tagging as inadequate remedies, it seems to me that in order to prevent the spread of disease it constitutionally could forbid any use of shoddy for bedding and upholstery. . . .

It is said that there was unjustifiable discrimination. A classification is not to be pronounced arbitrarily because it goes on practical grounds and attacks only those objects that exhibit or foster an evil on a large scale. It is not required to be mathematically precise and to embrace every case that theoretically is capable of doing the same harm. If the law presumably hits the evil where it is most felt, it is not to be overthrown because there are other instances to which it might have been applied.

It only remains to add the encouraging fact that in these two dissents Mr. Justice Holmes had the concurrence of Mr. Justice Stone as well as that of Mr. Justice Brandeis.

DALLAS MORNING NEWS
MARCH 3, 1935

DALLAS NEGROES DESERVE FAIR TREATMENT.

Mayor Blaylock has flatly refused to give a hearing to those who protest against the use of Fair Park Auditorium by Dallas negroes upon suitable occasion. It seems to The News that he does well to ignore the objections so raised. When the auditorium is open for hire and negroes obtain it for creditable purposes, they ought not to be discouraged.

On the whole, Dallas negroes have been very well behaved. In many connections they show a greater tendency to obey the law than do white citizens. In the nature of things they are under certain handicaps which might embitter a race less given to the philosophy of humility and good will. It behooves white people all the more, therefore, to treat them with fairness and something of the old-time Southern generosity. It is good policy to do that. What is more, it is common decency.

There is no reason to suppose that a negro audience in the seats at Fair Park Auditorium will injure the building in any way. The chances are that they will be rather less destructive than a white audience, since any disturbance would undoubtedly react to their disadvantage. The auditorium was built to afford entertainment to the people of Dallas, and until we are able to erect a public building of like character for negroes only, it is no more than fair that negroes should be allowed to rent it on open dates just as whites are allowed to do.

The Mayor is old enough to remember something of the Old South. He remembers when kindliness of feeling between worthwhile negroes and worth-while whites was the natural relationship. He recalls when Uncle Ike and Mammy Lou were privileged characters because they were ambassadors of love and usefulness within their modest spheres of action. He calls to mind how their faithfulness to duty and their cheerfulness at toil were lessons to their white friends. Bitterness and hatred of one race for another had nothing to do with the spirit of those days. Bitterness and hatred should have nothing to do with the spirit of our time. The black man of today no longer depends upon the white man for care and keep as he did then, but he still looks to the white man for a fair, square deal. And he ought to get it.

The Negro Race in the South

In the providence of God, and through no will of their own, these people are among us.

Not only is no responsibility to be attached to them; but also none to us, as no living white man had any hand in their coming to our shores.

They are here to stay and they are here fully our equals in the eyes of the law, with legal rights equal to those enjoyed by citizens of the United States.

Ever since their emancipation, there has been friction between the two races; yet only such friction as was inevitable between races that had been in the relation of master and slave.

It is gratifying to know that as the years have passed, the friction has grown less, and every year, each race has been able to discove good in the other.

Those of us who are natives o the South have a peculair feeling fo the negro, and have watched witl growing interest the progress of some and, growing concern, the lapse into savagery of others.

In our study of this race, we have been convinced of two facts; first that the negro race, as a whole, is much better than some of us give it credit for, and also that the South is the best place for him.

The first conviction, that he i better than some think, is based upo our past knowledge of him.

A race that could produce the ol mammies of our childhood, the play mates of our boyhood, and thos who took the place of fathers a brothers, when the home by war w deprived of its natural protector must have good qualities far abo the average man.

Then our second conviction, th the South is his best home, is strengthened as we follow him in his migrations elsewhere, and see under wh handicaps he has to earn his livin and how gladly he turns his fa southward after he has tasted t privileges that once seemed to a tract him.

If we compare the two sections their theatment to the negro, find that in the North there a many privileges accorded that na urally attract him.

There are few, if any, social a vantages denied him in the nort which makes a powerful appeal him. He enjoys mixed schools a is not made conscious of any soci inferiority. Here in the South finds missing what he enjoys in t North.

If we strike the balance we fi that the advantages are not entire educational and social. Advantag may be, and doubtless are, great in the North, but what good w such education do, if he finds tl trades and professions partially clo ed to him?

His daughter may be educated a may be skilled as a stenographe yet she rarely finds an openir among the white business men.

In many sections the white car enters and masons refuse to wor where negro members of the sam craft work, while in the south w find them at work, without referenc to color.

We have negro barbers and wait ers and no objection is made to them but we rather prefer them.

It is true that we have more lynch ing of negroes than in the North, bu with us the lynching is personal rath er than racial, as it is sometimes u there.

The southern lynching party tries to punish the individual, while too often in the North and West, thei rage is directed against the negro race as a whole.

The southern party sometimes punishes the wrong man, but never the women and children of a community

The Southerners insist upon separate cars, and for a time, the "Jim Crow Car," as it was called, was by no means equal to that occupied by the whites, yet it must be recognized that these conditions are improving each year.

The strongest reason why the south is the place for the negro lie in the fact that the better class o whites really love the negro for wha he has been, and that they never fai to come to his aid when in trouble.

Summing up his advantages her and in the north, if we strike a bal ance, we find the balance decidedl in favor of the south, because th very conditions which he regards a handicaps, are either changing fo the better, or else are really for th advantage of his race.

The separate coaches on the rail ways are no longer very differen from those assigned to the whites and the insistence upon the two race occupying different spheres in socia life is the only condition that wil save either race from destruction.

Let the white race remember tha they must answer for any unjus treatment of the weaker race, an the black race remember that, as man sows, so must he reap.

If they live right, respect them selves, and conduct themselves a upright citizens, the better class o whites will be their friends in tim of need.—Presbyterian Standard.

Race Problem - 1926

United States.

Asheville, N. C., Times

MAY 22 1926

Mostly Guilty

Taking as a text "Our Inconsistency," R. R. Clark editorializes in The Greensboro Daily News for the reproof and instruction of all and sundry who accept such federalization of local government as prohibition. (Mr. Clark takes the Dry law merely as a sample of the type of legislation affecting things the States won't do for themselves and which, therefore, most of us sooner or later urge that the National Government should do).

Throughout the South, as Mr. Clark observes, there has been general and justified rejoicing over the recurrent killing of the Dyer bill to suppress lynching. Editorialists, on The Times and probably all other Southern newspapers, have as weightily and grandiloquently as possible celebrated the second decease of this revised force bill. A great victory for local self-government and State's rights has been won.

Prohibition, child labor laws, uniform divorce laws, are in the same class with the Dyer bill, says Mr. Clark. New York State and Pennsylvania are as belligerent against the Volstead Act as the Dry South is against the Dyer bill. The parallel must be admitted as accurate, even after noting an important exception in the difficulty of keeping one State dry if its neighbor makes liquor and sends it into the communities of the arid commonwealth. Mobs are not likely to invade another State to carry out their unlawful decrees of death.

As for Prohibition it is evident that North Carolina and other Dry States have so far made a failure trying to persuade Wet States to believe that they should be Dry. Still, how else would the saloons have been put out of business? Prohibition is an experiment and it may turn out to be based upon the wrong principle of government. Nevertheless, the experience will have been valuable, even should the hopes of the Wets prevail in the modification of the enforcement laws. On the other hand, Volstead Prohibition may yet be a successful experiment and, for lack of wit to have done the task in a better way, the majority will then hail the results of a successful federalization which will prepare the way for more of the same.

SEP 14 1926

N. Y. Times Wants To Know What Is the Trouble With Georgia

(From the New York Times.)

To the northerner Georgia suggests Sherman's march from Atlanta to the sea, Alexander Stephens, Henry W. Grady, Joel Chandler Harris, The Atlanta Constitution, cotton, peaches and watermelons, together with a peculiar brand of radical politics. Proudly calling itself the Empire State of the South and boasting in Atlanta a metropolis that supports a week of New York grand opera in the spring, progress is expected of Georgia. But it has not been marching on quite like North Carolina. In part this may be because Georgia has been handicapped by a large negro population. In 1900 there were 53.3 per cent of whites in the state and 46.7 of negroes. On the other hand, the reconstruction period was "remarkable," it has been said, "for its comparative moderation." Georgia was not overrun by carpetbaggers, and benefited from the leadership of men like Joe Brown and General James Longstreet.

Georgia had enjoyed such wonderful resources that in the characteristic American fashion it was profligate with those that promised the quickest returns. In an article in The National Geographic Magazine entitled "Marching Through Georgia Sixty Years After," Ralph A. Graves says that pine forests were everywhere cut down and failure to rotate crops "caused much of her rich tobacco lands to burn out." Also, there was overproduction of cotton. And the worst befell when "the devastating and irresistible boll weevil army, marching eastward from Texas, threatened an even greater financial debacle than the army that marched from Lookout mountain to the sea in 1864." It would be easy to exaggerate the havoc wrought by Sherman. It is true that in a letter to Grant he wrote that "the utter destruction of its (Georgia's) roads, houses and people will cripple their military resources. . . . I can make the march and make Georgia howl." But the route of his army of 62,000 men was in the northern part of the state, and he himself estimated the damage done at $100,000,000. At the time Georgia was producing "food enough," as Jefferson Davis said, "not only for her own people and the army within it, but for the army of northern Virginia."

Mr. Graves visited his native state after an absence of 20 years. In the clay hills of Tate he found that 800,000 cubic feet of marble were being quarried every year. "It has been estimated by a federal expert that this amount could be doubled and there would still be marble to take from this valley 1,800 years hence." While the wealthiest counties of Georgia, such as Fulton, Clarke and Ware, have paved highways, "there is no dodging her deficiency with respect to many of of her roads." But the good roads movement is now gripping Georgia. A north-to-south and east-to-west system is promised. Atlanta enterprise will put it through. Of Atlanta Mr. Graves says: "Her citizens have an incomparable community spirit." Georgia's hydroelectric development is now as far advanced as North Carolina's, each state utilizing 500,000 horsepower, "with 2,000,000 as the ultimate goal." Also, it is making "a commendable fight against the illiteracy handicap under which almost one-third of the colored race in the state labors." It was high time Georgia realized her educational deficiencies. This native son says:

> It is a source of chagrin to those who are proud of Georgia to recall that no state in the Union began its educational career with higher promise and none has fallen so far short of fulfillment.

Mr. Graves says that Georgia "ranks at the very bottom of the list of states in her per capita expenditures for educational purposes, and only six states in the Union have a higher percentage of illiteracy." But new school buildings are now rising all over the state. In the cities and towns the grammar and high schools are often excellent. Georgia, in a few years, should have wealth enough to support a noble plan of education. Of the 53 known commercial minerals 40 and over are to be found within her borders. Her kaolin beds and granite deposits are enormous. A 10,000-carload crop of peaches is marketed almost every year. While cotton is still the most valuable staple, the farmers are turning to diversity of crops. Georgia is making great gains in the production of brick and paper. In naval stores she stands first. Georgia can grow almost every known crop, and has hardly more than tapped her mineral resources. She seems to be justifying her claim to the title of "Empire State of the South."

EDWARDS AIRS VIEWS ON RACIAL PROBLEMS

Says Other Sections Approve South's Policy.

WASHINGTON, June 16.—(AP)—Taking issue with Senator Borah, Republican, Idaho, on the question of constitutional amendments, especially the fourteenth, fifteenth and eighteenth amendments, Senator Edwards, Democrat, New Jersey, in a statement today said it was a "waste of time and money for the present government to attempt to maintain such constitutional amendments as the fourteenth and eighteenth.

Com

Appeal

6-17-26

The fourteenth amendment was intended to elevate the negro to a plane of equality with white people, the New Jersey senator said, and "everybody knows that the negroes of the south do not enjoy even 1.75 per cent of the equality guaranteed by the constitution."

Memphis

"Does any rational human being in free America believe that the negro enjoys equality with the white—or that he ever will?" he asked. "Like the fourteenth amendment, the eighteenth has failed of execution, and laws or ordinances which are not observed are worse than none. They weaken the government and expose it to contempt and destroy the confidence of all men. And like the fourteenth amendment, the eighteenth is an economic waste.

"North, east, south and west silently approve of the racial policy of the southern states. It is equally true that north, east, south and west patriotically acquiesce in the policy of New York, New Jersey, Pennsylvania, Connecticut and Illinois in respect to Volsteadism. Unquestionably this status of blinking at the law and winking at evasions has a debasing effect upon a people and will eventually weaken their fiber and tone. And if this be true, wherein is Mr. Borah's fancy of 'nullifictionist' and 'anti-constitutionalists' leading us?"

THE SOUTH'S MOST DEPENDABLE INDUSTRIAL ASSET

By Rev. A. U. Frierson, D. D.

To the Editors:

I would not burden you and your readers with my frequent mental peregrinations, could I do otherwise. My apology is somewhat Socratic. I am not able to resist the pull of my "demon," whose voice keeps buzzing in my ear, and simply seems irrepressible.

Afro-American Presbyterian

If, therefore, my articles crowd your space that you have for other and more important and interesting matters, either return them at my expense or consign them to the waste basket.

9-9-26

The South being mainly an agricultural section of the country, it ought to be comparatively easy to place finger on her most substantial labor factor. When I name it, however, some people will be surprised, some will pooh pooh the idea, and still others will turn away in derision. Be that as it may, all candid people will allow that my claim is well-founded, and ever falls without the pale of controversy.

Charlotte, N. C.

From the time the Negro, against his own volition and without his consent, set foot on American soil, took up his task on the scattered tobacco plantations of Virginia, on the rice farms of Carolina, and in the cotton fields of the Piedmont, he seems to have heard and heeded but a single order, to wit: Occupy! As he toiled on the hills of Virginia to make tobacco, in the swamps of Carolina to produce the rice, and amid the foot-hills of the "up country," on the cotton farms, he early proved himself to be an indispensable and invincible industrial factor. Therefore, with a superb industrial record dating back from 1619-20 to 1926 without a break, the Negro has established his claim incontestably as the South's most reliable and dependable industrial asset.

When the wealth of the country consisted chiefly in tobacco, rice, cotton, crude tar and lumber, the Negro was the Hercules of field and forest, and to this good day he has not paused even to "mark time." His worth and work have not been confined exclusively to any single section of the country, but are known and felt tnroughout its bounds. His share and contribution in the development of the country are significant. He has richly earned the right to sing proudly and lustily with the rest, "My Country, 'Tis of Thee," and with added emphasis, "Land where my fathers died."

There are some people who would humble his just pride, and chill the ardor of his patriotism by basely and arrogantly holding over his head and hurling into his face that old bogy, "This is the white man's country." The Negro in some quarters has accepted this as a whole truth, whereas it is only a half truth. While it is a white man's country by might of brain, it is as truly the black man's country by might of brawn. Each without the other were useless.

The Negro is no striker, and never has been. Even in the colonial days, when at times he outnumbered the white more than five to one, there was possibly a single outbreak. The sluggish days of his merciless and cruel enslavement afford no exception. There were only spasmodic attempts at rebellion as they were initiated and inspired by an erratic or alien. The apologist explains this by saying that the Negro lived in mortal dread of his master and knew that his very existence depended upon absolute submission and unquestioned obedience to the will of the master. But since there as at least two angles of approach to any debatable subject, would it not seem as plausible to argue, when all the facts favorable and adverse to his bearing are in, that after all nature has richly endowed him to face an ugly situation and sustain a strain uncomplainingly, under which others chafe, rebel, and grow desperate?

Would it be a strain on the charity of those with whom he has lived longest and whom he has served faithfully to admit that the Negro is thoroughly seasoned with the grace of patience? These qualities he has exhibited in most marked degree and now I call you, who know him best, to record that where other toilers sulk, pine, even languish and die, the Negro sings, dances, laughs, and grows sleek and fat. He has worked the streets, built the public roads and highways, felled the forests constructed the railroads, tunneled and leveled the mountains with a song. His voice has been heard in the fields as it mingled with that of the early spring bird, and without faltering continue through summer, and only to die away after having made the welkin ring with the song of "Harvest Home."

His habit of associating toil and song has so largely become his mode of life, that some Southern men have a superstitious dread of a Negro that will not laugh and sing while at work. All of you will bear me witness that the average Southern white man wants on any job for which he is responsible, a force of colored men who will crack jokes, laugh, and sing. If perchance one happens to slip in, who seems meditative, thoughtful, quiet, the "boss" keeps his eyes on him, and will get rid of him in the shortest order, on the merest pretext, the asumption being that the man of color that will not sing and laugh, while at work, will not wear that job long or heavily on heart or hand.

Again, the apologists explain by saying, this man lives on the light side of life and is incapable of serious and consecutive thinking. But slight reflection forces the conclusion that the Negro is possessed of the "bears" in an exceptional degree. His power of endurance and forebearance sets the pace for the world. For any man or people that can sing and laugh in spite of the rigors of a Northern winter bordering the climate of the frigid zone, and under the sweltry Southern sun of summer, well-nigh tropical, while at work, will never make a Socialist, Bolshevist, revolutionist, anarchist, or otherwise. You can depend on that. Any man or people, whose passion for music and love of merriment and laughter can be excited and stirred by the sight and touch of pick and shovel, never make strikers. Any man or people that can tune to music tne heavy thud of the sledge and ring of the anvil, the rattle, clatter and click of steel, can never be marshalled into formation of organized lawbreakers. In our bright and beautiful, sunny Southland, silent, yet eloquent and unmistakable testimony fills the air, as to the prominence and importance of the place held by the Negro as an industrial asset. A voice is heard in the land, coming up from thousands of unoccupied houses fast falling into disuse and decay. Ten sof thousands of acres of fertile and productive lands are given over to waste and are rapidly growing up into forests. The once far-famed mule has visibly decreased in number and depreciated in value.

From 1619 to 1926 the Negro's shoulders have bourne the burden and felt the heat of the day throughout the Southland. I can scarcely resist the temptation to say that he has proven to be the country's most dependable asset. He has nobly responded to his country's every call to labor, whether irksome or light, till he was mustered out of the "Railroad Brigade" of the late World War. Every attempt to sidestep him has proven a snare. Every effort to supplant him or find some substitute for him, has proven a delusion.

From all that has been said, it is fair to conclude that if he is given a "square deal" and a man's chance he will keep your Western prairies and Southern hills and plains covered with green corn, and your cotton fields white unto the harvest. He will keep the fires burning in the furnaces of your factories, the spindles turning and the looms in motion in your mills. He will keep your mines open, your engine for trade and transportation breathing and throbbing, and your trains and steamboats running on scheduled time. If a chance is given him, I wish to assure all concerned that the section, and, even the country he has loved so purely and served so long and faithfully will never call to him in vain.

In making up the Negro's status as an industrial asset men would do well to heed the words of Shakespeare's Othello, paraphrased,

"Speak of him as he is, nothing extenuate,
Nor set down aught in malice."

Lancaster, S. C.

Race Problem - 1926.
United States.

COLE BLEASE IS PRODUCT OF RIBALD SOUTH

State's Political Background Natural Progeny For Senate's "Wild Man"

MANY MADE MONEY OUT OF "LIKKER"

Backward Civilization Of State Mirrored In Control By Ignorant Group

By WILLIAM N. JONES

There never has been a state in the union in which the political pendulum of the Negro swung to such wide extremes as it did in South Carolina This is the answer to all the "whys" of "Coley" Blease, senator from that domain.

If you go back to the files of the Columbia (S. C.) State or the Charleston News and Courier, of twenty-five years ago you will see many things to remind you that the Blease political star was just beginning to twinkle on the political firmament of that state.

About this time one day this writer stood in Newberry, the home town of the senator and looked on what was then the wonder of that section, a large white mansion which he was duly pointed out as the Blease home.

Waves of Hatred

Riding on the wave of racial hatred which swept Ben Tillman into power Blease had been appointed a member of State Dispensary purchasing commission, for South Carolina had taken over the whiskey business and ran it for a number of years.

All kinds of accusations and scandals grew out of that experience, and knowing ones would point out the Blease mansion and shrug their shoulders.

But to understand Bleasism and Tillmanism you must go back further into the history of that state. Following the Civil War the race reached an ascendancy in politics where they completely controlled the affairs of the state.

After the War

It was during this period that the bitter seed of hatred was planted deeply into the hearts and souls of the white farm classes which the war had impoverished.

Everybody knows that the pendulum swung. There are white men still living who point with pride to their work in shouldering their guns and shooting Negro voters from the polls.

But to the old slaveholding aristocracy in that state the dominance by "poor whites" was almost as obnoxious as the race control regime. Under the leadership of such of their leaders as Wade Hampton they made the attempt to control the Negro vote as an offset to the illiterate whites.

With a background of ignorance and hatred, any type of firebrand could set this hatred on fire and profit politically. This is what Ben Tillman did and what later Blease has been doing.

Encouraged Ignorance

This new leadership of the Blease kind has kept control by encouraging ignorance. They play the prejudice of the horde of ignorant whites against both the Negro and the aristocracy.

They passed laws requiring that to vote Negroes must be educated and own property, but that whites may remain ignorant and poor and enjoy all the God given privileges of the franchise. A few years ago a government report showed that there were a larger number of Negro owned farms in the state than white.

So that when Senator Cole Blease runs rampant in the Senate and foams at the mouth in racial abuse, he knows that this is political grist for his mill back down home.

Ignorance Rules

Intelligent white men and women there chaff, as do intelligent colored men and women, but as long as this kind of leadership can keep the poor whites ignorant and narrow, as long as they can give white children jobs in factories instead of sending them to school, and at the same time keep the Negro disfranchised, their political power is secure.

This is the why and wherefore of "Coley" Blease.

The South Divided

North Carolina comes to bat with a slug at "Mississippian," whose letter, in a recent issue, denounced (among other things) the appointment of Negroes as policemen. "A Virginia 'Sore Back' with a 'Tar Heel'" writing from North Carolina says:

"Come off your 'high hoss' and call a nigger a 'nigger' and not a Negro, for that is what you have been taught to say. You do lynch niggers and some politicians are crooked. But neither is right. The South has such a high regard for a woman that if one is assaulted by a man and he is given a just and fair trial he is sure to die for his crime. The jury trying the assailant down here is composed of native-born Southerners ninety-nine times out of a hundred. This being the case, isn't it more honorable and respectable to give the man a trial as required by the laws made by our level-headed and righteous forefathers than to lynch him?

"I have several niggers, I have had them in my home as servants and I have met them as personal friends. During my entire life I have never found that a nigger would take the unfair advantage of me that some of my supposedly highly respectable white citizen acquaintances have done. You are the kind that made Lincoln want to see the nigger go free. I do not believe, regardless of what psychologists and other scientists say, that the mental faculties of a nigger are below those of a white man. But I do believe in treating a nigger humanely and giving him a chance to develop his talents."

NEWPORT NEWS VA HERALD
JANUARY 3, 1926

The Negro Finds Himself

This is a curious time for the Communist, Benjamin Gitlow, to assume that the "11,000,000 negro inhabitants of this continent" will as a matter of course become members of the revolutionary organization which he hopes to establish in America. For the first time in history the American negro is beginning to take his own place in the intellectual life of the nation, to identify himself both with progressive forces and with stable institutions, to fulfil his citizenship. In short, he is becoming a contributing American. He is extremely unlikely, at this stage of his development, to revert to the embittered fanaticism of those persons who work unceasingly to set the masses against the classes in the United States. Their difficulty lies in sorting out one from the other, so interwoven are their interests in this country, and they will find it as impossible to withdraw the negroes and to set them apart as a solid, hostile unit as it would be to discover a "laboring class" here. None of us Americans are quite sure who is who. So many rich men are Socialists—so many labor leaders are wealthy tyrants, so many negroes, now are distinguished citizens!

From the first, those who believe most firmly in the American negro have felt that his salvation must come from within. His problem could not be solved by welfare work alone; he must meet i when he was able himself. And toda the slow, painful but resolute climb o the race is encouragingly visible. Th negro is not becoming as the white mar —no such miracle was to be desired— but he is making and taking his place in the civilization of the United States. For the first time the consciousness of his race is not a weight upon him, but an inspiration.

These are general statements. It is easy, at last, to be definite. The negro spirituals—which with the Indian chants are the only true American music we have—now are a feature of almost every vocal concert, and they are sung best, it is acknowledged, by negro singers. No longer is the negro singer listened to with patronizing good humor. He is heard with respect, like any other accomplished artist. Roland Hayes, singing difficult classics, can fill the hugest hall with a discriminating audience on the wildest winter night. Negro quartets are heard with true appreciation.

Not only as a musician is the negro involved in the nation's cultural life. He is frequently eminent as educator, sculptor, poet, essayist and painter. The number of negro physicians is growing, and it is surprising to discover how many negroes are doctors in other fields of learning. And this winter negro actors and actresses have put the metropolitan stage in their pockets. Countee Cullen, the young Columbia student, has won the Witter Bynner prize for poetry with "Color"—a book which interprets the soul of the American negro and of the American of mixed blood with impressive emotional power. The achievements of such distinguished negroes as James Weldon Johnson, W. E. B. Du Bois, Paul Lawrence Durbar and William Stanley Braithwaite continue. "No one can turn these pages," says a writer speaking of the recent "Harlem number" of the Survey Graphic Magazine, "without becoming aware of voices finding utterance." A formidable list of important books by negroes and about negroes has been published during the past season alone. Indeed, to quote once more the negro in America "invades field after field of discussion, where he insists upon elbowing out of the way the hitherto accredited spokesmen on his behalf that he may speak for himself." When he does so, he speaks not of revolution or of class wars, but of the zest of his awakening to a higher life and of the aspirations with which all of his intelligent white fellow citizens vividly sympathize.

CHARLOTTE, N. C. NEWS
FEB 9 - 1926

PASSING OF THE OLD NEGRO.

That the American negro is in the midst of an evolution is the claim made for him by V. F. Calverton, well-known editor and author, writing in the February Current History Magazine, Mr. Calverton contending that "a good nigger who was satisfied to admit his inferiority" has been developing into "a man of culture who has become an active force in contemporary affairs."

Perhaps, down in this part of the Country where the "old nigger" and those of his tribe, more or less, continue, the evolution has not been so pronounced as in the other sections of the land, but even in the South, a suggestion of truth is contained in the author's dissertation upon the race.

Mr. Calverton describes the change which has taken place in the psychology of the negro, as "a thing without parallel in our history." The old "nigger" of minstrel show tradition has passed. He was followed by the negro, who, due to continuous oppression, had become instinctively rebellious. "But," writes Mr. Calverton, "the negro of today manifests a new difference. He, too, is rebellious. But in a different manner. His passions have become subtilized, his primitivism refined. He has discovered a new weapon—the pen. The mental has subjugated the physical, a new culture is in process of evolution."

Mr. Calverton sees the change as due largely to education. Illiteracy among negroes has fallen notably of late; in 1880, 3,320,878 American negroes were illiterate; in 1920 the total fell to 1,842,161. The negro has also made great

strides in higher schooling; there are now 10,000 negro college graduates in America and of these 675 have received the Bachelor of Arts degree. Similar progress is shown by the negro in the professions, arts and sciences.

The outstanding point, Mr. Calverton writes, is that the negro is abandoning his sentimentality and is beginning to think. "Indeed, the negro has already become a force in contemporary thought and it is no vague and inflated optimism to prophesy that by tomorrow this force will be translated into a power commensurate with the increasing genius of the race."

BROOKLYN N. Y. EAGLE
FEBRUARY 15, 1926

Would Bring Negro North To Solve Race Problem

The bringing of Southern negroes to the North, where they can enjoy greater opportunities, was suggested as a remedy for many of the ills brought about by the race question by Supreme Court Justice Selah B. Strong, who was one of the speakers at a meeting on race relations held yesterday afternoon at the Carlton ave. branch Y. M. C. A.

"Since the Civil War, the intellectual and economic progress of negroes in the North has been remarkable," Justice Strong declared. "In the South progress has been slower. It would be a simple thing to bring all those colored people up North and let them take advantage of the opportunities offered to colored people here. It is said that labor is scarce because of the immigration laws. The negroes, all first-class Americans, would easily be able to fill all the openings if they were brought North, where the demand is greatest."

The Rev. Dr. Alexander Lyons made a plea for greater unity among the races. "None of the problems that face us can be settled by a single group, working independently of the others," he said. "There must be unity—a co-operative unity. We are all in such intimate relations that we must work together."

Another speaker was the Rev. Dr. E. E. Tyler, pastor of the Bridge Street A. M. E. Church. C. Carroll Clark, baritone, sang several negro spirituals. The Rev. Dr. J. E. Moorland, chairman of the committee of management of the Carlton Avenue Y. M. C. A., presided.

Is the White Man's Religion the Religion of the Lord and Savior Jesus Christ?

While sitting in our sick room Sunday night, listening to the broadcasting of the religious services at the Wesley Memorial Church, the question of the efficacy of the white man's religion, as the black man sees it, was uppermost in our mind.

We were wondering whether the religion of our white neighbor is the religion that Jesus preached on earth, or whether we misconceive its purpose and service.

As we listened in prayerful solitude to the presentation of "International Night" by the Very Reverend E. Marvin Williams, as he appealed to every nationality in the city to come to the platform and join in praises to God, except the Negro, we were in travail as to whether the Grace of God was inclusive of all men, or exclusive of some men.

Independent
2-1-26
Atlanta, Ga.

The preacher, in extending his invitation to men to come to the platform and join in praise to the world Saviour, called the Greek, Italian, Hindu, Japanese, Chinese, Jew, Mohammedan, the Turk, and the Dago, but never said Negro. We wondered and are still wondering, if it was the conception of the preacher that God make up his program to save the world exclusive of the Negro. Did he think that if Jesus had been at Wesley Memorial Church Sunday night, he would have invited everybody else, except the Negro. In reciting everybody who had contributed to the greatness of the American Nation, he cited for the Roll of Honor the Greek, Jap, Jew, German, and everybody else, that time would permit, except the Negro—who gave three hundred years of unrequited service, and who pays taxes on a billion and a half annually. He appealed to the conscience of the Church to enforce the Eighteenth Amendment, but did not say a word about the Fourteenth and Fifteenth Amendments. He did not argue that the enforcement of the Eighteenth Amendment depended upon the enforcement of all the amendments to the Constitution. He did not insist that it was just as unchristian and as much against the law to deprive one citizen of his right to vote, as it was to sell another citizen a drink of whiskey.

The good Doctor did not preach that the Barbers Bill was not only against Christianity, but was beastly inhuman, and against public policy.

He did not tell his audience that God is love, and that Christianity is loving the brethren. Christianity is no respecter of person. It is indiscriminate in service; and any government, Church or otherwise, that will enact legislation which will give one class of men advantages over another class in unchristian and is not inspired by the spirit of the Nazarene. Jesus said in substance, "Unto you I give a new commandment, Love the Lord, thy God, with all thy soul, and with all thy strength, and thy neighbor as thyself."

Where is Christianity when humanity suffers; when fellow beings are being lynched; laws being passed to rob a man of the opportunity to make bread for his starving family? Where is Christianity? Where is the religion of the Lord and Saviour Jesus Christ? What becomes of the Golden Rule? Where is the Bible injunction, "I know I have been brought from death unto salvation, because I love the brethren." The Scriptures did not say white brothers, but brethren.

If the white man does not love his black brother, he does not love God. The religion that discriminates between man and man in service to humanity, must not be the religion that Jesus taught while on earth. The Good Book says, "Whatsoever you would have men do unto you, do you even so unto them." The politician disfranchises the Negro, Jim Crows him, and segregates him. Which is the Church going to obey, God or the politician? Judge the tree by the fruit it bears. Whose religion is it, that would provide out of the public treasury twelve dollars a year to educate a white child, and two dollars a year to educate a black child? Is this service to God, or the politician? We cannot serve God and mammon. You cannot violate the Fourteenth and Fifteenth Amendments and hold inviolate the Eighteenth Amendment. God will not accept a divided service. You must serve God with all thy heart, soul, and strength, and love thy neighbor as thyself. You cannot violate a part of the law with the left hand, and observe the other part with the right hand.

Governor Ritchie of Maryland, a few days ago, said, "That good citizens of the South feel that refusal to obey the Fifteenth Amendment to the United States Constitution involves no real issue and is no violation of their individual consciences." Now, if Governor Ritchie expressed the conscience of the South, how can the Church expect enforcement of the Eighteenth Amendment. Who are the good people the Governor is speaking for? They must be the Church people, if anybody is good. If in the conscience of these good folks, the violation of the Fifteenth Amendment involves no real issue, and is no violation of he law, in their conscience, legislation, and no other sentiment can keep the people from holding the Eighteenth Amendment in the same disregard. If these good southern people, the Governor is talking about, aid and abet the politician in legalizing the theft of the rights of a class of citizens to vote, for selfish gain, by keeping them in office, why should not the politicians rely upon these same good people to furnish them political issues, by keeping the bootlegger in business? Until the Church stands up for law observance by enforcement of all the law, prohibition will be a failure. It matters now how many millions the government spends annually for its enforcement, can the Church forget the violation of all the law, except the Eighteenth Amendment?

The government can take the thirty millions it is wasting annually to enforce the Eighteenth Amendment, and enforce the entire Constitution and all of its amendments. But, they cannot enforce the Eighteenth Amendment with one hundred millions, so long as it permits Governor Ritchie's good people to violate all the other amendments. You cannot enforce the law against criminals, without the help of God, and God does not do things half way. He is not going to help enforce the Eighteenth Amendment, until the Church enforces all the terms of the Fourteenth and Fifteenth Amendments. The Master believes in complete service and helps people to righteousness and the Church over the devil just in proportion as the people are sincere and honest in their profession of fair dealing with one another.

Race Problem — 1926
United States.

Courier 7-9-26

A NATIONAL [redacted]GRACE

It is exceedingly doubtful whether in all modern history there has been a single instance of more studied insult and discrimination than that of the War and Navy Departments toward the Negroes in the two services. The recent murder of a private of the 24th Infantry by a white moron in Americus, Georgia, and the subsequent acquittal of the murderer after an alleged trial, is the culmination of a long line of injustices inflicted upon those Negroes wearing the uniform of the United States. If an effort were being made to hound these black men out of the services no better method could possibly be adopted for that purpose.

In the Navy the Negroes have been relegated to the positions of mess attendant and coal passer. They are kept out of sight when a parade is held ashore. To the expensive workshops erected with public monies for the instruction of enlisted men in the skilled trades, the black sailors are not admitted. The young Negro who enlists in the Navy, hoping to emulate Stephen Decatur, John Paul Jones and Admiral Farragut, soon learns, to his sorrow, that he is destined to go no higher than the kitchen or the coal bunker. He cannot even become a seaman on the deck any more. Thus has the government yielded to Jim Crow on the ocean waves. Compare this treatment with that accorded Negro soldiers and sailors by the governments of France, Portugal, Brazil, Italy, Argentina, Colombia, Peru and Uruguay.

Nor has the Negro soldier in the United States Army fared much better. He is barred from West Point and is not encouraged to attempt to get a commission. The two Negro officers remaining in the army have spent half their service in Liberia or at Wilberforce University; the rest of the time they were grudgingly allowed to serve with troops. They have never been assigned to staff duty, to military observation of foreign wars or maneuvers, or to the position of military attache at any foreign capital. During the late war of democracy, both these officers were kept as far as possible away from the Western Front, while greenhorns just out of West Point were given responsible commands. Although it is conceded by all unprejudiced observers that the 24th and 25th regiments of infantry and the 9th and 10th regiments of cavalry are, and always have been, the crack regiments of the United States Army, this has not sufficed to bring them just treatment. Time and again they have been lined up and made to undergo humiliating inspections on the word of some white prostitute that she had been raped. Time and again upon returning from foreign service in Hawaii and the Philippine Islands, they have been assigned to posts in the wilderness of the western country. (Exceptional assignments being the 24th at Fort Ontario and Madison Barracks, N. Y., the 25th at Fort Lawton and Ft. George Wright, Washington, and the 9th Cavalry at Ft. Ethen Allen, Vt.) Time and again they have been made to suffer the humiliation and insult of assignment to posts in savage communities like Houston and Brownsville, Texas.

The Negro soldier cannot join the artillery, the air service, the engineers, the signal corps, the telephone companies, or any of the special services. He must remain an infantryman, a cavalryman, or possibly a member of the Quartermaster Corps. The special trade schools for enlisted men are for whites only.

At the outbreak of the late war "to make the world a better place to live in," the four Negro regiments had reached a higher degree of efficiency than any other organizations in the army. The bulk of the men had more than a year's service to their credit, a large number were on their second or third enlistments, and the non-commissioned material was hard to excel. The morale and discipline existing was as high as that in any organization in any army. Speaking of the 25th Infantry shortly before the war to a group of visiting Congressmen at Schofield Barracks, Hawaiian Territory, Major General William H. Carter said:

"Ladies and Gentlemen: You are now about to see pass in review before you, the 25th Infantry, a regiment composed of colored men and commanded by Col. L. W. V. Kennon. This regiment is the best drilled, best dressed, best marching and best disciplined regiment I have ever seen in my forty-two years of service."

General Carter had served in all parts of the world and had seen the crack regiments of all nations. Time and again the excellence of all four regiments had been commented upon by foreign visitors.

An example of the remarkable training and discipline of these troops was furnished by the First Battalion of the 25th Infantry at the Mid-Pacific Carnival in Honolulu in 1915. This organization, headed by the regimental band, marched on the field, extended for calesthenics, executed fifteen exercises of the Butts Rifle Drill to music, closed to mass formation, trotted past the reviewing stand with fixed bayonets—**and all without a word of command being uttered!** This drill was especially filmed for the War Department.

Equally fine examples of skill and discipline could be cited from the records of all the Negro regiments. Yet we find a large number of these soldiers doing fatigue duty today like laborers instead of officers; while the proud 24th Infantry is stationed ten miles from Columbus, Georgia, at Fort Benning, continually subjected to insult from and discrimination by inferior white people, and doing the work of labor battalions.

The Negro public is equally to blame with the War and Navy Departments for this shameful state of affairs. Their protests, if any, have been weak and scattering, and the politicians who claim to have access to the ears of the influential white folks are too busy scrambling for crumbs to lift their voices in behalf of their brethren in the uniforms of Uncle Sam. Aside from the action of the N. A. A. C. P., no voice has been raised in their behalf, other than a few lukewarm editorial comments. This is a sad reflection on an alleged progressive and intelligent group of people.

Cordele, Ga., Dispatch
JUL 4 1926

DETRACTORS OF GEORGIA

When we read an article in the July number of The Forum, a magazine "of controversy" published in New York under the name of Thomas Boyd, entitled "Defying The Klan," we found an array of astounding material pretending to make a great hero of Julian Harris, editor of the Columbus Enquirer-Sun, the winner of the Pulitzer Prize for the most "disinterested" and most meritorious service during the past year in an American newspaper. Instead of making a hero of Mr. Harris, the article seeks to cause Georgia to look like the worst habitat civilization has ever chosen in all the world. Laying the scene of the attack in Columbus, the writer says in one striking paragraph of his tirade:

"Properly to appreciate this insane resolve you must call to mind that Georgia is the heart of the lynching belt, that Atlanta is the home of the Ku Klux Klan, that the governor of the state is a proud and noble Klansman, that the Commissioner of Agriculture, the Attorney General, the State Game Warden, Congressman Billy Upshaw, are all Kluxers in good standing and that United States Senator William J. Harris, and the chief justice of the state supreme court are Ku Klux sympathizers; that Georgia's per capita expenditure on education is second lowest in the United States; that the University of Georgia has a lower rating in its law department than such small, sectarian colleges as Emory and Mercer; that women are dragged out of bed in their nightclothes and beaten; that lunatics are taken from asylums and lynched—and that nothing is done about it. You consider this kind of civilization and, in your most optimistic mood, you give a straight-

thinking, outspoken newspaper one year to lose its circulation and its advertisements. Either that or — which is worse—to slide back into the rut marked by the ordinary press, hurting the feelings of nobody, catering to the prejudices of the reader and the good will of the advertiser."

This whole attack is the grossest insult to all Georgians—and a reflection on Julian Harris from which he will never recover. The writer seeks to make him the Moses leading out of the wilderness of ignorance, injustice and oppression in Georgia. It is such an open, such an intolerable insult to intelligent Georgians that every patriotic Georgian ought to read it that he may know first hand what really is being offered in the east as an effort to keep the mind of the public inflamed against one of the most loyal, most peaceful, most law-abiding, most progressive states in the union, with a people whose ideals are the heart and soul of American civilization, religious and civic, educational and in business ethecs and honor—and even in politics in comparison to the corrupt east.

We should not write this without knowing that hordes of people in the east do not understand loyalty to the American flag and the government of this great country. We should not write this but for the fact that we know this attack comes from an unworthy source, in an under-cover assault upon protestant religion in the south. Every word of it is a deep-rooted grudge against the protestant south—and upon Georgia because Georgia is the heart of the purest forms of that religion which is the genius of the American government. We would not protest did we not know that it is a Romish effort to detract from the sacred principles of that religion.

We have often wondered why others are not plain about it in their writings. The grudge is against the Klan because the Klan has taken refuge behind the protestant religion as the bulwark of free American institutions. It was not founded as such an institution, but when it ran into Rome's insistent demand for control of state and national government in the east, by an insidious, secret interference with the state in the schools, state offices, hospitals, and all agencies, it naturally fought that evil—is still fighting it. That's why the Klan is paraded as such a monster. Here at home it is simply the Klan. In the east where Catholic political activities result in Catholic control of everything, it is a monster of terrible import.

Julian Harris won the Pulitzer prize not in disinterested public service in Georgia, but in fighting the fight of the political Catholic organization on the outside. It wasn't a disinterested fight. Julian Harris belongs to that element which would put the government in Georgia and throughout the country under dominance of Rome. That's the plain fact about it. He couldn't get recognition outside of his own community in that corrupt crowd if he were engaged with the other worth while Georgia newspapers in fighting for the solution of Georgia's real problems.

What a great pity a native Georgian with a heritage like that Julian Harris should enjoy goes off as a detractor of Georgia and allows himself to be extolled in a publication like the Forum as the man who set the world on fire in Georgia! What can be done to reclaim him from the fate that is sure to befall him—a fate that is not far off?

It is not our wish to destroy but to save him. Georgia isn't what he has caused the Forum to say it is—not one particle as bad as it is painted under an inspiration which Julian Harris surely gave the Forum. That publication ought to be made to retract. We hope to see Georgians—especially those in Columbus—force that unworthy magazine to take back what it has published and circulated as the truth about Georgia.

On May sixth the editor of the Cordele Dispatch wrote in these columns:

"In that fight Julian Harris has played directly into the hands of such northern and eastern vultures as Henry Mencken and given them the richest, rankest fodder for their fires of hatred against Georgia and Georgians. He has given the Catholic political secret organization (which aims at church control of both state and national government the rankest hold on a slanderous and despicable political fight against the noblest blood that runs in American manhood's veins. He has added fire to their battle for Roman dominance over the Anglo-Saxon love of religious freedom in Georgia and the south. He has helped them to direct their guns mercilessly against the free republican institutions of a people who were taught through ages that the church should not interfere with the state—and today they ridicule the south and Georgians for their resentment of Roman encroachments on free government in this country. They go on plying their dangerous business, cloaked, themselves, in the priceless American privilege of worshiping according to the dictates of one's own conscience, all the time laying an insideous hand upon more and more of our free institutions, the schools, the courts, the hospitals, the public offices they can control.

"Julian Harris may be proud of his achievement—proud that he can pin a Pulitzer prize on the lappel of his coat, but while we whole-heartedly admire and appreciate our fellow in the ranks as a writer with courage, we wonder who was behind the Pulitzer award that went to him for a disinterested fight on the Klan. We cannot help questioning the motive which made the Pulitzer prize possible for Julian Harris because he made a "disinterested" fight on the Klan. We wonder now why the Pulitzer prize. And we know in the depths of our heart that Julian Harris' fight on the Klan is not a disinterested fight and so does every other well-read citizen of Georgia. The sham and the falsehood that accompanies that award simply impels us to speak out. It is as though the Pulitzer prizes were the reward of the enemy of the Klan for a valiant soldier standing up on the side of Clan ne Gael and delivering blow after blow for the opposition to the Klan.

"Once more—both Klan and Clan ne Gael are wrong. This is sure as God's sun shines in the heavens. The form of government given to the great American republic came through hands clean and clear of religious hatred and intolerance. Not a word of bigotry can be traced in the fabric of that constitution which guides us in our love of freedom. And today—today—the insidious encroachments of a hand that reaches out from Rome must not go unchallenged. If Clan ne Gael is permitted to exist, then the opposition must stand in battle array, call it what we may. The writer who gives himself to a war on the one side of this conflict is partisan—is interested—has a purpose to serve far less worthy than that of preserving free American institutions—and the Pulitzer award that comes to a Georgian comes through unholy hands that are partisan and unworthy. The Pulitzer award is a trophy of war this year in which bigotry, religious intolerance and religious interference with the affairs of state are outstanding and marked."

Race Problem - 1926

United States. — Book Reviews.

"Flight" Is Daring Story Of Negro Girl Who Passes For White

Book Places Walter White at Head of Writers On Negro Life and Character Says Reviewer

Chicago Sunday Tribune

By CHAUNCEY TOWNSEND

FLIGHT—By Walter White. New York: Alfred Knopf, 1926. Price $2.50.

Infinitely more truthful and convincing are the novels of Negro life written by Negroes themselves as compared with those written by caricaturists like Irving S. Cobb and Octavius Roy Cohen, and propagandists like the Rev. Thomas Dixon.

The Negro novelist enjoys unique points of vantage in portraying Negro life and character. He is thoroughly conversant with the traits and characteristics of his people, knows of their hopes and fears and aspirations, and is not confined to single types or classes of Negroes, but can portray all types.

He can, moreover, portray these various types, with their varying degrees of education and intelligence, in their inter-action and inter-relation with each other. His is an expansive field.

Cobb and Cohen can tell, in their own way, of the docile, indolent and credulous type of Negroes. The Rev. Thomas Dixon knows no limitations in portraying the vicious and lawless. But they contribute nothing to an accurate understanding of the Negro, provoke no appreciation for his ideals and aspirations, and their stories lack sincerity and conviction.

With "Flight," by Walter White, it is a different matter. Here in 300 pages is a daring, a stirring and poignantly beautiful story of Negro life that is at once truthful and convincing.

Here is portrayed, upon a broad and crowded canvas, Negro life in Atlanta, New Orleans, Philadelphia and New York City, and thus is presented a complete and comprehensive picture of the foibles and stupidities, as well as the virtues and good character, of Negro people in their social, personal and business relations.

Story of a Creole

It is the story of Mimi, a lovable Negro girl of Creole descent, of her betrayal by Carl, a restless and ambititus Negro boy, of her dramatic escape from the persecution of her own people, following this betrayal, to the white world, where she achieves brilliant success as a modiste, marries a successful broker—and then, seized with a yearning to return to her own people, abandons the comfort and luxury and advantages of her new surroundings to reclaim her former place in the black world.

The picture Mr. White gives of Negro society life in Atlanta is a convincing and entertaining one. Mimi's sensitiveness and restlessness is clearly brought out against this background.

She is a rebel, individualistic, and not easily influenced by the ways and manners of the silly and scandal-mongeriing women whom she is forced to mix and mingle with.

The book definitely places Mr. White at the head of that long and ever-increasing line of writers on Negro life and character who are today the talk and noise of the literary world.

Mimi is a fine creation. Mr. White has portrayed her struggles with impressive beauty and sympathetic insight; and there are bits of description in the book that are as beautiful as the lovable character he has created in Mimi.

Once begun, the reader will not lay the book aside until he has completed it and then re-read several passages over and over again and again with undiminished delight.

White's Second Book

A word about the author.

Walter White is assistant executive secretary of the National Association for the Advancement of Colored People, 69 Fifth avenue, New York City.

He was born in Atlanta, Georgia; was graduated from the University of Atlanta in 1916, and has lived in New York City since 1918.

He has contributed to such magazines as the "Nation," the "New Republic," and the "Bookman." One of his more recent articles is a forthright and interesting essay, "The Paradox of Colour," which is included in the volume entitled "The New Negro" (Boni, 1925).

"Flight" is his second novel. "The Fire in the Flint" (Knopf, 1924), a propagandist novel and his first book, ran into several editions shortly after date of publication.

But don't let his past literary feats decoy you into forgetting "Flight."

As the publisher's jacket reads, it is the most immensely significant work White has ever written.

Book Chat

by

MARY WHITE OVINGTON

"Flight"

By WALTER WHITE. Published by Alfred A. Knopf, 730 Fifth Avenue, New York City. Price $2.50. By mail, $2.60.

Amsterdam News 11-28-26

TO THOSE familiar with the swing and intensity of "The Fire in the Flint," "Flight" will come as a surprise and perhaps as a disappointment. Despite its title there is nothing of the rush of wings in "Flight." It is a carefully written, unemotional story of a very modern young colored girl, who can pass for white, moving from one milieu to another, never to convince us that she has found the right one. For a while we see our heroine, Mimi, in the last paragraph returning to the colored world and her child. We are not sure that she will not be both bored and disgusted with it, as she was before she went white. Somehow we do not take a passionate interest in her career as we did in the two brothers in "The Fire in the Flint."

But reconcile yourself to the fact that your emotion will not be stirred by "Flight" and you will find much to instruct and entertain. The description of Atlanta Negro society, its gradations according to color, its petty jealousies, are cleverly told. There are delightful pictures in it: Mrs. Daquin dressed in her best, wearing as a last grand ornament "half mittens of black lace from which her fingers, short and round, emerged shyly like little fat sausages."

The Hunter House, representative of the colored nouveau riche, "a huge pile of towers and turrets and bulging bay windows adorned at the most unlikely and unlooked-for places with startling varieties of woodwork."

In this environment Mimi and her father Jean, New Orleans Creoles, find themselves at first very much at sea. Mr. White should know his Atlanta, but one is amazed to learn that they are denied admission to the Catholic Church. The little girl, sooner than the father, begins to feel at home, and we follow her Atlanta career until she is a woman. Then her beloved father dies, she gets into disgrace, and her second fight begins.

She migrates northwards and in Philadelphia her child is born. She works for him, enduring much hardship and some insult, until a kindly aunt persuades her to come to New York, putting her child in a school. But while New York at first is a haven, gossip reveals her secret and to escape from the persecution of her people she goes white.

It is interesting to note the way the young modernists treat the heroine to whom is born an illegitimate child. Stribling in "Teeftallow" and now White in "Flight" make you feel that the sin is of the slightest. And in this way they have the sanction of the greatest of poets, for did not Dante put carnal sinners in the first circle of hell, while below in greater torment were the gluttonous, the usurers, the hypocrites and the traitors? But Mimi does not love enough to keep one from having sympathy with the society that condemns her.

There are no centuries of home life back of the American Negro, and what the past two generations have laboriously striven to build up should not be torn down, at least not by such poor lovers as Mimi and Carl. However, the Negroes [illegible] no such brutality as the [illegible] in "Teeftallow," and [illegible] the end goes back to [illegible]orld. She is a pretty [illegible]t the last.

"Free! Free!" she whispered exultantly as with firm tread she went down the steps. "Petit Jean—my own people—and happiness!" was the song in her heart as she happily strode through the [illegible]dawn, the rays of the sun dancing lightly upon the more brilliant gold of her hair.

The story gives us the impression that the up-and-coming Negro of today has no root, that he is as uninteresting as the second and third generations of the European peasantry that has migrated, to better itself, to America. Desperately to be rich and conventional, the descendants of newcomers lose their charm, their individuality.

Against this tendency stands Mr. White's heroine. She is against stupidity, conformity. Always she is dissatisfied, always she seeks for something more, something deeper. And in the end she seems to find it among the uncultured, the peasant type, of her race.

NEW YORK CITY SUN
FEBRUARY 20, 1926

A Reply and a Rejoinder

To the Literary Editor of The Sun—*Sir:* You will allow me, I hope, to take brief exceptions to some of the criticisms of your reviewer, Mr. Herbert J. Seligmann, who reviewed December 26 "The New Negro," which I edited. My delay of reply has been due to correspondence with Mr. Seligmann in which he refuses to substantiate his statement that the book "contains a generous allotment of typographical errors" further than to cite a list of six, which certainly in a book of 446 pages far from justifies such a statement. I may say that in addition to expecting him to justify it, I would have appreciated such help in my present job of making corrections for the second edition.

But it is Mr. Seligmann's other points of issue which confirm in my mind the impression that he is of the order of critic who offers gratuitously as criticism what he thinks ought to have been sought as advice. As for his challenge to the statements about the negro's exclusive contributions to American art, let him argue that out with his colleagues, James Weldon Johnson and Walter White of the N. A. A. C. P., who repeatedly make and defend them; but I feel personally responsible to say that in his strictures upon my own critical valuations and showmanship, Mr. Seligmann misses entirely and perhaps purposely the spirit of a revue intime in which we attempted to present the new negro. From intimate participation in the phases of the movement for which I spoke I gave our own valuation of ourselves, and lumbered across stage, Balaieff fashion, whenever I thought proper.

Mr. Seligmann's own position perhaps is responsible for his mistaken feeling that we were all dressed up for propaganda and ought to be more cautious and modest—from our point of view, more obsequious. The new negro, or at least that most vital section of him that is the young negro, speaks out of his own mouth, with his own brogue, and with his own confident notion of himself, and has dispensed definitely with the professional ventriloquism represented by the author of "The Negro Faces America." In this we claim, not a double standard, but the right of intrinsic valuation which goes along with self-interpretation and creative leadership.

Now as to details: Mr. Seligmann balks both at camels of obviousness and gnats of particularities. When I say "of one colored writer," who happens to be Rudolph Fisher, that "he combines the terseness and emotional raciness of Uncle Remus with the art of Maupassant and O. Henry," it ought to be obvious that I mean to say he combines the naive and the sophisticated arts of narrative—and I think he does. If, again, I include in a list of American music influenced by negro idioms French works that on good authority of Darius Milhaud in the *Living Age*, June, 1924, were direct experimental imitations by the French modernists of music they heard played by negro musicians at the Casino de Paris and elsewhere, it ought to be obvious that I am not "slipping," but trailing—and a pretty obvious track. Coming to the other end of the scale with Mr. Seligmann, I don't see how it was particularly incumbent upon me to mention the Stieglitz exhibition as the first exhibit of African sculpture in America, when I didn't mention any. Had I, I would have cited the De Zayas exhibition of 1916, of which the pamphlet catalogue is listed in my bibliography. As to the contention that this or any other American exhibit was "the first exhibition in the world to relate that (African) sculpture to modern French and American painting, sculpture and other modes of expression," Mr. Seligmann has made a statement more foolish and unsupported than any he accuses me of making. Page Picasso, or if not in the lobby, M. Paul Guillaume!

ALAIN LOCKE.

Washington, D. C.

To the Literary Editor of The Sun—*Sir:* 1. Without proofreading Mr. Alain Locke's book I have found upward of twelve typographical errors, which are submitted to you on a separate sheet so that your readers may be spared citations. Mr. Locke wrote me saying a new edition of his book was projected and asking me to send him such errors as I had noted. I received his letter after an absence from the city, and at once wrote him explaining I had not kept my notes and that I was sending six citations hastily found in the hope they might be of service to him. When he again wrote me, raising other issues and demanding further citations of error, I asked him to put his case against my review into form before I dealt with him further. Under the circumstances it is disingenuous for Mr. Locke even to imply that I "refuse" to substantiate my statement that his editing permitted a generous allotment of errors.

2. I have never wanted the new negro or any other negro to be cautious, in the sense of "obsequious." My published writing, including "The Negro Faces America," refutes this gratuitous slander. I reserve the right to call attention to what seem to me overstatements, whether by my colleagues in the N. A. A. C. P. or any one else. I did, in fact, call attention in my review to such statements in "The New Negro," one of them by my colleague, Mr. Walter White. But, as the printed record shows, I have consistently fought for the negro's right to speak for himself.

3. I do not know what Darius Milhaud may have written in the *Living Age* or elsewhere. I do know that Mr. Locke listed as American music the works of Frenchmen.

4. Mr. Locke charges me with a "foolish and unsupported" statement in contending that the exhibition of negroid sculpture by Mr. Alfred Stieglitz at "291" was the first in the world to relate that sculpture to modern painting. Mr. Locke cites a pamphlet published by Mr. Marius de Zayas in 1916. As a matter of fact Mr. De Zayas helped organize that pioneer exhibition to which I referred, at "291," from November 3 to December 8, 1914. I refer your readers to *Camera Work*, Number 48, dated 1916, page 7. In that same number of *Camera Work* Mr. De Zayas, who was for many years part of "291" and a collaborator in its exhibitions, writes, over his signature, of Stieglitz: "He first, and he alone, has placed before New York the various foundation supports of the evolution of modern art." There is a photographic record of the negroid sculpture exhibition, forming part of that pioneer work of Stieglitz, in the same number of *Camera Work*. So much for my "foolish and unsupported" statement. Moreover, Mr. De Zayas stood sponsor for the statement in *Camera Work* that "This was the first time in the history of exhibitions, either in this country or elsewhere, that negro statuary was shown solely from the point of view of art."

5. When Mr. Locke writes of Mr. Rudolph Fisher that he combines the simplicity of Uncle Remus with the art of De Maupassant and O. Henry, I submit that that is not only a carelessly phrased overstatement, but that it does not mean what he now interprets it as meaning. HERBERT J. SELIGMANN.

New York.

BOOK CHAT

By MARY WHITE OVINGTON
Chairman, Board of Directors of the N. A. A. C. P.

"IN AUNT MAHALY'S CABIN"
By Paul Green. Published by Samuel French, Publisher, 25 West 45th Street, New York City. Price Fifty Cents.

"In Aunt Mahaly's Cabin," is a gruesome, vivid picture of two Negro criminals escaping from justice and seeking refuge in the cabin of an old conjure woman. Each mistrusts the other, and still more they distrust, the ghosts that they know must be about the place. Murder is committed and then the survivor begins to see supernatural things. As he turns one way, ablack dog with terrible eyes confronts him. In another corner appears a little child with long, yellow hair, dressed in white, and a third ghost is jack-o-lantern. "His body is hairy like a dog, he leaps like a grasshopper and his face is terrible to look upon." Then comes "Raw-Head and Bloody-Bones," and "The Iron-faced Man" who wears the uniform of a Yankee soldier. (It is interesting in this connection to note that a Yankee soldier, who once was the sign of protection and safety to the black man, is used as a bogey today.) Aunt Mahaly, the old witch, appears at the last with her goblins, and the criminal is frightened to death. It would be a most entertaining play to stage, with its queer lights and its uncanny creatures, but it would take a Gilpin to do the chief part.

I have reviewed "In Aunt Mahaly's Cabin" partly to speak of this playwright, Paul Green, a white man of North Carolina, who has been for some time writing of the Negro. His play, "The No 'Count Boy," which won first prize at the Belasco Little Theatre tournament last year, is perhaps his best piece of work. It depicts the dreamy, lovable country boy, who longs to see something beyond his every day life, and who finds a kindred spirit in a young colored girl he chances to meet. In contrast to the two is an up-and-coming prosperous young colored farmer. The play was acted by the Houston, Texas, players and no colored people could have performed it with more sympathetic insight. French also publishes this play, though not in a volume by itself. A third play is "The Man Who Died at Four o'Clock," a bright bit of comedy, also in one of French's volumes.

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I am continually asked for the names of plays about colored people, and sometimes specifically, plays by colored people. As yet there are very few. When the Little Theatre movement gets a hold among the Negroes as it has among the whites, probably plays will be forthcoming. Thus far, Paul Green stands, I believe, at the head among those who have tried to depict Negro life. Eugene O'Neill has written two wonderful plays, but they are both in the realm of unreality. I will not attempt to evaluate the Negro writers, of whom there are few. Of farce we have had much in the past, and very good farce. Today we want good comedy and we find it in Paul Green. The meldo-drama of "Aunt Mahaly," while not so brilliant as the comedy, would be weird and awe-inspiring when on the stage.

North Carolina must be a very remarkable state, judging from the able writers who are today coming out of it.

Indianapolis N. A. A. C. P. Raising Fund of $5,000

William Pickens, field secretary of the National Association for the Advancement of Colored People, has received a report indicating that the citizens of Indianapolis are thoroughly aroused and intend to fight to the limit against the segregation ordinance recently passed by the City Council and signed by the Mayor in violation of the Supreme Court's decision in the Louisville segregation case. It has been reported that $2,219 in cash has already been raised toward the $5,000 which is to be used in fighting the segregation ordinance in the courts.

Race Problem - 1926
United States

A TRAITOR'S VIEWS

Aug 14, 1926.

Chas. Plummer, official beggar for the Lowery Institute and Industrial School of Maysville, S. Carolina in an interview with a writer for Henry Ford's magazine, the Dearborn Independent is quoted as saying that: "The Negro should stay at home on election day and dig potatoes. His vote does not count for anything and he only starts trouble."

This man then proceeds in his slovenly, slavish fashion to submit his solution for the race problem. All of the members of the black race should join the "National Supreme Council of the Coat of Many Colors," states this fickled minded simpleton. His inspiration comes from the story of Joseph and his vari-colored coat, states Plummer: "Joseph was slave unto Potiphar but was trustworthy. He had great respect and love for his master. Joseph went to jail and stayed there two years but he came out and later Potiphar elevated him." Plummer states that there is a great paralellism with Joseph's case and his own people. They are outnumbered by whites as Joseph was by his brothers, they have been slaves, but they are faithful and eventually the white people will elevate them. That is why the "Order of the Coat of Many Colors." A ridiculous, sycophantic conception that could appeal only to a southerner's supreme vanity.

Plummer is sharp and shrewd. He believes none of the things he says but is merely seeking to ingratiate himself with the whites and thereby get their money but a man that will stoop so low and will prostitute the ideals of his people, a man who advocates disfranchisement and slavery should be driven from the land of liberty loving people and banished from polite society. He is a leech and a parasite among the white and a betrayer and a Judas among the black. Such creatures as he invite tar, feathers and the lash.

UNPLEASANT CONDITIONS CAUSE MIGRATION

(Memphis Times)

In some of the Southern states, migration among Negroes is taking definite and organized form. Unless checked, it will rival that during the late war. There is no particular leader among these groups and in the sections where it is occurring.

Independent

The cause, as far as we can learn, is not for the lack of labor nor the desire to live in the larger cities of the country, but simply from present conditions, the lack of protection by the law, glaring injustice, lynching and non-protection of life and property.

9-30-26

Atlanta

In some sections it is reported that Negroes have less protection than during the days of slavery. In some sections, if a Negro is prosperous, and has the support of patronage of his people, he is ordered out, sometimes he is framed, and told that there is no protection for him, he must either leave or suffer the consequences of punishment, and often that is death.

In almost every case of this kind, there is great sacrifice of property, and the man has to begin life all over again. To appeal to law means to increase one's enemies.

If a Negro attempts to protect himself from violence when set upon by whites, he is either given a sentence or put in prison and lynched.

In some places peonage exists, and work means all for the other man and nothing for self, and in some places it is unsafe for Negro men to associate with the fairer sex of his own race. Despairing that these conditions will ever grow better, many Negroes are leaving their old homes as fast as they can and others are preparing to do the same.

In some sections he has no voice in the selection of teachers who are to instruct his children and to shape their destiny. In some cases, the most ignorant and less ideal in character is placed in charge.

Despairing of any change in these conditions, they are seeking homes in new territories.

Under such conditions, it is hardly possible to stablize our people and to go forward in progress as it is necessary. It has been the fond hope and dream of the most optimistic of our race that with the help of our white friends we would be able to go forward peaceably in the pursuits of life, and given the protection of the law made by the white man in every state.

Through the Inter-Racial League we have done all that a people could do to have a perfect understanding and friendly relations. We have and are still seeking the friendship of the better elements of whites. We are sacrificing all that is possible that we might be given a man's chance in the race of life. But some sections are not yielding to the reason of righteousness.

There are plenty of honest, justice loving whites who want to be fair, and want these conditions changed, but their efforts are too feeble. They reject the Federal Lynch Law. They preach State Rights, but will not enact a similar law in their own states. Where these conditions exist, the better element of whites are passive and not active. The other elements are active and they take the law in their own hands.

They do not seem to realize that time and advancement has brought on a new Negro of a different type who will die but will not live under such conditions. And this is growing in the younger Negro more and more as the days come and go.

They seem not to realize that a generation has come on the scene who knows nothing of slavery. Cowardice is fast disappearing, freedom of body, soul and mind is taking place in the Negro just as in other races.

ATLANTA, GA. Constitution
AUG 9 1926

THE NEGRO'S HOPE.

Under the caption, "The Farm the Negro's Best Chance," Professor Kelly Miller, dean of the College of Arts and Sciences of Howard university, and a leader of his race, emphasizes the economic necessity, in the present urban craze, for negroes to remain on the farms. In a statement featured by the Manufacturers Record Professor Miller says:

"No one in his senses would advocate that all negroes should remain on the farm. The city offers wonderful opportunities for a few negroes of leadership and learning. Many will find betterment of condition in the ordinary occupations. In the final analysis, each negro, like each white person, must determine the question for himself. But, if we take calmly a dispassionate view of the probable outcome of urban and rural negro life, we will be convinced that the country offers for the mass of the race the better opportunity. Many negroes will and should resort to the cities to gain whatever advantages they may offer for progress and advancement. No sensible counsellor would urge all negroes to remain in the country, any more than he would have them all come to the city. There should, as in the case of the white race, be a sensible proportion and just balance between the two components. But it is too apparent for argument that the present conditions clearly indicate that a much larger proportion of negroes than of white will find their best chance in the country."

This is precisely the position taken by the late Booker T. Washington. He devoted the last 20 years of his life to preaching it and teaching it, and to the development of a great institution that fitted negro boys and girls for profitable and happy farm life. He died believing that he had won. But the industrial cataclysm caused by the world war turned the tide the other way. The labor vacuum in the manufacturing centers of the north and east sought its solution by recruiting negro labor from the south. The exodus to the north began in 1920. Since that time the entire country has been city mad. The rural population—white and black—has been flocking to the crowded centers for six years, and in consequence, for the first time in history, the census department has found in 1926 a startling decrease in cultivated acreage throughout the country. We know what the abandoned farm situation has been and is in the south. It is gratifying therefore that sound and thoughtful negro leaders like Professor Miller are determined if possible to arrest this movement, and turn the negro tide back to rural life.

It is the only solution of the negro's economic and social problems. Good citizenship is based upon home ownership. In Harlem, the largest negro settlement in the world, there are less than 1 per cent of the half million negroes who own property of any kind. They rent their living apartments, their places of business, their furniture. They accumulate nothing. The pay envelope may be bigger than they had been accustomed to get on the farms in the south, but by Monday they are back into the clutches of the wage loan sharks. They exist—with broken health, and with no hope for the morrow.

In the country the situation is entirely different.

The last census revealed over 900,000 negro farmers, more than 200,000 of whom owned their own farms. This would indicate that fully 1,000,000 rural negroes sleep under the roofs of proprietorship. Again the ownership of a farm means productivity. It is different in that respect from the ownership of a city home.

An ownerless race is a hopeless race. Therefore the farm—the ownership of a definite means of adding to the material welfare and to the accumulating increments of industry—is the hope of the negro.

WHY NATIONAL GATHERINGS DO NOT WANT TO COME SOUTH

An interesting sidelight on the meeting of the Nation-l Baptist Convention which closed in Ft. Worth recently is to be found in a release of The Associated Negro Press to the effect that no member of the official family of either the city or the state was present to welcome that large dele-gaion nor did those who were invited send either to welcome that large delegation nor did those who were invited send either a message of regret or a substitute. The writer of the article takes the position that such an attitude constitutes reason for the presumption that national gatherings should be slow to come to such a section.

While it may be useless to argue such a point in view of the fact that the south has been so well advertised to the rest of the world by reason of the many disgraceful practices which mark it and indicate its general feeling toward the Negro, The Express rises just to remark that the failure of the officials of the city of Ft. Worth was, while not unique in the happenings in Texas, rather unusual. The editor of this journal has personally been present at more than a dozen gatherings of Negroes during the summer. They were only state gatherings and each case the mayor of the city was present and spoke and remained, in the majority of cases until the delivery of the response to his message. And those responses were, in many cases, no less pointed than that of the gentleman who was to have responded in the Fort Worth gathering. It also is true that in the case of the invitation extended by the city of Dallas to the National Negro Business League, the Governor of the State, the Mayor of the City and The Chamber of Commerce all sent letters of invitation and it would have happened that representatives of each would have been present to welcome the gathering to Texas. All of this is said to indicate, to the extent to which the reader is capable of understanding the situation that Texas is not all inhospitable to the strangers within htr gates even though they be Negro and that those who have the arrangements of such programs in charge may be responsible for their failure to appear as well as the disposition of the officials themselves. This may not have been the case in Ft. Worth. The Express is not in position to say. But it is true that mayors of that city have addressed gathrings on more than a few occasions and that the conduct of the city government now makes room for the employment of Negroes in the capacity of welfare workers, playground supervisors as well as in the more menial capacities of porters, trash men etc.

But that a gathering of Negroes of the national sort should refuse to come into the section of the country where the majority of their members reside, from which they reap the greater portion of their support and where the masses of Negroes, loyal to a fault need them and would profit by their coming, just because of the fact that officials of the city did not welcome them, if the delegations were assured of the safety of their lives and limbs, would be unthinkable. It is just that feeling which is responsible for tht gulf which has in times past separated the members of the race who live in differing section of the race who live in differing sections of this country and has rendered negligible the efforts to present an undivided front in matters of general concern. All black men are of the same origin and in the case of the Baptists, the majority of the newest Negro churches of the North and East are made up of southern Negroes whose brothers and sisters still live in the south. The salary of the pastors, the price of the Church and all of the good which they are able to accomplish in their service to the community is the result of the participation in them of members of the race from the south. The idea of staying away is a wrong and it indicates a type of thinking which should be foreign to those who profess a love of race and the possession of the spirit of service. Mayors, city officials of lesser rank or others have little to do with the service to ones own race either in the way of helping or of hindering and the time has come when men of all sections of the country must reealze that if there is to be unity of action in organizations of the race, there must be a cessation of the spirit of fear to come where the majority of those concerned may live. Negroes of the south are prosperous. They own more to the person than do those of the North and East. Their lives, while not as safe, judging by the news stories, are certainly not in the danger whch most of those of other sections profess to believe and those who have "dared the dangers" of the south in attending such meetings should have the good sense to see and advertise this fact for the greater good in a cooperative way which will result from it. There is no need for the further issuance of such blurbs as to the "conditions in the south" for Negroes are Negroes wherever they live and the only difference to be found is that in one secton white men hate them openly and say so and they codify their feeling into laws. In the other section, they hate them just as much but have not yet been able to turn those hatreds into laws. There are no Jim Crow laws in the west but there is hatred as all must admit. The Chicago riots were as indicative of a hatred of Negroes as were those of Tulsa and Longview. The segregation agitation of Cleveland and other cities of that section is as rife as that in Texas or else where and the time has come when all Negroes should recognize the fact and realize that they are all brothers and that their problems are common. They can meet anywhere either North or South with the consciousness that the degrees of pleasure with which they are acclaimed are about equal.

NULLIFICATION.

It is difficult to get the dry position on the fourteenth and fifteenth amendments clear in the mind Possibly the drys haven't got it clearly in their own minds. Probably they don't want it to be clear for fear clarity would be disturbing.

Henry J. Allen's Kansas newspaper says that modification of the Volstead act would be nullification of the constitution and that whenever nullification has raised its head, whether in the Hartford convention in New England or in John C. Calhoun's South Carolina, or in the states which tried to secede to protect slavery, patriotic men have been aghast.

The answer seems to be yes and no, as is so frequently the case in human affairs. The drys say that if congress and the Supreme court held that 2.75 per cent beer was not in common usage or in fact intoxicating, the constitution would be nullified. Some southern states got around the Negro suffrage amendments by defining the qualifications for suffrage. A citizen whose father or grandfather was entitled to vote Jan. 1, 1867, could vote. The fourteenth amendment went into effect July 28, 1868. The fifteenth amendment went into effect March 30, 1870. "The right of citizens of the United States to vote shall not be denied or abridged by the United States or any state on account of race, color or previous condition of servitude." That is the provision of the fifteenth amendment, but in the state of Louisiana, for instance, it does not work for a citizen whose father or grandfather could not vote a year and a half before the first of the two Negro suffrage amendments was proclaimed. The former slaves the amendments were intended to enfranchise and the descendants of these slaves are as completely out of the scope of the constitution in this respect as if the amendments had not been passed.

The grandfather act has been sustained. It is nullification if there is any meaning in the word. A modification of the Volstead act might fall within common sense and reason and not stretch either reality or legality so far.

It is not within the power of any state to nullify the eighteenth amendment. The federal courts and the federal prohibition officers have control of that. Some of the wet states have no enforcement acts of their own. New York had one and repealed it. Excited prohibitionists said that was nullification. Other wet states have enforcement acts and do not appropriate for their enforcement or do much of anything toward enforcing them. But no state is resisting the federal government and anti-prohibitionists are not saying that the federal government should be resisted.

The fourteenth and fifteenth amendments were enforced at first by dividing the southern states into five military districts and putting the army in control of them. They were enforced much more thoroughly than the eighteenth amendment ever has been. The Negroes voted. They elected white carpet bag governors. They elected Negroes to the state legislatures and thus they governed the states. If they had continued to do so most of the whites controlled by the army would have moved

somewhere else. A person is a glutton for doctrines who thinks that the southern whites would have lived under such government.

The federal government ceased to enforce these amendments and control at once reverted to the States consents and agrees to nullification. The drys are so accustomed to it that they think it is

scandalous to reier to it. The south is dry, but a white citizen has a hundred chances there to get whites. They have it now because the United States consents and agrees to nullification. Thea drink where the black citizen has one to cast a vote. The dry talk of nullification is silly

Race Problem - 1926.
United States.

A New Step Forward

J. B. Lehman.

Gospel Plea
5-1-26

On April 8-9 the Commission of the Ministry met in the Claypool Hotel at Indianapolis to devise a more comprehensive pension plan for the ministers. They adopted the following which must yet be approved by the International Convention. But we assume it will be adopted.

1. A fund of $8,000,000. is to be raised, the interest of which is to pay for prior service of the ministers, that is to pay for audios before the system went into operation.

2. Every minister is to pay 2½ per cent of his salary each year to the fund and the church for which he preaches is to pay an amount equal to 8 per cent of his salary.

3. No minister shall be eligible unless he and the churches for which he ministers sign up. It is hoped this will be done before January 1, 1930.

4. No minister can retire and claim the pension till he is 65, unless he is incapacitated before that time, and he need not retire until he chooses to do so. If he dies his widow and minor children are to be protected.

5. The pension is to be one half his average salary during the past five years. But in no case is it to exceed $800 a year yet. This will include ministers, foreign and home missionaries and ordained teachers in our schools.

This includes all our ministers irrespective of race or condition. We are hoping our Negro ministers will go in a hundred per cent when the plan is opened.

This we feel will do wonders for our ministers and we feel that the by-products will be more than the real thing. For example, when the C. W. B. M. was organized, the purpose was to raise ten cents a month for missionary work, but soon they began to have a program on current missionary history and through this was a by-product it was worth more than the real thing. Here are some of the by-products we now think of.

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Plans Study of Peasant Class in United States

Chicago Defender 3-27-26

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"America seems to be beginning to develop a peasant," said Dr. Galpin. "The tendency is localized as yet in those regions where the small tenant abounds or where there is a large proportion of agricultural laborers.

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Charleston, S. C., News & Courier
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Today, fortunately for both races, that dread has passed. The white population of the South is increasing much faster than the Negro population, while the white predominance is further accelerated by the constant incoming of white settlers from the North and West, not to mention the evergrowing tendency of the Negroes to scatter themselves out over the country instead of remaining congested in the section where slavery put and left them.

Savannah, Ga., News
MAR 2 0 1926

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Race Problem - 1926.

United States.

A New Step Forward

J. B. Lehman.

On April 8-9 the Commission of the Ministry met in the Claypool Hotel at Indianapolis to devise a more comprehensive pension plan for the ministers. They adopted the following which must yet be approved by the International Convention. But we assume it will be adopted.

Gospel Plea

3-1-26

1. A fund of $8,000,000. is to be raised, the interest of which is to pay for prior service of the ministers, that is to say for services before the system went into operation.

Edwards

2. Every minister is to pay 2½ per cent of his salary each year to the fund and the church for which he preaches is to pay an amount equal to 8 per cent of his salary.

Misc.

3. No minister shall be eligible unless he and the churches for which he ministers sign up. It is hoped this will be done before January 1, 1930.

4. No minister can retire and claim the pension till he is 65, unless he is incapacitated before that time, and he need not retire until he chooses to do so. If he dies his widow and minor children are to be protected.

5. The pension is to be one half his average salary during the past five years. But in no case is it to exceed $800 a year yet. This will include ministers, foreign and home missionaries and ordained teachers in our schools.

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Commercial Appeal
4-28-26
Memphis Tenn.

NEW YORK CITY TIMES
APRIL 19, 1926

TRACES THE NEGRO'S RISE.

Dr. J. H. Randall Says Spiritual Freedom Has Brought Equality.

In a sermon entitled "The New Negro" the Rev. John Herman Randall said yesterday morning in the Community Church, Thirty-Fourth Street and Park Avenue, that the negro of today had achieved a spiritual freedom which was releasing him from a bondage of inferiority and elevating him to a plane of equality and friendliness with all.

MR. BORAH ON THE CONSTITUTION.

The position taken by Senator Borah, in his recent speech made at Baltimore, in advocacy of the literal enforcement of the Eighteenth Amendment, was construed by the New York World in a manner calculated to embarrass the Senator from Idaho. This exponent of Democratic doctrines held, that if Senator Borah took the position that all parts of the Constitution are equally sacred, then he had spent his life helping to nullify and destroy that historic document. It pointed to the existence of the Fourteenth and Fifteenth amendments as proof of this statement and asked Mr. Borah what he had to say about them.

New York Age
6-12-26
New York

The Age has pointed to these same amendments and inquired vainly of Mr. Borah and his fellow Senators the same questions, or questions of equivalent meaning, as those that the World has propounded. But these Republicans of light and leading have all evaded the questions relating to the open nullification of the two earlier amendments. They have ignored all such inquiries, and followed the example set by James G. Blaine nearly half a century ago, of refusing to take any measures for their enforcement.

The challenge of the World to Mr. Borah is a purely Democratic argument, but it is based on the past policy of Republicans in failing to enforce these two constitutional amendments, so the questions are pertinent to the position taken in regard to the prohibition amendment. When Mr. Borah is asked whether his argument about the Eighteenth amendment applies also to the Fourteenth and Fifteenth, what answer can be given? If he is the able unbiased constitutional lawyer, he must answer yes. If he answers otherwise, the further question arises, why is the Eighteenth amendment more important and more vital to self-government that the others? The answer to this is, that it is neither of these things.

The World's conclusion that until Mr. Borah comes out for the enforcement of the Fourteenth and Fifteenth amendments as well as the Eighteenth, it will not be "in the least concerned by his high-sounding but fundamentally hollow tirade," is fortified by sound reasoning and logical deductions.

Race Problem—1926
United States.

The Fifteenth Amendment Again

Challenging Statements in the Letter of Alexander Sidney Lanier, in Which Lanier Challenged a Statement of Henry J. Allen's Article

To the Editors of the New York Tribune:—

The letter from Alexandr Sidney Lanier, of Washington, D. C. in your issue of August 9th, is hopelessly wrong in its implication that there is no discrimnation against the Negro as a voter in the South. But we are not going to deal with the mere implications; we are going to challenge the absolute truth of two of his statements.

First, he states emphatically that "the Fifteenth Amendment to the Federal Constitution guarantees to every man without regards to race color or previous condition of servitude, the right to vote." "And to prove that it does not, he quotes from the Amendment: "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any state on account of race, color or previous endition of servitude."

That does not seem to Mr. Lanier to gaurantee to anybody the "right to vote" since it does not make voting nessary at all, but simply guarantees against race discrimniation if and when there is voting. But Mr. Lanier forgets that this provision must be taken together with that earlier provision of the same Constitution which says: "The United Stats shall guarantee to every state in this Union a Republican form of government."

Now everybody knows that no Republican form of government can exist without voting, however restricted this voting may be, and the 15th Amendment guarantees to every man that this restriction shall not lie against his race. In brief, the 15th Amendment only guarantees against race discrimination where voting is allowed at all, and article IV. of the original Constitution, by guaranteing a Republi. one form of government makes voting necessary. States may restrict but cannot altogether drop popular suffrage, and the restriction cannot lie against race. Hence the guarantee, if an idict or an ignoramus denied the right to vote on account of his idioty or ignorant still this idiot or ignoramus is guaranteed the right to vote, "without regard to race."

In the same letter Mr. Lanier also says with emphasis: "At present there is absolutely nothing in the constitutions or laws of any southern state that infringes or in any way violate this Amendment—the ignorant and prejudiced charges that are constantly being made to the contrary notwithstanding."

This statement is so absolute, universal and unconditonal that to refute it will require only one example to the contrary. **Here it is; from the latest revised constituton of Texas: "in no event shall a Negro be eligible to parteiyate in a Democratic party primary election held in the state of Texas, and should a Negro vote in a Democratic Primary election, such ballot shall be void and election officials are herein directed to throw out such ballot and not count the same."**

This is from the constitution of Texas. We will not stop to quote from the laws based on this constitutional discrimination. In this case one swallow makes a summer.

And now one word as to the implcations that there is no discriminaton even in Southern states where the letter of the law avoids a plain statement of discrimination, so as to avoid technical conflict with the 15th Amendment the law is made with the plain intention, as the words of the lawmakers show, to enable the administration of the law to discriminate against Negroes. For example, the law will require educational "fitness" of canddates for registration, and then authorize only white registrars to judge of the Negro's "fitness." Such tricks are too numerous to mention here but we would offer to debate them thoroughy with Mr. Lanier or anybody else.

What Is Social Equality?

Stepping several paces ahead of current discussion, the *World Tomorrow* brings together in its April issue a group of articles on the long tabooed theme of social equality. It has the exceptional merit of being sane, where there has been so much conscious and unconscious illusion, and of casting light where darkness and confusion have proved so costly.

Aside from Zona Gale's *On Being Superior*, in which she hypothecates two groups on the immemorial desert island, one of which groups completely concedes its own superiority, and the novel angle which Grace Lumpkin and Esther Shemitz, in a joint article, have revealed to the creative expression of Negro artists under the title *Creative Impulse in a Hostile Environment;* Eric Walrond's strange misadventures, starkly but not bitterly told; and William Pickens' balance sheet, an uncommonly illuminating article which he calls *Unthanked Workers for Democracy*, the two discussions which wrestle with the elusive and ordinarily disquieting "social equality" are contributed by John Haynes Holmes and E. Franklin Frazier. Because of the incisiveness of definition in both of these articles, quotation is made from each. Says John Haynes Holmes:

"The logic of the 'lily-white,' the Nordic, the Pharisee, the Brahmin, whoever the high-and-mighty may be, is of course the caste system of society, as we have it in India, for example. This superior being would weight his unfortunate brother with a burden of prejudice, sink him to his appointed level in the social sea, then freeze the waters so that he and those whom he may spawn may never rise again. The logic of social equality, on the other hand, is a social system absolutely fluid, in which each man rises or falls according to his own specific gravity of character. This will give you not all men of a certain type at a fixed level, but some men of every type at all levels. Free a man of every superimposed and artificial weight—let him rise according to the measure of his own spiritual buoyancy, and enjoy the whole of life upon the level thus naturally attained—and *voila* again! This is social equality."

And Mr. Frazier defines it thus:

"Social equality, broadly speaking, is a social ideal. In its restricted meaning it is merely a stimulus for arousing a system of more or less vague ideas highly charged with emotion. From most discussions of the subject it seems that the terms must call up visions of hosts of white and colored people marrying and feasting together. Colored leaders in the South who pride themselves upon their diplomacy in race relations either avoid the use of the term or are quick to make it clear to white people that they do not want whatever the term might imply. To analyze the restricted use of this term would seem a more realistic approach were it not for the fact that even the average white man, especially in the South, resents intuitively any act or arrangement that makes the Negro appear essentially his social equal. We are justified, therefore, in discussing the broad and essential meaning of social equality.

'Social equality is a principle of social union. Where there are no hereditary classes with special rights and privileges and the law recognizes all men as equal, we have an approach to this ideal. Most of the efforts of reformers and others are aimed at minimizing the influence or differences in economic and cultural status which prevent the realization of this principle."

RACIAL COOPERATION

The problem of Race leadership is indeed an acute one. It is impossible to set eyes upon one man who may be termed the leader of the Negro race. There are many who so style themselves ,but a microscopic examination of any of these generally finds them lacking in some essential quality necessary for effective leadership.

Notwithstanding the problem Race leadership presents, racial cooperation its concomitant presents another perhaps more striking difficulty. With every leadership there must be a following—a group to be led. It is the task of the masses of Negroes to provide an intelligent following. In a word, there must be cooperation with each other and with the leader. The leader must be supported by sympathetic followers—not those who fight against him, but those who believe in him and in his cause.

Independent
8-19-26
Atlanta, Ga.

This is the difficulty with our group. We hate one another. We envy and despise each other's progress. Cooperation cannot exist amidst such jealousies and hatreds. It can only exist when Negroes learn race pride and race consciousness. It can exist only when the Negro realizes his possibilities as a race and when he takes pride in his racial heritages.

The man who has no pride in his race will naturally believe that he is better than others of the same hue. He will believe that the Supreme Being made him just a little bit better than others and that he must live apart from his supposed inferior and mingle with a group which is in fact no better, but which exist on the honest but pitifully mistaken belief that the common Negro is of inferior quality. This type of Negro is the Negro who refuses to cooperate with the race in anything. He thinks he must "rule or ruin." He labors under the illusion that he is divinely called to lead; that he is too good and too important to follow. As a result, he refuses to cooperate in any enterprise which is not for his glorification and which he cannot mislead. Now this is the type of Negro who truly needs to follow. Leadership in his hands would be a dangerous weapon. Race pride is one of the fundamental bases of Racial cooperation. If the Negro will take pride in his race he will be willing to support its projects. He will forget himself. He will realize that he can rise no higher than his race, and that the higher his race, the higher he will be. The Negro who tries to leave his race ultimately finds that he lowers himself and injures his people because very soon this traitorous character is branded as a racial type. Unfortunately, we receive no cooperation from this type of Negro. He is another who foolishly believes he is divinely inspired to lead all Race organizations. This Negro should cooperate with leaders. The race wants no man as leader who is ashamed of his people—who thinks his race is beneath him. The most it can offer such a creature is an opportunity to reform himself by following intelligent leadership.

Very little can be accomplished without racial cooperation. With it, few things are impossible. If twelve million Negroes presented a solid front of union and cooperaton, their demands and petitions would be more consequential and effective. As it is now, one group of Negroes asks for this thing, another for that, and so on. In most cases these groups are antagonistic to each other and each purports to represent the race. Can anything be accomplished with so many non-cooperating and conflicting elements?

The problem of leadership and the problem of cooperation are too closely interwoven to be divided. Race leadership must fail, if there is not one solid body supporting it. He who follows zealously is just as essential as the man who leads. What good is the general without the army—and vice versa? Both are essential ingredients.

In the economic world, lack of cooperation has been the besetting sin of the race's progress. We have built a pitiable few race businesses of National importance. Such a small number has been due to a lack of Racial cooperation. Race merchants fail to measure up to a single standard of quality and service; and Negroes refuse to buy from their own merchants.

Cooperation cannot be stressed too much within our group. It seems that we peculiarly abhor it and thing it unnecessary. As long as we cling to this idea, just so long will we move forward with snail-like rapidity. The problem of "who shall follow" is as great as the problem of "who shall lead."

The task of a race leader is a tremendous one. Unfortunately he must not only lead the race, he must fight it also. He has no time to fight the battles of his race, for fighting the people who pretend to follow.

For sixty years the American Negro has fought himself through discord, strife and antagonism—let him now try Racial cooperation.

Race Problem 1926
United States.

VALDOSTA, GA. Times
SEP 8 1926

THE NEGRO IN NEW ENGLAND

From the black man's point of view conditions in New England are "as favorable as can be found anywhere else on the face of the globe," according to the negro publicist, Prof. Kelly Miller, of Howard Uniphlet on this subject; but—and the "but" is of sizable proportions. Although the negro in New England has long enjoyed exceptional political and civil rights, socially he is "left to himself" as in other parts of this country, and he "has not become an accepted or essential part of the great industrial scheme."

Moreover, there are now fewer persons of distinction among the negroes of New England than there were during the generation following the Civil War, and, curiously enough, "a large proportion of the most successful are recruits from the South," where, according to still popular but mistaken supposition in the North, the black man has never had any chance of even industrial advance.

Prof. Miller says "the comparative unimportance of colored men in the North is due to lack of stimulating motive," the "ambition to take among white men the place of the white man," having "proved a delusive dream." The impartial outside observer would be disposed to say rather that the "comparative unimportance" of the black man in the North, and the reduction of his ambitions to a "delusive dream," are mainly due to the fact that, being no longer a sectional bone of white man's contention, or "pet of politics," as he was formerly characterized, he now stands on his own unaided feet.

Obviously that is why there are now "fewer persons of distinction" among the Northern blacks than there were "during the generation following the Civil War,"—a generation carrying over much of that war's pro-negro partisanships.

ORGANIZATIONS TURN BACKS ON UNCOUTH SOUTH

Will Meet Elsewhere in Future

Chicago, Sept. 22.—Southern hospitality is fast losing its charm for those large organizations of Negroes who annually gather in great conventions. More and more the cities of the north and west are being heard as they beckon for the patronage of the thousands who hold these yearly councils.

Bee

The chief reason is a growing resentment against the type of hospitality accorded by Southern whites. As the Southern Negro is remade in the spirit of his brother of the north, the sting of southern white indifference and contempt is felt more keenly and even those conservative Negroes of the south who have waited to hope for the best are bowing their heads in surrender to the demands of a militant and righteous manhood.

Baptist Meet an Illustration

This fact was dramatically demonstrated in Fort Worth, Texas, at the recent convention of the National Baptist Convention. Official white Fort Worth and Texas stood back as these ten thousand preachers and their friends gathered in the Texas metropolis. At the opening session various and state officials had been invited to welcome the delegates. These officers did not come. They sent neither substitutes nor regrets. They, like many of the white townspeople, preferred to stand by, curiously and contemptuously disdaining to recognize the importance of the great convention.

The Rev. D. A. Holmes of Kansas City had been chosen to respond to the addresses of welcome which the delegates had expected from white officials. He proved to be the right man. In words chosen for their bitterness and stripped of all softness, he courageously and eloquently excoriated these absent whites. Delegates sat with their mouths agape as this tall brown man of God lashed and lacerated the responsible whites of the state for their dereliction. Even "Ma" Ferguson came in for hers.

Recognition Demanded

Rev. Holmes, who once refused a position on the Chamber of Commerce of Kansas City, because the chamber refused to endorse other Negroes, later explained his feeling. Said he:

"We have come here nearly 10,000 strong. In five days we shall spend at least $150,000. We deserve some consideration for this in addition to what human decency demands. In the future we are going where we shall be appreciated. Even our southern brothers feel this thing and are becoming less insistent that we come into the land of prejudice."

But Holmes is not the first one to feel as he does. Many delegates recall the prophetic remarks of the late president, Elias C. Morris, who warned that Baptists who built in the south were making roosts for swallows and nests for rats. Baptist influence and life is traveling north with the fast-moving southern Negroes, and there are Bapists who go so far as to question of placing the great publishing house in Nashville. Chicago is looked forward to as the head city of the Baptist world into which the southern sons of God shall eventually make their way.

Race Problem - 1926

United States.

Thinks South's Problem Is The Ignorant Whites

Norfolk Virginian and Pilot 8-26-26 Norfolk, Va.

Writing in the Virginia Digest of August 21 on the Wytheville lynching, Mr. Ernest Mann, who describes himself as a Southerner by birth, training and tradition, makes this statement:

"Yet, I am begining to feel more and more deeply that our problem is not so much the Negro problem as it is the problem of the ignorant, bigoted, superstitious Southern white man."

The Newport News Daily Press a few days ago published a letter which it had just received from an annoymous writer who sought to ridicule the editor of that paper for his fearless stand in denouncing the lynching. That letter as it appeared in the Daily Press furnishes a most interesting study in connection with what Mr. Mann confesses to be his observation. The letter follows:

"editor of the Daily Press you seem to think it very bad to lynch a negro if he commits a crime like the one in Wytheville * * *in N. C. they do not think it a crime to protect the white women and children and I bet it was a man from N. C. that led the crowed that Lynched the negro brute in Wytheville I hope it was as all the people I know are cowards I was told not to judge all the people in Va by the ones I met in this town as only trash of the state lived here that is why N. C. People come here to try teach the common bunch of Va how to live but I think they have failed so far as I can see I guess you think your self very smart man may be but I am too dum to see it I guess you feel that you should have been named sunshine from what I know all the People of Va feel they are a bright star."

WOMEN ELECT MRS. BETHUNE PRESIDENT

National Association of Womens Club Ends Meet In California

$10,000 SUBSCRIBED FOR HEADQUARTERS

Washington Selected As Place Of Meeting For Year 1928

8-14-26

OAKLAND, CAL., (ANP) Mrs. Mary McLeod Bethune, president of Bethune Cookman Institute, Daytona, Fla., was re-elected president of the National Association of Colored Women's Clubs, Washington, D. C., was chosen as the meeting place for the next biennial of the Association.

The Afro-American 8-14-26

One of the new features of the Assocaton s a Young Woman's department, which was organized to interest young women throughout the country in club work, with Ella Phillips Stewart of Toledo, Ohio, as Chairman of the work among the young women.

According to the report of Mrs. Daisy Lampkin, national organizer, 71 clubs, 2 state federations, 1 sectional federation, and 4 city federations, comprising a new membership of 6,147 persons was added to the association in the last two years. Membership during the past four years has increased to 12,171.

Ideals Confused

One of the great problems confronting the Negro of America is the confusion of his own ideals, declared Mrs. Bethune n her address to the biennial in this city Monday night. Eight thousand persons were present as she announced her program and she was cheered to the rafters by delegates and friends from every state in the union.

In executive board meetings before the convention opened, every proposal of Mrs. Bethune was enthusiastically endorsed.

She urged that the Douglass home be preserved "as a shrine of liberty for the unborn generations of Negroes.

"The Scholarship Fund in process of completion," Mrs. Bethune emphasized, "spells 'Opportunity' to the oncoming generations. It also represents a greater awakening of our people to the need and virtue of self-help n education.

No Middle Class

"We have developed no middle class to sustain our 'social upper crust.' Yet we have a minority group of cultured members of the race whose education, native endowments, and ambitions fit them well for the enjoyment of any station of life. But the masses must be helped and awakened. We must become greater producers. The one great need of the Negro in America is a great federation, uniting all forces to form one huge engine of production."

10,000 Subscribed

More than $10,000 was subscribed by delegates for the establishment of a national headquarters in Washington for the organization, following an impassioned plea by Mrs. Bethune. Five hundred dollars in cash was collected while subscriptions were being made.

Race Problem - 1926

United States

Fred Douglass Annual Celebration

By KELLY MILLER

On May 31st, a group of the colored schools of the city of Washington, arranged a Douglass Day Celebration at the Douglass Home in Anacostia. I was requested to deliver the address for the occasion. It is the declared purpose to make the celebration an annual occasion. On June ninth, I was invited to deliver the address on the Douglass Day in Rochester, N. Y., where the statue of Frederick Douglass graces one of the conspicuous public squares of the city. The colored citizens of Rochester have already made this celebration an annual event.

Norfolk, Va. 6-19-26

This was the first time that I had had the opportunity of visiting this great inland city. Rochester is, I believe, the only city of its size which I had not visited. I found there many interesting conditions and situations. There are something like two thousand colored people in the midst of three hundred thousand whites. The colored contingency numbers about one in one hundred and fifty. The environment has a tradition of freedom from the curse of race prejudice. Largely for this reason, Frederick Douglass selected it as his home. In a positive aggressive sense there is very little of the race virus which one meets with where the race contingent is more numerous. The Negro has all of the rights accorded to any other citizen, in so far as this can be accomplished by law. And yet the social life of the two races is as separate and wide apart as one would find it in the remote South. The Negro is regarded as a negligible factor. No one thinks of oppressing him or of going out of the way to favor him. He is permitted to make his own way without the help or hindrance of the white people. But their numbers are too small for any extended race undertaking or enterprise. The schools are free alike to all. I was interested to notice several instances of white and Negro school children coming from school in friendly personal and pleasant relations. Although I keep both eyes open to racial occurrences in all parts of the country, I am free to confess that I have rarely seen it on this wise. But on deeper inquiry, I found that although the public and private schools had been open to colored youth from the days of Frederick Douglass till now, comparatively few Negro students had ever taken advantage of them. One colored girl is teaching in the public schools. There are none besides her for the simple reason that no others have qualified for teacherships by scholastic preparation. I was informed that not a single Rochester youth of color has ever graduated from the University of Rochester. The old query recurs—why this delinquency in the midst of opportunity? The reason seems to me to be clear. Wherever there is to be found a small number of Negroes in a large white group where they are not socially assimilable, ambition wanes. They are not inspired by the examples of success of white youth for where they go the Negro cannot follow. They therefore sink into satisfaction with a limited sphere and outlook.

Dr. Kelly Miller would have Negroes of the country to observe nationally Frederick Douglass Day. "We should not allow the rising generation to grow up in ignorance of the deeds and doings of our illustrious names," declares Dr. Miller, who recently was the principal speaker at the Douglass Day celebration in Anacostia, Va., and at Rochester, N. Y.

But the hope for creating the proper stimulus for such a national celebration and homage has its greatest obstacle in the lack of hero worship in the Afro-American for the great characters of his own race, thinks Kelly Miller, who recalls the difficulties that confronted those who finally succeeded in putting the Douglass Home at Anacostia in becoming shape.

I do not wish at this time to dsicuss the issue of mixed and separate schools. The question is much broader than that. Where there is no seeming opportunity to exploit one's education, there will be little stimulus to acquire it. The only stimulus which the Negro can reasonably hope for at the present time is that supplied by the mass needs of his own race. Where the masses are, there will the incentive be also. Even when the Negro boy in the North thinks of aspiring to higher and better things, he interprets his aspiration in terms of the needs of his race. Hitherto he has had to think of seeking a field in tne South where the bulk of Negroes were to be found. But the Northern migration is putting a new edge on Negro incentive. No longer is it necessary for the Northern born Negro youth to think of the far South as a field to exploit his highest knowledge, he can now find the field at his very door. Negro youth in requisite numbers may now be expected to find their way into the Northern high school and college because the presence of his race in large numbers affords an inviting outlet for his trained talent. The question of mixed or separate schools is but incidental to the main question of stimulus and incentive.

As a general rule, the whites in Rochester treat the Negroes with utter indifference. The race contacts are purely political and economic. Negroes are rarely if ever employed outside of purely domestic or semi-servile pursuits. The Douglass Day celebration is the biggest thing in the life of the Negro community. The procession marches through the streets and holds brief commemorative services at the Douglass Monument, and thence proceeds to the City Hall where the program is completed. A white band heads the procession. The streets are lined with white people looking curiously on. The Mayor gave the felicitation of the city, and then under the pressure of public duty must needs forthwith withdraw. Only one other white man remained through the services. This was an old time anti-slavery friend of Mr. Douglass.

Rochester has several colored churches, one doctor, two dentists, a colored Y. W. C. A. and the beginning of a Y. M. C. A.. The feeling of racial isolation is as strong on both sides of the line as one finds it in Baltimore or Washington.

It is interesting to speculate upon the destiny of a small submerged group of colored people in an overwhelming white environment. There is a certain sort of satisfaction of living an unmolested life where the outward manifestation of race prejudice does not keep the mind in momentary dread. Frederick Douglass had reason to hope that in the future Rochester would treat colored citizens as they did himself—as an equal—in all of the essentiality of that term. But subsequent developments have belied his hopes.

Rochester is off the line of travel. There has been no great inrush from the South. The tide of migration did not lead to that city. In the first place there were no open opportunities for industrial work.

It is interesting to study the changed mind of the Northern Negro during the last few decades. At one time he deplored the inrush of Southern Negroes in the Northern cities for fear the multitudes might jeopardize the opportunities and privileges which the old citizens were accustomed to enjoy. There is no trace of this feeling left. All hope of social community with the whites has departed. The cry now is not for fewer Negroes but for more of them. The minister wants more members for his church; the doctor wants more patients, the politician wants more voters; the business wants more customers; those social proclivities want more congenial companions. In the present mood of the public mind, the Negro has no human chance of functioning as a white man among white men. He must therefore strive to play the role of leadership and development of his own group.

This Clipping From

Saint Matthews, S. C.

MAY 20 1926

HOW THE SOUTH REGARDS THE NEGRO

"We Shall Speak With No Malice in Our Hearts; We Aim Merely to Be Frank."

By Townsend Beyer in Dearborn Independent.

Since the beginning of the World War, when there was a revival of interest in the American negro comparable only to certain phases of the abolition movement before the Civil War, many persons of both races have expressed views on the situation in the South known as the "race problem."

But curiously the question has been discussed almost entirely with reference to the negro, his achievements, his aspirations, his needs, and his wrongs. In no instance during this twelve-year period have those comprising the party of the second part in this race problem—the common everyday white people of the South—had their real feelings and views expressed. True, some half-hearted, conciliatory articles by Southerners have appeared in various periodicals, but they merely skimmed the surface.

We Southerners seldom concern ourselves with the doing of the negro race as a whole; we are concerned only with those individuals with who we have business dealings. Since the problem has seemed too much for the hearts and minds of mortal men tocope with, our inclination has been to say as little as possible about it, meet the issues of each day as best we could, and let the Almighty solve it in His own good time and way. Moreover, discussion of this highly sensitized theme, if carried to any considerable length, inevitably leads to controversy and recrimination, and the waving of the "bloody shirt" has for several decades been taboo in the South among the intelligent, forward-looking people.

Then, too, a negro is no new thing with us. We were a little amused and a little skeptical about the "new negro" about whom we were hearing so much. Bragging, over-confidence and enthusiasm accompany the growing-up act of races as well as boys. Let them, we said, have their day; life all too soon takes the starch out of us all. While the rest of the country was vigorously pleading the cause of the negro, we remained philosophical, believing it but a manifestation of the admirable American trait of sympathizing with the under-dog.

But we are beginning to feel that our silence is being interpreted not as patience and forbearance, but as the silence of the guilty. Moreover, we think that those who are speaking for the negro sometimes exceed the bounds of justice and wisdom in their demands on the white race. We feel that it is not only fair to the white people of the South but to the American people as a whole that we be permitted to speak—not in selfdefense, for we intend to plead guilty to many things, but in order that as much light as possible be thrown on this vexing problem. Partial and superficial hearings sometimes lead to grave errors in adjudication.

The world must realize that a thing that has existed for more than sixty years and today involves some thirty million persons of about equal numbers of the white and the black races could not exist without deep and far-reaching causes, and with the good and bad elements in it being about equally divided between the races. A seesaw does not remain a seesaw with all the weight on one end.

And the world must realize also that when two races at opposite ends of the social and color scale are thrown together into a single inclosure, so to speak, there to work out their fate as best they may, some ugly, sinister things, as well as some beautiful, valuable human experiences, are bound to occur. Unless we may speak fully and give the ugly as well as the beautiful, we might as well close our lips and let the matter drift lipsidedly, or as it will.

Half measures have been tried and they have plunged us so deeply into confusion that only the most sanguine heart could interpret the deep underground rumblings as anything but ominous. We shall speak with no malice in our hearts; we aim merely to be frank. A people's thoughts and feelings constitute the only key to their actions. If sometimes the negro's feelings are pricked, he will please bear with us. We too have been pricked often. But a mutual confessing of faults and telling of grievances necessarily calls for a mutual endurance of pricks.

To begin this series with the theme of slavery might seem like rattling dry bones of the past, but the race problem of today is no more separable from the past than is the color of the negro's skin or the pride and arrogance of the white race. To attempt to eliminate the past is to close the door on fundamental things and the original sources which have made the race problem a race problem and to treat it as a sociological problem involving such superficialities as the Jim Crow car and the location of the negro section of a city. These things are but the outward evidence; the real race problem strikes its roots into race traits and feelings as old as the races of people party to it.

We shall not concern ourselves with the history of slavery as history, nor to prove any point. The facts are available to all who want them. But we shall say in passing that it would be well for sectional and racial feeling if all of us studied more fully the entire history of slavery instead of its selected parts, as we have been doing. It is the moral and spiritual effect of slavery that we shall here consider.

The way the races react to such things is the most outstanding example of the difference in the psychology of the white and the black race. A white man easily forgets past trouble and lives in the present and plans for the future. A whole race group of white men could never feel sorry for themselves and build their entire musical and literary achievement around one painful experience in their history, especially since, if the race were to progress, that experience were a necessary part of the upward march. The 17th and 18th Centuries were hard, harsh times when it was by no means certain which races or which nations would dominate the globe; the struggle was truly one for survival; it was a time of almost unceasing warfare and of pushing out into little-known lands and seas, with empire the stakes and life the forfeit. Individual rights and personal freedom, as men exercise them today, were hardly dreamed of, much less realized. Public whipping posts, imprisonment for debt, binding out of boys and girls into virtual slavery were indicative of the spirit of the age.

Yet as soon as the white man emerged from these experiences he forgot them and kept his face to the task ahead. As to coloring his spirit darkly, if the historian did not dig them out of the past we would not know they had ever been a part of the making of our race. Self-pity with the Anglo-Saxon is a soul-rotting thing, and if he feels it, he is ashamed to admit it.

The negro,, caught up from the jungle by these same hard, harsh times and carried along the highways of world commerce to the Southern plantations, there to toil and suffer in just about the same degree that the mass of white men toiled and suffered when establishing their foothold on this continent, has had his soul filled with bitterness and his heart with hate. And the peculiar thing about it is that the negroes were not a powerful people dragged down from high estate and forced into slavery, but a savage people who were—from our viewpoint at least—being lifted up and given more material comforts than they could possibly have known in the pitiless struggle which savage people must ever wage for existence in a jungle.

The negro is still pitying himself for his former enslavement; he offers it as the reason for his shortcomings; it is the reason for y comings; it is his plea for a specia indulgence at the hands of other men. In song and story he is keeping the wound fevered and throbbing; it is the motif of all his artistic endeavor, the red flag of his propaganda. Such phrases as "the new abolition," "the chains of civilization," "the freedom of the body and enslavement of the spirit" greet us daily from the press.

Go to almost any commencement exercise of the negro public school and in song, recitation and essay you will hear the sobs of the bereft slave mother, the wails of the man-made orphan, the clank of the chain and the swish of the slaver's whip. A listening Southerner can almost see creeping above these burning heart coals of the past, like smoke from a hidden fire, the hope that some day the negro's wrongs will be righted and the Lord give him the chance to even things with the white folks—the same white folks, incidentally, who have in nearly every instance donated the school building and kept the school going with taxes upon themselves.

We cannot say whether this educational practice in the negro schools is premeditated or has any special purpose behind it; it might be merely the struggles of a race aborning artistically, and since they are told to be themselves and not imitators (a race dwelling upon its biggest achievement, its "sorrow" which the white folks have made so much of), we are inclined to believe it is this. This feeding to the minds and hearts of negro children the bitter fruit of slavery and negiving the full truth about it both as a practice and as a commercial institution growing out of the past ages becomes a dangerous sowing of the seeds of race hatred. The times demand fair-mindedness and a spirit of tolerance in all men.

That race animosity and a race consciousness, embodying ideals quite different in some respects from our own have been and are being developed right in our midst is one price of segregation and men

Race Problem - 1926.

United States.

Fight Against Klan, Evolution Law, Dishonest Officials and Lynching Wins National Prize.

New York, May 3.—(AP)—The Pulitzer gold medal for the most disinterested and meritorious public service rendered by an American newspaper during 1925 has been awarded the Columbus, Ga., Enquirer-Sun.

The judges announced that the award was made for the paper's "brave and energetic fight against the Ku Klux Klan, against the enactment of a law barring the teaching of evolution, against dishonest and incompetent officials, against lynching and for justice to the negro."

Constitution

5

Atlanta, Ga.

JULIAN HARRIS, FORMER ATLANTAN.

Award of the Pulitzer gold medal "for the most disinterested and meritorious service of any American newspaper in 1925," to the Columbus Enquirer-Sun as announced from New York today brings into national view Julian Harris, editor and owner of that paper, whose editorials and activities during last year in various public affairs won for him this prize, which is one of the highest honors that can come to any newspaper man in America.

Along with this award also came additional recognition of Mr. Harris' achievements in the editorial field in his nomination as a member of the advisory board of the Pulitzer School of Journalism at Columbia university to succeed the late Solomon B. Griffin, of the Springfield, Mass., Republican. News of the bestowal of both honors has been received by Mr. Harris and he has accepted them with the stipulation that his wife, Julia Collier Harris, share them equally with him.

Both Mr. Harris and Mrs. Harris are natives of Atlanta and lived here many years. Mr. Harris is a son of the late Joel Chandler Harris, the beloved "Uncle Remus" of the south, while Mrs. Harris is a daughter of the late Charles A. Collier, former mayor of Atlanta, and for many years one of the city's most prominent business men.

Two High Awards.

Once each year the Pulitzer prize committee meets and makes prize awards in various branches of newspaper work. These prizes were provided by the late Joseph Pulitzer, owner of The New York World and the prizes cover the entire field of journalism. The prizes awarded The Enquirer-Sun and Mr. Harris are the highest awards in the power of the committee to bestow.

Appointment to the advisory board of the School of Journalism at Columbia university is another high honor which is awarded to leaders in journalism. A third recognition of Mr. Harris' editorial work came in an invitation he has received to attend the meeting of the Academy of Political Science which will be held at Briarcliffe Manor, near New York, May 10, which is composed of 100 selected editors and journalists of the country, and to which The Constitution is invited.

In awarding the high prize to The Enquirer-Sun the committee considered the campaign waged by that paper against religious intolerance, against masked activities of the klan, in favor of fairness to the negro and for a clearer, fairer and more business-like handling of public affairs by the states.

5-4-26

Began Work on Constitution.

Beginning as a "cub" reporter on The Constitution, Mr. Harris served 17 years on this paper, filling the posts of reporter, news editor, night editor, city editor and managing editor, with the exception of five months which he spent on The Chicago Times-Herald for the purpose of learning how a metropolitan newspaper was conducted.

In 1907 Mr. Harris left The Constitution to become general manager and then editor of Uncle Remus' Magazine, serving in this post until 1912. In 1913 he went abroad and returned in 1914 to fill the post of Sunday editor of The New York Herald. The next year he became editor in charge of the European edition of The Herald after serving a brief period as advertising manager of The New York Evening Telegram.

Returning to the United States in May, 1917, Mr. Harris entered the training camp at Plattsburg, N. Y., and won a captaincy in the army, serving as captain until December, 1918. He then became assistant to the managing editor of The New York Herald, and then, from April to December, 1919, served as Paris correspondent of that paper. From December, 1919, until March, 1920, he served as editor and general manager of the European edition of The New York Herald. In November, 1920, Mr. Harris bought half interest in The Enquirer-Sun and in January, 1921, bought control of that paper. In November, 1922, he purchased all outstanding stock and took up the duties as editor, with Julia Collier Harris as assistant.

Must of the success of The Enquirer-Sun has been due to the work of Mrs. Harris, whose pen name is Julia Collier Harris. She has contributed editorials and articles on art, literature, music and education which have brought distinction to the paper. She has stood with her husband through his numerous campaigns, many of them bitterly fought, and has assisted him in every way to carry them to success. She is a contributor to The Nation, The Journal of Social Forces, Books (the literary supplement of The New York Herald-Tribune). She has also written several notable books, among them "The Life and Letters of Joel Chandler Harris," which have won international acclaim.

Mr. Harris States His Case.

When news of the award of such a high honor to a Georgia editor was received The Constitution telegraphed Mr. Harris for an article outlining the work of his paper in 1925 which attracted the attention of the Pulitzer committee and which won such high approval from that committee. Mr. Harris, in response to this request, prepared the following article for The Constitution:

JULIAN HARRIS TELLS STORY OF HIS CAMPAIGN.

BY JULIAN HARRIS, Editor of The Columbus Enquirer-Sun.

The Enquirer-Sun, which was this week awarded the Pulitzer gold medal for the "most disinterested and meritorious public service rendered by any American newspaper during 1925," is the smallest morning newspaper in Georgia in point of circulation, and, as population goes, is published in the fifth city in this state. It was founded in 1828 by Mirabeau Lamar, the first vice-president of the republic of Texas, who was its editor. At one time it was edited and owned by Beale Richardson, uncle of Frank Richardson Kent, Washington correspondent of The Baltimore Sun, and as a young man Kent worked as a reporter on The Enquirer-Sun.

For the past five years I have been the controlling owner of The Enquirer-Sun, and since the fall of 1922 have been both editor and general manager. Associated with me in the ownership and editorial management is my wife, Julia Collier Harris, the author of the "Life and Letters of Joel Chandler Harris," and the "Foundling Prince." In addition to her work on The Enquirer-Sun, to which she contributes editorials and articles on literature, art, education and music, she has written for The Nation, Social Forces (published by the University of North Carolina), and has had articles in The Baltimore Evening Sun, The Herald-Tribune and The Atlanta Constitution. To her is due a large share in all the fights made by The Enquirer-Sun. She is a trained newspaper woman, and as fearless as she is intelligent. She is vice-president of The Enquirer-Sun company.

From the moment I assumed editorship of The Enquirer-Sun, the original program of a fight against the cowardly masked gang was broadened out. My first editorial was entitled "Putting Out a Fire With Gasoline," and criticized adversely Judge George P. Munro in connection with the change of venue for a murder case. I was arrested and brought before the court on the charge of contempt, and there stated my views of what a newspaper should stand for, and the imperative need for a free press. I was dismissed with a warning; the judge was defeated at the next election.

For more than five years The Enquirer-Sun has fought the klan denouncing it as 100 per cent un-American and as a cowardly masked gang which attempted to usurp the rights of constituted authority and foment racial prejudice and religious intolerance. With the exception of a small afternoon daily and a couple of weekly papers, The Enquirer-Sun carried on a lone fight. Finding no other Georgia newspaper intended to print The New York World's expose of the klan, The Enquirer-Sun did so. Twenty-per cent of its circulation disappeared and the air and the mails were burdened with anonymous threats. The Columbus chapter of the klan as a final gesture paraded about 300 strong, masked and robed and carrying placards which contained such Christian sentiments as "America for Gentiles," "Down with the Jews," "Down with the Negro." The fight against the Klu Kluxers was continued until the local klan dwindled to the point of disappearing from public notice. The original chapter disbanded and efforts to get any strength have failed. Its first and last entry into local politics resulted in a 4-to1 defeat.

Along with the fight against the klan, The Enquirer-Sun took up the cudgels for religious tolerance and justice to the negro. In the face of what I call "a banal and overworked slogan of 'It's great to be a Georgian,'" which the present governor either originated or adopted, The Enquirer-Sun has told without reserve what it believes to be the truth about the state, using such captions as "The Empire State of Illiteracy," "The Invisible Empire State," "The Lynching of a Lunatic Negro" and "Thirteen Little King Canutes" this last being the opening gun of The Enquirer-Sun's campaign against the anti-evolution bill which was recommended for passage by the so-called legislative committee on education. In this fight, in which Julia Collier Harris' article played a leading part, The Atlanta Constitution and The Macon Telegraph joined whole-heartedly. Believing that religion and the theory of evolution do not conflict, and feeling that a sort of hysteria fostered by uninformed but sincerely religious persons was abroad, my wife and I saw in the Dayton trial the news story of the year. We covered the trial together, both by mail and by wire; and The Enquirer-Sun was the only Georgia newspaper with special representatives handling the news of the Tennessee heresy trial. Georgia legislators made a feeble flutter in 1925 to bring up the bill to prohibit the teaching of the theory of evolution, but so many Georgia newspapers opened fire on them that the matter was dropped. No word was heard of it in the extra session just ended and it is not likely that the movement will ever again have the strength it possessed in 1924, shortly after Bryan, to quote The Enquirer-Sun, "Exhorted the Georgia legislators to kill scientific progress and substitute revelation for investigation."

Governor Walker and the Klan.

It was The Enquirer-Sun which uncovered the fact that Governor Clifford Walker, of Georgia, after publicly announcing that he was going to Philadelphia for a rest, had sneaked to Kansas City and was the star figure at the national klan meeting. With him were Commissioner of Agriculture Brown and State Game Warden Twitty. The Enquirer-Sun noticed in an Associated Press dispatch which quoted the "governor of a great state" as making a speech, and in an excerpt from the speech appeared the phrase "bridging the chasm." Recognizing this as a favorite locution of Governor Walker's, The Enquirer-Sun wired its Atlanta correspondent to ask the governor if he had not attended the klan meeting. Walker refused to say "yes" or "no." The Enquirer-Sun then called on The New York World to aid it in establishing the fact that Governor Walker had lied about the Philadelphia trip, and had actually gone to Kansas City. The World verified the truth of The Enquirer-Sun's assumption, and the editor of The Enquirer-Sun gave the facts to Clark Howell, editor of The Constitution. The Constitution showed the governor that he had been trapped, and Walker admitted he had lied; further, he confessed, as The Enquirer-Sun had been charging for several years, that he was a klansman. He was joined in his confession by Brown and Twitty. Tumulty and Franklin Roosevelt wrote open letters literally lashing the governor. Walker promised to answer them, but he has uttered no word in reply. In the meantime the klan is losing its grip, suckers are no longer unenlightened and masked cowardice does not command a premium.

The Enquirer-Sun has insisted and still insists that the negro must be treated with equal and exact justice. I do not believe that there is any logic in telling outsiders that the negro has the mind of an adolescent and must be treated like a child, and then lynch the "child" as if his actions had been motivated by the trained brain of a Harvard professor. But lynching is in a sense a minor evil, in that it is not only decreasing, but is in itself a crime so horrible, so cowardly and so inhuman that it must eventually disappear from all decent, Christian communities. It is the long string of smaller injustices against the negro which mount up. As I have said editorially, the negro barber shop episode in Atlanta, where the masked gang is in its last stronghold and politics are rotten, gives an idea of what is in the minds of too many whites.

The Enquirer-Sun has been attacked by other Georgia papers for making

public Georgia's weaknesses and for criticising mercilessly her defects. One Georgia editor invited me to leave Georgia, but I refused to go. It is because of my love for Georgia that I will not re-echo the wailing cry, "Georgia's no worse than any other state." I contend that I am striving to have it said of my native state—and am devoting all my life to that end— that "Georgia is the best state in the union."

EDITORIAL GIVEN SPECIAL PRAISE.

The editorial from the Enquirer-Sun selected by the judges for special commendation, was as follows:

> ***"WELL—WHO CARES?"***
>
> From the Columbus Enquirer-Sun, August 25th, 1925.

John Holder, fired by the governor, and in two audits shown to be guilty of gross incompetency, borrowing state funds for personal use, wasting Georgia's money for expenses, and hiring newspaper men to write favorable articles, had all his actions officially O. K.'d by the state senate. The verdict amounts to saying to Holder, "Go and sin some more." **Who cares?**

John Brown, commissioner of Oiliculture, backed by the president of the senate and a group of patriotic, public-spirited senators, killed the distillation bill which carried with it the reduction of the number of oil inspectors from 186 to 6 and a consequent saving of $100,000 a year to the state. The state will lose $200,000 if the system is scotched at the next session of the legislature. If the same number of oil inspectors hold jobs the state will have lost a **million dollars** in ten years. But the number will probably be increased and the state will lose more. **Who cares?**

Georgia stands at the bottom of the list of states with a per capita expenditure of $5.34 for education. The state legislature spent most of its time swapping votes on local bills, and scheming to save the scalps of Holder and Brown. So Georgia still stands at the bottom of the list in educational expenditure and at the top in illiteracy. **Who cares?**

The child welfare code was rejected by a legislature composed largely of men whose minds are still adolescent and whose interest in our future citizens is nil. What if children cannot help themselves, or that they are the victims of conditions, which only legal action can cure? What if the turnover in youthful criminals is increasing? **Who cares?**

H. J. Fullbright, tax commissioner, finding that the duties of his office could be attended to by the revenue department, resigns. Governor Walker appoints his former campaign manager, James H. Dozier, to succeed Fullbright. Dozier's term of office is six years and he will receive about $25,000 of the tax-payers' money. **Who cares?**

The Klan is frantically opposed to negroes and terrorizes them. Men attired as Klansmen have beaten and maltreated negroes. Calvin Coolidge, republican president, and follower of Lincoln, appoints a member of the Klan—a leader of the notorious masked gang—as collector of port at Savannah. The Klan is thus encouraged by President Coolidge to continue its vicious and cowardly attitude toward negroes. But they are only negroes. **Who cares?**

Claude West, thief and forger, got away with $140,000 of the state of Georgia's money. He was sentenced to five years in the penitentiary, and was pardoned last week after serving four years. "Mule" Hicks, an ignorant 17-year-old negro, stole a mule worth less than $100. He was sentenced to serve 20 years at hard labor. After serving 12 years he was still in the chain-gang, and as a result of his treatment attempted to escape. He was convicted of murder and sentenced to hang, although not a witness saw the killing. "Mule" is a negro. **Who cares?**

Crosby Williams deliberately shot down Horace Flanders, editor of The Soperton (Ga.) News. Following the charge of Judge Eschol Graham, the jury convicted the would-be assassin of a misdemeanor. Williams was sentenced to one year at the state farm. He was pardoned at the end of nine months, both the solicitor general and the judge signing the petition for clemency. W. E. Boatwright, editor of The Swainsboro Forest Blade, wrote an editorial in which he attacked the judge and the jury. This was after the case was out of court and Williams was out of jail. Judge Graham cited the editor to chow cause why he should not be adjudged in contempt of court. Perhaps we are wrong in our belief that there is in existence an ancient, out-of-date document, called the constitution, which says something about freedom of speech, and liberty of the press. **Who cares?**

Yes, indeed. **Who cares?**

Why should anybody care?

Isn't everything all for the best?

For didn't that justly noted fundamentalist, Pippa, say, long ago, "God's in His heaven, all's right with the world."

At least, Robert Browning quoted her as expressing that sentiment. So she must have said it; and it must be true, all earthly evidence to the contrary nowithstanding.

MANLINESS UNDER RACE PREJUDICE

Rev. A. L. Scott in Southwestern Christian Advocate:

The first duty of the genuine man, to my mind, is not to whine, but to ACT. One subtle harm that prejudice may do is to create a chronic sense of wrong which gives rise to an exaggerated mind sensitiveness The victim of prejudice, if he be a weakling, is too apt to ascribe every inconvenience and every failure to that source; to become thin-skinned and defiant; to lose his clear, unbiased judgement; to fall a victim to the mania of persecution. He minimizes the abundant good will that surrounds him on all hands; he becomes a sorehead, plagued with suspicious harborings and complaints, whose injured vanity and smarting wounds obstruct his usefulness by crowding out every other consideration.

To brood over one's wrongs is to fall into one of the worst mental diseases, a disease which does more than simply put an ashen pall over God's fair sky, but harms us most by making us pity ourselves, and robs us of two of the greatest things in the world, namely, the capacity to love mankind and the joy of service. Let us not permit the consciousness of prejudice to blur our sight and envenom our hearts; let us fight with ourselves to preserve our moral balance, our sense of proportion, our objective unbiased judgment, our whole some instincts of fellowship.. Do not allow the little cloud on the sunlit horizon to be magnified by the jaundiced eyes of fear and sensitiveness until to the morbid fancy it overcasts the sky and eclipses the sunlight.

ATLANTA GA. DAILY JOURNAL
APRIL 7, 1926

More Injustice to Indians

THE Indians within the continental bounds of the United States have dwindled from an estimated nine hundred and eighteen thousand in the days of De Soto to the present aggregate of about three hundred and twenty thousand, only half of whom are described as "full-blooded." How well and how justly are these descendants of the country's first owners now treated? Though we take it for granted that they have fared much better since the Dawes act of 1887 recognizing their broader rights and the government's duty to them, the *Scientific American* recently declared that "far more has been done for the Negroes in sixty years, for the Filipinos and Hawaiians in thirty years, than has been done for the Indians

MAY 2 5 1926

SINCERITY IS NECESSARY.

Charles S. Morris, the Negro orator who spoke at Bethel church Sunday afternoon, is an exceptionally well educated person. He has traveled much and observed a great deal. As a word painter his equal is seldom found and he rises to flights of oratory that hold the attention of his hearers and bring applause. His reasoning in a general way is good, but is at times faulty. His enunciation is remarkably plain, but there seems to be a intonation in his voice that leads one to believe that he is not altogether as sincere in his protestations of friendship for the Caucasian as he would indicate. We hope we have misjudged him in this particular.

There is room for great good to be accomplished by sincere and honest men of every nationality, and it seems to us that those who presume to lead and teach the Negroes have a greater opportunity to help to bring about better conditions, especially in the South, than any others. Egotism must, however, be relagated to the rear and sincerity be uppermost in the mind .

MAY 2 1 1926

A series of articles is now running in Mr. Ford's Dearborn Independent on "How the South Regards the Negro" by Sownsend Boyer. He says that the Negro was not brought to this country gratuitously. That while slavery was a large price to pay for freedom from the African jungles and slavery itself, "the facts now prove that he is the most fortunate, the most uniquely favored of all people in history." He deplores there fore the fact that the Negro is still pitying himself. His task for freedom has not been worse than that of the Anglo-Saxon who a few centuries ago was as rude and wild barbarian as could be be found anywhere, and yet for all of that he has forgotten his troubles and is manfully facing the future. He further states that "Outside the white race no people on earth is in a more favorable position to achieve greatness than the American Negro. All over the world are men who would thank their gods for the opportunity of the American Negro. The Negro must recognize that America has opened to him the door of the future." J. M. D.

Durham, N. C. Sun

MAY 7 1926

NEGRO NOW WELCOME, ASSOCIATION REPORTS

National Attitude Toward His Music, Writing and Art Found to Be Changed

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A sharply changing national attitude toward Negro culture and art is noted in the annual report of the National Association for the Advancement of Colored People, issued yesterday.

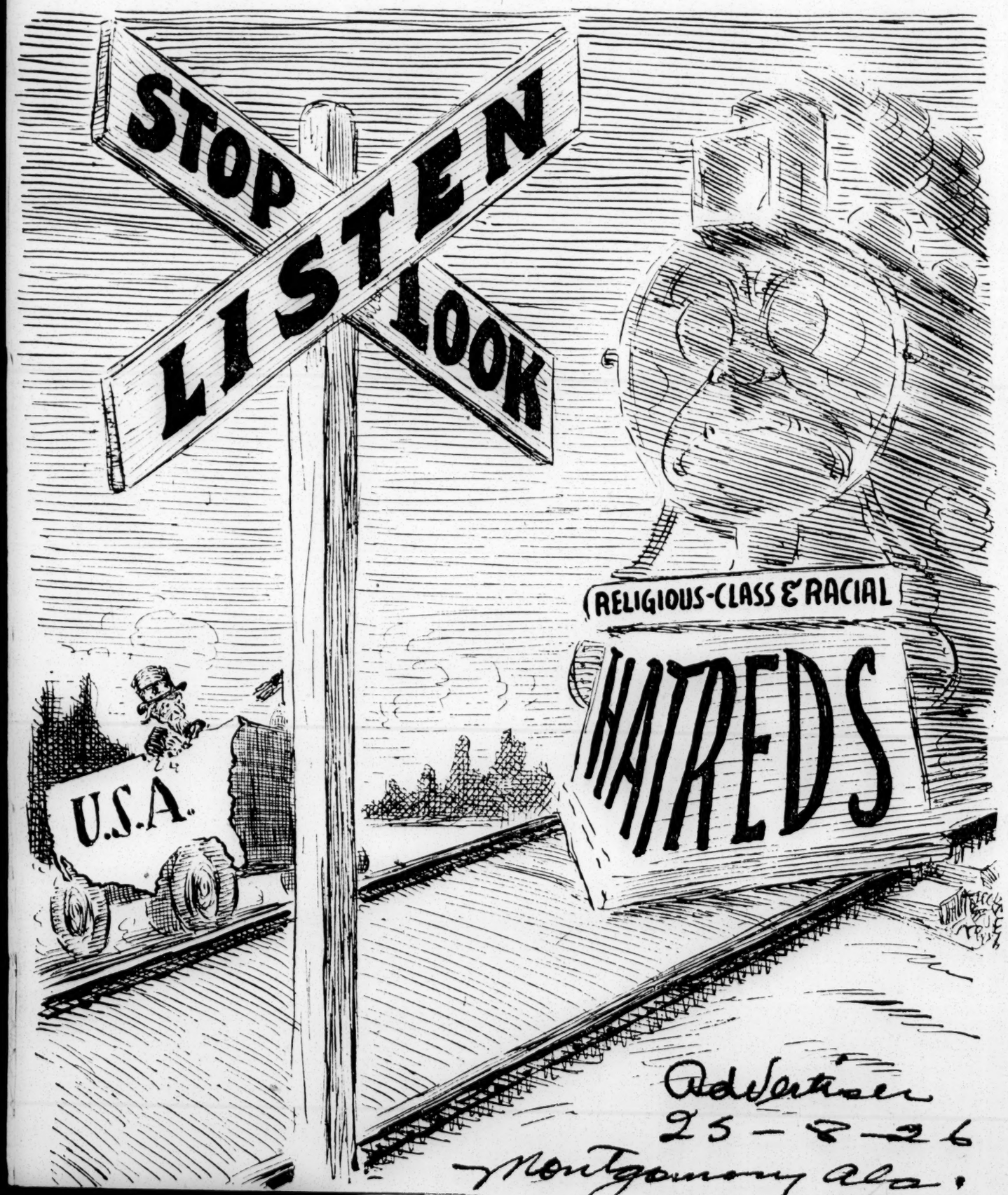
"Today," says the punblication, "American Negro culture and art have attained a tremendous vogue. The most important periodicals are open to Negro writers. The greatest publishing houses bring out the books of Negro authors. Negro singers and musicians fill the finest concert halls. Colored singers are soloists with the most famous orchestras."

The report recorded the results and progress of court fights against segregation, residential and scholastic, and against exclusion of Negroes from primaries.

An increase from sixteen to eighteen in the number of lynchings was recorded. Mississippi lead with six, Florida had three; eorgia two; Alabama, Arkansas, Kentucky, Louisiana, Missouri, Utah, and Virginia, one each.

Race Problem—1926
United States

He Who Hesitates is—Wise— —Spang



Advertiser
25-8-26
Montgomery Ala.

ARE NEGROES SATISFIED?

Stand Reform
Charlotte N.C.

ACCORDING to the Associated Press when United States Senator, Jas. A Reed, Democrat, of Missouri, was asked whether he would support a "force" law being proposed to put teeth into the enforcement of the Fourteenth and Fifteenth Amendments as they apply to Negroes, he reported he was against the adoption of too many laws, and that the Negro problem should be let alone. It is further reported that he said, "The Negroes I have talked to seem to be pretty well satisfied with things as they are."

We do not pretend to know the kind of Negroes he has been talking to nor what their condition was.

The Negroes are satisfied with the Southern climate—with the sun-lit hills and the laughing valleys of our Southern section. They are satisfied with the sublimity and beauty of its towering mountains, moss-covered oaks, stately pines, and smiling and beckoning verdure everywhere.

They are satisfied with its populous rivers, sounds, bays lakes, the majestic waves of the Atlantic as well as the gurgling streams that topple over each other to reach the playful brooks.

The Negroes are satisfied with the fertile and expansive fields that respond in bounteous harvest to the touch of human hands. He is satisfied with God's great out-of-doors beneath benignant skies. It is here where romance and adventure were born in America, where women of modesty, charm, beauty, virtue are queens, where chivalric men give their lives, if need be, for the defense of the honor of their women, and their fireside. With this, the Negro is satisfied.

But if Senator Reed means that those Negroes expressed satisfaction with general living conditions, with the wage system, with opportunities for education, with the mob, with segregation, Jim-Crowism and disfranchisement, with the wanton violation of Negro womanhood, he talked with a bunch of Negroes who were mighty big liars.

Norfolk, Va., Pilot

MAY 1 0 1926

Negro Life In North Carolina.

Nell Battle Lewis in The American Mercury.

"There is no comparison between negro life in North Carolina and in Georgia," an educated negro woman who had lived in both States, told me. "The conditions are so much better in North Carolina, the white people so much more friendly." But, like the rest of the South, North Carolina also has its negro problem. If there is anything especially characteristic in the State's attempt to solve it, it is perhaps the fact that it is approached, certainly by the leading people of the State, with good will. Negroes in North Carolina, as elsewhere in the South, still suffer from many injustices, but lynchings are rare. When three cases of rape of white women were committed at short intervals by negroes near Asheville last year, there was no lynching. Twenty members of a mob which tried to take one of the negroes from jail were arrested and 15 of these were sentenced to the State prison or the county chain gang. Petitions for executive clemency for the members of this mob were refused. One accused negro was succeeded in proving an alibi was acquitted by a white jury despite a white woman's positive identification of him as her assailant. North Carolina has bureaux for negro education and welfare which are doing excellent work.

WOMEN BATTLE THROUGH MAIL, ARREST ASKED

INDIANAPOLIS, Ind. — Mrs. Otto Geebs, white, of this city, has asked the authorities to proceed legally against Mrs. E. H. Gulliford, 3120 Rhodes avenue, Chicago, for writing her a vile letter.

Sometime ago a letter from Mrs Geebs was published in the newspapers in which she denounced the Ku Klux Klan and came out for a stricter separation of white and colored races She also criticized Clarence Darrow for his defense of the Sweets, of Detroit

In a letter to Mrs. Geebs, Mrs. Gulliford said in part as follows:

"It is awful for educated people to move into a third rate doughfaced neighborhood, but I haven't heard you even sneeze about the bastards, syphyllis and other rotten diseases the white man forces on every dark nation, which permits him to get a foothold on their soil.

"Also, I know that you, attend one of those buzzard's roosts, for you are long on that 'muck-rake' called religion. The kind the slave-owner possessed. When I said buzzard's roost, I meant the church, for a church which would or could be regularly attended by a beast, as prejudiced and corrupt-minded as you, would indeed, be a fit place for the buzzards to roost.

"You immoral biped, of the same clan of those she fiends of hell, 'Daughters of the Confederacy,' who, possess the infernal amount of gall to erect a monument in Andersonville, Ga., to that inhuman hound of hell, Wirtz, warden of that infamous Andersonville stockade, where fourteen thousand union soldiers perished in less than fourteen months. . . .

"You are the most corrupt fruit from the magott-eating branch of the Carrion Tree. And from whom did you descend? The harlot, murderer and thieves, the same with which England filled Australia and the same clan, with which the French are cursing the soil of Devil's Island today. By your way of speech I know you are of that brand of bipeds. . . .

"You speak of keeping the white race pure; well, I am with you there, but, why, in hell, don't the males of your species let the women of the dark race alone? Eighteen thousand, Filipino illegitimate children, fathers white American soldiers.

"One and one half million mulattoes in the south, white fathers, colored mothers. Some more white purity for you. I haven't heard you repeat about the white man of the south in slavery time, whose own daughters of African birth, brought children into the world. Of course that didn't matter. (Read General Butler in New Orleans.)"

ASHEVILLE, N. C., CITIZEN

JAN 21 1926

RACE SITUATION IN STATE BETTER HOYLE SINK SAYS

Pardon Commissioner Praises Progress Made in South

WADESBORO, N. C., Jan. 20. (AP) —Declaring that the destinies of the two races are "unalterably united," H. Hoyle Sink, State pardon commissioner, tonight voiced a plea for co-operation between the white and negro races, and paid tribute to the progress made by the negroes of North Carolina and the South during the past half century.

Mr. Sink was speaking here before the North Carolina Negro Farmers' Congress.

Mr. Sink expressed the belief that "a nation is dependent for its strength, for its progress and development on the character, intelligence and foresight of its individual citizens," and urged upon his hearers that "your worth to your community, your State and your nation is dependent entirely upon yourself."

"The destiny of our State—your State and my State—is dependent not alone on the white race, but likewise on the negro race, declared the speaker.

"It has been but a few years since the opinion was prevalent in North Carolina that the negro race was worthy of but little education, and but little of the world's possessions. However, that theory has changed to one of co-operation. Today the leading sentiment in North Carolina, and in the South for that matter, is to the effect that the two races must of necessity work out their destinies together, and that the successful outcome is dependent upon a spirit of co-operation and assistance on the part of both races.

"This is indicated by the millions of dollars being spent annually upon the education of the negro race. It should not be offensive for me to say that a large part of the funds that are sent annually toward maintaining the negro schools in North Carolina comes out of the pocket of the white man, because—granting that this is true the negro race has to its credit the greatest example of racial progress in the history of the human race.

"When we think of the two and one-half billion dollars worth of property owned by your race in North Carolina, and considering in connection therewith that it has been but fifty years since the race came out of the bonds of slavery, it should be a source of gratification that would offset any feeling of embarrassment because of the assistance that is given you by the white race."

The speaker declared that when he was able to "sit down with an old slave negro and listen to the tales that he has to tell," it was a source of inspiration to him, because it lent hope to the faith he has in the negro race, and was an inspiration to him personally in his own struggle in life.

"We sometimes take more pride in our state than is justified by the facts; we sometimes think of our state as a leader among those of the Southern group, but I say here tonight that with the co-operation of the two races there is every reason to believe that our state should not only be a leader within its own group, but should be one of the leading if not the leading state of the American Union. The reason I make this statement is based very largely upon the fact that we have less foreign born population than any state in the Union. While we have two races, they are both native born to an exceedingly large extent." The speaker explained at this juncture that he meant no reflection on foreign born citizens, but that those born in this country naturally have a greater interest in their community and nation."

Turning to the thought of individual responsibility, the speaker declared:

"The one thing that is most needed in North Carolina today is to instill, not alone into the boys and girls who are of school age and less, but into those who have grown up, the idea of personal and individual honor and integrity."

No Fun About Trotter's Pilgrimage To Capital

Afro's Funny Man Goes to White House With Delegation But Only Finds One Joke

By RALPH MATTHEWS

Afro-American 1-30-26

W. Monroe Trotter made another pilgrimage to the Capital. When the announcement came that President Coolidge would receive his delegation it was taken more or less as a joke. "What is old Trotter doing now?" several were heard to ask.

When it fell my lot to accompany this delegation I thought it quite a lark. I went there looking for humorous situations, I saw many but so convinced was I of the man's sincerity in his purpose that I will not enumerate them.

When Trotter asked President Coolidge to abolish all segregation in federal buildings and discrimination against colored federal employees, he didn't do it for the sake of publicity. Trotter was not playing at the White House.

The delegation was already assembled in an ante room when the hour set for them to see the President arrived, but Trotter was not there. Lost in auto traffic around the White House, he came in nearly ten minutes late and was in for a scorching reproof by other members of the committee.

Waiting 50 Years

"Why, said Trotter when they had finished, "the president is Republican. The Negro has been waiting 50 years on the Republican party to do something for him, it won't hurt the president to wait a few minutes on the Negro."

The impatient announcer again asked if all were present and when assured they were he ushered the party down the corridor into the President's executive offices, past a long line of waiting men, women and children, who thought it disgusting that a group of "Niggers" should get to see the chief executive before they did, and expressed it in no mild terms.

"Did I Put It Over"

"We ask this only as a fair return for 150 years of loyalty," said Trotter after he had emptied a suit case containing more than 25,000 petitions on the president's desk signed by Negroes from every section of the country. The gathering of those signatures was no little undertaking.

After he had finished his speech, laid his grievance before Mr. Coolidge, asked him to lead the way in abolishing race proscription, the little group found itself again in the ante room, just 12 minutes later. "Did I put it over?" asked Trotter, and his expression was almost wistful.

But what did he accomplish? I asked myself as I hurried from the White House to my train. Here is an eccentric old man who has spent time and money gathering signatures to this petition. Presents it to the President who gives him no definite answer as to what he will do about it.

Does not promise to consult the heads of departments to ascertain what means would be best to root out the evils of segregation for which they are partly responsible.

Does not promise to issue a declaration declaring a new birth of freedom and fair play to all citizens in honor of 150 years of independence, merely says, "we are trying."

If Trotter did no more than let the President know that the Negro is not blind to the injustice heaped upon him, no more than remind him that black men consider themselves just as much a part of these United States as any other race; no more than let him see that there are still men in the race with backbone enough to tell him that we are not satisfied with existing conditions, that we are not asleep; his mission was a success.

A mouse gnawing at the foundation can cause a building to crumble and fall if he gnaws long enough Men of courage and conviction, such as Trotter, by continually knocking may eventually break down the wall of race prejudice. We need more of them.

Race Problem - 1926

United States

JUN 3 1926

The Negro Ought To Be Thankful

196 Negroes graduated this year at Tuskegee Institute. These were largely from Alabama and adjoining southern states, but some from states far away. In the class there was one from Central America. Considering the length of time that Negroes have had an opportunity, they have made a rapid stride in education. But without the help of the white race, the negro race never would have advanced. T he negro race is one race that never in no country has been able to elevate without the help of a superior race. Left to itself, the negro race would no doubt drift back as deep in the pit of ignorance as it ever was. The 20th century negro ought to be thankful that his father and mother were wanted as servants for white men for in no other way could they have been where they are now. If they had not been wanted as slaves, they never would have been brought to America or carried to any other civilized country, and if they had not been brought to a civilized country, America's negro population would still be represented in the wilds of Africa. Every Negro that pities himself because his forefathers were slaves, pities himself because he is not a wild negro streaking through the tall grass in the wildest part of the world.

RACE MINISTER CALLED DARING AND DANGEROUS MAN BY CHURCH JOURNAL

CHARLESTON, W. Va., May 27.—Mordecai W. Johnson, pastor of the First Baptist church, Washington and Shrewsbury streets, is the subject of a highly complimentary editorial in the current issue of "The Wichita Church Chronicle," the official publication of 27,000 Wichita Protestants, which commented on Rev. Johnson's address before the annual meeting of the Wichita Council of Churches. The editorial follows:

5-29-26

"Mordecai Wyatt Johnson is a dangerous man.

"More than one man has said it, and probably a number have thought it.

Pittsburgh A

"You see, this Negro minister from Charleston, West Virginia, happened to be in town for three days. What was more natural than that the executive secretary of the Wichita Council of Churches should slip him into the program of the council's annual meeting for an incidental talk? It was supposed that he understood that he was to speak not more than ten minutes. It was supposed that he would appreciate the situation and be appreciative and tactful. Most Negroes on such an occasion are rather proud of the recognition. But Dr. Johnson didn't act that way.

Postpones Addresses

"It was 7:30. Dr. Johnson was due at another church to speak to a Negro meeting at 8:00 o'clock. Rev. Harrison Ray Anderson, presiding, graciously postponed his presidential address and invited Dr. Johnson to speak first. And what did Dr. Johnson do? He spilled the beans. He himself felt so as he left the room.

"He had come prepared with a speech which he had given repeatedly. When he saw the crowd, the fellowship, the spirit of co-operation, the foundation of years of doing things together, he said to himself 'this is something different. I have never seen anything like this before. These people don't want sweet words of jest. They have good-will, they have brains. They want the truth. I must give them the best I have. Here is a situation where I must not side-step. I must speak a real message.' So he turned his program over—I saw him do it—and wrote down the points of a brand new speech. And he stood up and delivered it, like a Hebrew prophet who spared not. Not a joke, not a word to explain such easily misunderstand phrases as 'social equality,' just a straight-out?from-the-shoulder setting forth of what was going on in the world as regards race relations and everything affected by this, the most serious issue facing modern civilization. He called it a world problem, not a domestic one, or a local one. (It affects all the darker races.) He called it a moral problem, not a biological one. He said that the darker peoples are coming to self-expansion. He admitted that white supremacy is out to maintain itself. He quoted the communist as saying to the Orientals, 'Western civilization is hypocritical and incapable.' He advocated a radical Christianity, a thoroughly Chirstian reconstruction of our modern world-order, including race relations. He wasted no words in tactful wheedling, in jestful salesmanship. He took more than twice the expected time. He gave us credit for good-will and brains. He over-estimated our supply of both. By the time he was done he had sensed the situation. He knew he had spilled the beans. As for the rest of us, some of us were angry. Some of us were puzzled. Some of us were discouraged. We went home saying, 'he did us more harm than good.'

Talked to Own People

"But meanwhile this dark-skinned prophet—and not so dark-skinned either—was talking to his own people. He was telling them a stern gospel of real progress. He was preaching the message of salvation not by rights, not by economic achievement but by the spirit of Jesus in their lives. He was challenging the Negroes of Wichita with a type of religion which the agitators dare not preach, have not the Christian spirit to preach. While he asked the whites to consider the claims of the new Negro, he told the Negro himself that political rights and business success were no equivalent of salvation. He wanted them that to identify religion with race patriotism would get them nowhere. It was my privilege to hear him in a heart-to-heart talk to the Negro clergy of the city. Rarely have I heard saner counsel, more penetrating analysis of what the Jesus way means in modern civilization, braver words of caution. As for the significance of my own work, no man (I expect nobody) ever showed me so clearly the privileges and the dangers of such a job as mine.

"Dr. Johnson thinks we are making progress. He blazes away regardless of the consequences. He went from here to Atlanta, as an associate of Sherwood Eddy to speak the same message to southern white people. Where does he get such daring?

Goes to Mountains

"The answer is: he goes alone to the mountains for a fortnight at a stretch. Crackers and sardines are in his knapsack. He meditates. He cons over his message. He weighs his words and his thoughts. And then he comes back resolute. If the world will hear, let it hear. It it deny him a hearing, if it even take his life, well and good. As for him he must speak. He believes in radical Christianity, in a whole-hearted passionate abandon to the spirit of Jesus in our own times. He will not compromise. He will not be an opportunist. He speaks straight out.

"And when you come to think of it what did he say that was wrong? Who was there in the room who had the brains to rebut his arguments or to answer his question? True, he made us angry. But why? Was it not because we very much prefer to keep the darker skinned peoples 'in their place?' At what point did he misrepresent the spirit of Jesus? At what point did he require of us anything foreign to the Gospel? Of course he upset our Nordic complacency, our shallow Americanism. But what Biblical sanction have these?

"As a matter of fact because of our race prejudice we didn't even get the true radicalism of his message. Dr. Johnson isn't talking about the relations between colored and white people in the United States, save as an incident. He is talking about a pagan civilization which waits to be Christianized, including its race relations on every continent. He is reminding us that Negro housing in Wichita and extraterritoriality in Shanghai and non-resistance in India are all of a piece. He is saying that brotherhood is more sacred than profits. He is warning us that humanity is a bigger word than patriotism. He is smashing down the smug hypocrisy of our complacement Christiandom. He is reminding us that our present self-satisfaction is a very modern, very provincial attitude. He is thinking in terms of continents and centuries. Most of us think in terms of neighborhoods and weeks.

Is Called "Dangerous"

"Yes, he is dangerous. And he studied under a dangerous teacher. In his youth he was like any other vain youth. Walter Rauschenbusch touched him. To that great teacher Mordecai Johnson vowed that he would dedicate his life to an uncompromising Gospel. He speaks boldly, but there is no rancor, no hatred in his words. He dares to believe in the dynamic love. He summons white men to follow Jesus. If they do this he is confident that they will give their darker brothers a brotherly square deal. He is more dangerous than Dubois, than Garvey. He proclaims a more explosive Gospel. He talks about the explosive power of a new affection' not merely to transform the individual, but to transform civilization.

"After all, then, did he do us any permanent harm? He hit us a body blow. He awoke us up. He forced us to think. At what point was he wrong?

"Ten years ago Walter Rauschenbusch was good enough to send me an autographed copy of his significant little book, 'Dare We Be Christions?'

"Dare we?"

Race Question Issue

From the same issue of The Chronicle is taken the following quotations:

"During the latter part of January Atlanta observed a Religious Emphasis week similar to the one for which Des Moines became famous a year or two ago. Rev. Mordecai W. Johnson of Charleston, W. Va., writes thus to a Wichita friend: 'I have just returned from a very strenuous week in Atlanta. Under the leadership of Sherwood Eddy and in company with eight others I helped to carry through a city wide religious emphasis week, delivering more than twenty addresses, principally on Race Relations. I am happy to say that my words met the approval of white and colored people both. I have before me now a letter from one of the white citizens indicating that my address did much good in the field of race relations.'

"It is interesting to compare with this letter a paragraph or two from another letter, written by Sherwood Eddy himself, to a Wichita friend:

"'The race question became the burning issue of the week. It was a terrible ordeal for those Southern Ministers were afraid to ask him. audiences, with all the effects of the Four white churches finally opened. bitterness of defeat in the Civil war, speaking on the race question. "'The address churches he gave them was the iniquitous carpet-bag administration imposed upon them by the Northern men and a Negro. "'By far the greatest address of the week was given by Mordecai Johnson. At the opening of the greatest address I have ever heard in my life on the race question. The North, added to generations of local race prejudice, to be willing to live the race question than any man in this country said, at the close of the address with tears in his eyes, "That is the greatest address I have ever heard on any subject from any man in my life." The whole message was on love, analyzed and concretely applied as I never ten to Northern men and a Negro leading white men to solve the race question. week practically all the white churches were closed against him.

Race Problem - 1926

United States

Ala. Ala. News

JUN 3 1926

The Negro Ought To Be Thankful

196 Negroes graduated this year at Tuskegee Institute. These were largely from Alabama and adjoining southern states, but some from states far away. In the class there was one from Central America. Considering the length of time that Negroes have had an opportunity, they have made a rapid stride in education. But without the help of the white race, the negro race never would have advanced. T he negro race is one race that never in no country has been able to elevate without the help of a superior race. Left to itself, the negro race would no doubt drift back as deep in the pit of ignorance as it ever was. The 20th century negro ought to be thankful that his father and mother were wanted as servants for white men for in no other way could they have been where they are now. If they had not been wanted as slaves, they never would have been brought to America or carried to any other civilized country, and if they had not been brought to a civilized country, America's negro population would still be represented in the wilds of Africa. Every Negro that pities himself because his forefathers were slaves, pities himself because he is not a wild negro streaking through the tall grass in the wildest part of the world.

RACE MINISTER CALLED DARING AND DANGEROUS MAN BY CHURCH JOURNAL

Church

5-29-26

CHARLESTON, W. Va., May 27.—Mordecai W. Johnson, pastor of the First Baptist church, Washington and Shrewsbury streets, is the subject of a highly complimentary editorial in the current issue of "The Wichita Church Chronicle," the official publication of 27,000 Wichita Protestants, which commented on Rev. Johnson's address before the annual meeting of the Wichita Council of Churches. The editorial follows:

"Mordecai Wyatt Johnson is a dangerous man.

"More than one man has said it, and probably a number have thought it.

Pittsburgh Pa

"You see, this Negro minister from Charleston, West Virginia, happened to be in town for three days. What was more natural than that the executive secretary of the Wichita Council of Churches should slip him into the program of the council's annual meeting for an incidental talk? It was supposed that he understood that he was to speak not more than ten minutes. It was supposed that he would appreciate the situation and be appreciative and tactful. Most Negroes on such an occasion are rather proud of the recognition. But Dr. Johnson didn't act that way.

Postpones Addresses

"It was 7:30. Dr. Johnson was due at another church to speak to a Negro meeting at 8:00 o'clock. Rev. Harrison Ray Anderson, presiding, graciously postponed his presidential address and invited Dr. Johnson to speak first. And what did Dr. Johnson do? He spilled the beans. He himself felt so as he left the room.

"He had come prepared with a speech which he had given repeatedly. When he saw the crowd, the fellowship, the spirit of co-operation, the foundation of years of doing things together, he said to himself 'this is something different. I have never seen anything like this before. These people don't want sweet words of jest. They have good-will, they have brains. They want the truth. I must give them the best I have. Here is a situation where I must not side-step. I must speak a real message.' So he turned his program over—I saw him do it—and wrote down the points of a brand new speech. And he stood up and delivered it, like a Hebrew prophet who spared not. Not a joke, not a word to explain such easily misunderstand phrases as 'social equality,' just a straight-out?from-the-shoulder setting forth of what was going on in the world as regards race relations and everything affected by this, the most serious issue facing modern civilization. He called it a world problem, not a domestic one, or a local one. (It affects all the darker races.) He called it a moral problem, not a biological one. He said that the darker peoples are coming to self-expansion. He admitted that white supremacy is out to maintain itself. He quoted the communist as saying to the Orientals, 'Western civilization is hypocritical and incapable.' He advocated a radical Christianity, a thoroughly Chirstian reconstruction of our modern world-order, including race relations. He wasted no words in tactful wheedling, in jestful salesmanship. He took more than twice the expected time. He gave us credit for goodwill and brains. He over-estimated our supply of both. By the time he was done he had sensed the situation. He knew he had spilled the beans. As for the rest of us, some of us were angry. Some of us were puzzled. Some of us were discouraged. We went home saying, 'he did us more harm than good.'

Talked to Own People

"But meanwhile this dark-skinned prophet—and not so dark-skinned either—was talking to his own people. He was telling them a stern gospel of real progress. He was preaching the message of salvation not by rights, not by economic achievement but by the spirit of Jesus in their lives. He was challenging the Negroes of Wichita with a type of religion which the agitators dare not preach, have not the Christian spirit to preach. While he asked the whites to consider the claims of the new Negro, he told the Negro himself that political rights and business success were no equivalent of salvation. He wanted them that to identify religion with race patriotism would get them nowhere. It was my privilege to hear him in a heart-to-heart talk to the Negro clergy of the city. Rarely have I heard saner counsel, more penetrating analysis of what the Jesus way means in modern civilization, braver words of caution. As for the significance of my own work, no man (I expect nobody) ever showed me so clearly the privileges and the dangers of such a job as mine.

"Dr. Johnson thinks we are making progress. He blazes away regardless of the consequences. He went from here to Atlanta, as an associate of Sherwood Eddy to speak the same message to southern white people. Where does he get such daring?

Goes to Mountains

"The answer is: he goes alone to the mountains for a fortnight at a stretch. Crackers and sardines are in his knapsack. He meditates. He cons over his message. He weighs his words and his thoughts. And then he comes back resolute. If the world will hear, let it hear. It it deny him a hearing, if it even take his life, well and good. As for him he must speak. He believes in radical Christianity, in a whole-hearted passionate abandon to the spirit of Jesus in our own times. He will not compromise. He will not be an opportunist. He speaks straight out.

"And when you come to think of it what did he say that was wrong? Who was there in the room who had the brains to rebut his arguments or to answer his question? True, he made us angry. But why? Was it not because we very much prefer to keep the darker skinned peoples 'in their place?' At what point did he misrepresent the spirit of Jesus? At what point did he require of us anything foreign to the Gospel? Of course he upset our Nordic complacency, our shallow Americanism. But what Biblical sanction have these?

"As a matter of fact because of our race prejudice we didn't even get the true radicalism of his message. Dr. Johnson isn't talking about the relations between colored and white people in the United States, save as an incident. He is talking about a pagan civilization which waits to be Christianized, including its race relations on every continent. He is reminding us that Negro housing in Wichita and extra-territoriality in Shanghai and non-resistance in India are all of a piece. He is saying that brotherhood is more sacred than profits. He is warning us that humanity is a bigger word than patriotism. He is smashing down the smug hypocrisy of our complacement Christiandom. He is reminding us that our present self-satisfaction is a very modern, very provincial attitude. He is thinking in terms of continents and centuries. Most of us think in terms of neighborhoods and weeks.

Is Called "Dangerous"

"Yes, he is dangerous. And he studied under a dangerous teacher. In his youth he was like any other vain youth. Walter Rauschenbusch touched him. To that great teacher Mordecai Johnson vowed that he would dedicate his life to an uncompromising Gospel. He speaks boldly, but there is no rancor, no hatred in his words. He dares to believe in the dynamic love. He summons white men to follow Jesus. If they do this he is confident that they will give their darker brothers a brotherly square deal. He is more dangerous than Dubois, than Garvey. He proclaims a more explosive Gospel. He talks about the explosive power of a new affection' not merely to transform the individual, but to transform civilization.

"After all, then, did he do us any permanent harm? He hit us a body blow. He awoke us up. He forced us to think. At what point was he wrong?

"Ten years ago Walter Rauschenbusch was good enough to send me an autographed copy of his significant little book, 'Dare We Be Christions?'

"Dare we?"

Race Question Issue

From the same issue of The Chronicle is taken the following quotations:

"During the latter part of January Atlanta observed a Religious Emphasis week similar to the one for which Des Moines became famous a year or two ago. Rev. Mordecai W. Johnson of Charleston, W. Va., writes thus to a Wichita friend: 'I have just returned from a very strenuous week in Atlanta. Under the leadership of Sherwood Eddy and in company with eight others helped to carry through a city wide religious emphasis week, delivering more than twenty addresses, principally on Race Relations. I am happy to say that my words met the approval of white and colored people both. I have before me now a letter from one of the white citizens indicating that my address did much good in the field of race relations.'

"It is interesting to compare with this letter a paragraph or two from another letter, written by Sherwood Eddy himself, to a Wichita friend:

"'The race question became the burning issue of the week. It was a terrible ordeal for those Southern audiences, with all the effects of the bitterness of defeat in the Civil war, the iniquitous carpet-bag administration imposed upon them by the North, added to generations of local race prejudice, to be willing to listen to Northern men and a Negro speaking on the race question. Four white churches were afraid to ask him. Ministers were closed against him. "'By far the greatest address of any man in this country said, at the close of the address wit. tears in his eyes, "That is the greatest address I have ever heard on any subject from any man in my life." The whole message was on love, analyzed and concretely applied as I never ... more to solve the race question than any ...

ence for personality; 2, help for the weak. 3, love incarnated in sacrifice for those we love. Many in Atlanta say that the week marks a milestone of advance and a new departure for that city.'"

Knoxville, Tenn., News
APR 29 1926

your word
You will surely wear a crown in
Glory
And what is more you'll bring
heaven here on earth.
—Hattie L. Pate.

—1906-1926—

"NORDIC CHAMPION" ADDRESSES TUSKEGEE STUDENTS

(By The Associated Negro Press)

Tuskegee Inst., Apr. 1.—Few things demonstrate more clearly the broad-mindedness and tolerance of the officials of the Tuskegee Institute than did the recent invitation extended to Lothrop Stoddard, the champion of "Nordic supremacy", and the permission granted to him to address the student body.

Speaking before the two thousand students and faculty members Mr. Stoddard, who is fittingly characterized as the man who "forgot to remember" the progress that Negroes have made in America, and also the early civilization established by Ethiopeans, disregarded the philosophy of the leading anthropologists and sociologists that no race is inherently superior and championed the supremacy of the Nordic branch of the human family as expounded in his infamous book, "The Rising Tide of Color."

Describing race relations as a world-wide problem, Mr. Stoddard said it had assumed three major aspects; the question of white control of territory inhabited by non-white people; the non white immigration to lands inhabited by whites, and the preservation of racial purity.

The speaker continued his doctrine of race hatred and intolerance by declaring that "white control" of Asia and Africa is for the best interest of whites and non-whites, and while these subject people might be "given" some voice in the control of their government the directing force must remain in the hands of the Nordics. "In this way," he said "the increasing demands of these peoples for autonomy may be in a measure met and white supremacy at the same time maintained."

Bringing the problem "closer home," Mr. Stoddard endeavored to show his hearers that the economic interests of the whites and Negroes in America are identical and that both should look upon the entrance of Orientals into America as a grave economic menace to white and Negroes alike.

This theory was entirely new to the students of Tuskegee Institute where the doctrine of "Good Will" is constantly preached and they sat awe-stricken during the address, which terminated without any applause.

AGITATORS

This publication contends that there are sufficient laws in our land to provide punishment for any injustices that might exist and that if present laws which appear on our statute books, both in state and nation, are properly enforced, there will be no need for the establishment and toleration of organizations whose leaders exhibit radicalism, in an effort to agitate the masses who are easily inflamed and indiscreet when they attempt to bring about a remedying of so-called injustices.

East Tennessee News

With such thoughts in mind the efforts of Marcus Garvey, who led an unsuspecting group of men and women to perfect an organization and denounce certain groups and departments of our government, were denounced and referred to by this publication as being uncalled for and dangerous. The National Association For the Advancement of Colored People, along with DuBois and James Weldon Johnson, while representing an entirely different organization was also referred to as among the number that was needless and even as much was said of the Ku Klux Klan whose idea is said to be based on a desire to cast the mote from the other fellow's eye when the beam is protruding from their own as large as an oak tree. 5-20-26

Therefore, the action of Chas. F. Weler, general executive of the Peace Week association, New York organization who referred to the presence of James Weldon Johnson on one of their school programs as being persona non grata, seems to have been timely rather than deserving of censure. Several weeks ago this publication referred to Mr. Johnson as an intellifent, shrewd, but danberous agitator, whose activities among the masses would be designed to arouse friction between the races and stir up strife unnecessarily. The matter was called to the attention of President J. Kelly Giffen, of Knoxville College, notwithstanding the fact he was thoroughly conversant with the fact that the organization which Mr. Johnson represented was noted for its social equality preachments and radicalism. If Mr. Giffen had the interest of the local citizenship at heart he would have cancelled the speaking engagement of Mr. Johnson as did the New York organization referred to above.

Knoxville News

Giffen was heard to apologize to Mr. Johnson because of the news item which this publication carried referring to the latter's radical views. He is said to have declared that some sinister motive prompted the writing of the article. Now comes the New York organization and acts with reference to Mr. Johnson just as had been suggested by this publication, while on the other hand the president of the local institution would have himself appear before the local white citizenship as being desirous of adjusting any problems that might arise between the races in an amicable manner, deliberately ignores the suggestion and takes part and lauds the efforts of the New York radical.

Just such activities on the part of the insincere college president is responsible for the criticism that has been repeatedly directed toward him and his administration and which causes this publication to refer to him as being wholly incapable of remaining at the head of such an institution.

Contributing to Racial Friction

Christian Herald
New York, N.Y.

THE SUPREME COURT of the United States has just decided that it is impotent to interfere in a case involving the property rights of a Negro citizen on the grounds that it is not contrary to the tenets of the Fifth, Thirteenth and Fourteenth Amendments to the Constitution. This may be the letter of the law of the land, but it is certainly not its spirit. This, once again, as was the case last week with the Dyer Anti-Lynching Bill, when it came up for a hearing before a Senatorial committee, organized government has surrendered to mob law. 6-2-26

"IT IS OBVIOUS," proclaims the decision, "that none of these amendments prohibited private individuals from entering into contracts respecting the control and disposition of their own property . . . ." To this we agree, but when individuals enter into an agreement to proscribe a whole race it is equally obvious that such an agreement is contrary to the much-talked-of American spirit, on which the democracy was supposed to have been founded.

THE SUPREME COURT by its decision has set a dangerous precedent, one which must in time make its contribution to interracial friction and disorder.

Race Problem - 1926

United States.

COOLIDGE PERMITS IT!

How Our Men And Women Are Insulted And Humiliated

In the Government's Departments—Will the Self and Race-Respecting Negro Press of This Country Continue to Stand for This Sort of Thing?

(Special to The Gazette.)

Washington, D. C., Oct. 4, 1924. —There is more segregation in Washington today under President Coolidge than there has ever been since the Civil War. The beginnings of segregation were under President Taft. It was greatly extended, under President Wilson; increased, still further, under President Harding; and reached its zenith under President Coolidge. For instance, the largest of our parks President Wilson never troubled, but the present administration has found time and desire to introduce it even there.

To many people segregation is a Democratic scheme of insult, but such is not the case. Mr. Taft introduced it in the bureau of engraving. He segregated the census-takers in this city in 1910, restricting white workers to white people, and black to black, often duplicating work as most blocks had white and black residents. And, worst of all, announced in his official capacity that Negroes should not hold office where white people complained. Segregation, then, is a Republican institution and not a Democratic one. It was begun by Republicans, and carried on to its all-embracing extent by Republicans!

There is far more of it in the departments, today, than at any time since the Negro first appeared, close upon the close of the Civil War. The picture requirement in the civil service, which makes it next to impossible for a colored lady or gentleman to enter the civil service, since their color is disclosed in their photograph which must accompany their papers, is tenaciously held on to by our Republican President. Only last week, a colored girl appeared after having passed the best examination, and after having been telegraphed for by the department. The photograph had failed to tell her true color, and they flatly refused to appoint her when she appeared, and they saw her complexion. Commissioner Blair of the internal revenue bureau with thousands of clerks will not appoint a Negro clerk, and his word is law there, as he is the special favorite of Secretary Mellon and President Coolidge. He hails from North Carolina, the home of the other favorite and leader of the segregation forces, Col. Sherrill, superintendent of buildings and grounds. It is no use to complain of either of these southern gentlemen.

The colored people here who know the President could destroy segregation in the departments of the government, and the photograph requirements in the civil service by the mere nod of his head, are at a loss to understand why he does not put his splendid declarations on democracy into operation here, where it would not even cost him a single vote and where he has full power and absolutely no opposition. They wonder if he is not a firm believer in segregation, especially since segregation is one of the chief tenets of the Ku Klux Klan which has found its "welcome home" in the Republican party, and receives no condemnation from the Republican President.

(Special to The Gazette.)

Washington, D. C.—In the postoffice segregation is rampant. The faithful colored clerks work under constant humiliation and physical disadvantages. The department maintains a spacious cafteria for whites only, where these inferior white clerks can buy appetizing luncheons and chat in comfort while eating, while the colored clerks must bring cold luncheons from home and eat them any place they can. The physical discomfort, disadvantageous as it is, is far less galling to the colored clerks than is the thought of their government taking their taxes, as it takes those of the whites, for the comfort of the latter, and setting them off as though they were lepers. The injustice stings all the more when they reflect that they are far more capable than the whites, and render the government more intelligent and efficient service—the white man of their attainment being able to get far more lucrative employment.

The department goes even farther in its solicitude for whites and neglect of colored. It maintains a well-appointed club room with pool tables and other games, comfortable lounges and other equipment for rest, sociability, and recreation, and nothing for these same colored employees. This private club is in the magnificent postoffice building, built and maintained by ALL of the people. In the locker rooms there is segregation, and segregation is even attempted in the toilets. And all of this is against the most dependable and faithful employees.

Last year the white employees passed around invitations to the white employees, in the very presence of the colored, to attend a reception to the heads of departments, including the postmaster general, in the postoffice building. It announced dancing and a pleasant social evening with the officials for "the postoffice employees," yet not one was delivered to the colored clerks. I hurried a protest to the postmaster general the day before it was to come off, and he ordered the postmaster to invite the colored as well as the white. These clerks get around their colored co-workers by giving the function at a local hotel.

It is inevitable that the wicked spirit of segregation would express itself in appointments, assignments, and salaries. Colored applicants are often passed over though their examination was superior No Negro, however efficient or old in the service, must ever dream of a promotion to a directive position. The hard, unyielding caste passes whites over him, one after another, though many of the colored employees have won contests in quickness and accuracy in the handling of mail. The colored clerks have dared to form a union which meets regularly and often sends manly and intelligent protests to the postmaster, and often appeals from his decisions to the postmaster-general. It has secured some improvement in their working conditions, but they are still bitter over the huge injustice done to them for nothing else than the color of their skin.

(Special to The Gazette.)

Washington, D. C.—The government printing office keeps faith with the government's universal scheme of segregation. Some of the best and brightest of our girls are forced to accept inferior positions there on account of the better and more lucrative avenues of employment being closed to them because of their color. The whites are generally of a very mediocre group, far from equaling our girls in educational equipment, culture, and working efficiency. Yet these superior girls are set off from the whites with the latter, of course, having the better working conditions, salaries and recreational facilities. There is a large cafeteria in this huge structure where all of the employees may go, but there are a few tables in an out-of-the-way section reserved for our employees. I am glad to say that few, very few, of our people patronize the place, preferring a little physical inconvenience to the open, semi-public humiliation of segregation.

In toilet facilities, dressing-rooms, and work assignments, wherever possible, the law of segregation is in full force, and, of course, this same undemocratic practice reveals itself on the salary roll and in the hard caste that bars promotions. Here, as elsewhere, the inferior whites pass over our superior employees to directive positions, and higher salaries.

The whites have a large recreational center in this public building with many fine appointments for rest and amusements. Durng lunch and dinner hours they repair to this restful retreat for sociability and dance. Last fall, a young Afro-American with a splendid record in his work, felt the injustice of this exclusion of our employees so keenly that he secured the company of a young lady of the race to take part in the dance. As soon as this couple started to dance the music was abruptly stopped, and the young man reported for attempting to take part in an entertainment provided for employees. He was called to the office, lectured for being "one of those smart Negroes" who believe in "social equality," and then dismissed on a trumped-up charge. He was a night-employee, hence he carried a pistol. Right after the dance incident a fire broke out in the office. He was quickly accused of setting the building afire in revenge for his exclusion from the dance floor. Detectives came to the building to arrest him, and failing to secure any evidence searched him only to discover the pistol. They quickly dropped the arson charge and substituted one for carrying concealed weapons for which he was immediately dismissed. By this severe punishment our employees are taught that there is no way of escape for one who dares to resent the daily insults that their government (under President Coolidge) gives them.

Many of the employees have expressed their deeply-wounded feelings to me at being considered a pariah by the government whose institutions they are serving so faithfully, and I have taken up a number of cases only to be met by a denial that the conditions complained of exist, and a request for the names of my informants I knew the fate these informants would suffer so I have never given a single name!! The department then taking the position that it cannot take up the case. It is perfectly clear that this iniquitous scheme of segregation is a difficult thing to fight, since the government [illegible] well settled upon it, and the [illegible]minants cannot bear witness [illegible] it

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(Special to The Gazette)

Washington, D. C.—Segregation in the bureau of engraving and printing has an interesting history involving President Thomas Woodrow Wilson and members of his family, three heroic young colored women who lost their positions as a result of their protest, and the noble wife of Senator Robert La Follette. Shortly after the accession of Mr. Wilson to the White House, a member of his family visited the bureau where she saw white and colored girls working together in perfect harmony, oblivious to any thought of race. Shortly thereafter came an order for segregation of the races, and a white lady who had been noted for her philanthropy among our people and who was upon intimate terms at the White House appeared at the bureau to tell our girls to be contented with the new order as "a great Negro leader had taught colored people to stay in their places." Three of the young ladies resisted the order to the last ditch and were summarily dismissed!

Senator La Follette lodged a protest with Secretary McAdoo to no avail, and his noble wife began a crusade against the undemocratic innovation. She took the platform here in Washington and Boston before the famous Twentieth Century club. She used the columns of the Senator's magazine, sparing neither space nor vigor of utterance. She thundered against it in our local white press, and addressed the national gathering of the National Association for the Advancement of Colored People in New York. When our people here were so profoundly discouraged, she came out one stormy afternoon to the Y. M. C. A. to urge them to continue the fight, for democracy was at the crises. Os-

wald Garrison Villard came to town to attack White House and Cabinet and arouse our people, and the Nation Association secured publicity in over six hundred influential white papers in the country. The fight checked what was thought to be the intention of the segregators, namely, the elimination of the colored employees from the bureau altogether.

The same segregation which some of our people think is the cherished institution of the Democratic party is still there, in all of its fullness, under the administration of the party that Abraham Lincoln, Charles Sumner and Frederick Douglass helped to found. Our girls are employed there in far larger numbers than in any other branch of the public service. THEY ARE SEGREGATED in their rest rooms, toilets, and working stations, and of course none are ever thought of for promotions to executive places. They are girls from our best homes, most of them with high and normal school training, and fine culture. The white girls are of no such grade, as there is no segregation for them in the great world of things. They have unlimited fields at high wage for even mediocre talents. The best of our girls must take these inferior positions, the inevitable result of segregation. Our people are still hoping for the issuance of an order destroying this iniquitous practice in all of our government departments for it not only humiliates the best of the government servants but impairs the government service.

(Special to The Gazette)

Washington, D. C.—The treasury department, according to the President's recent acceptance speech, is now under the ablest financial genius since the days of Alexander Hamilton. It is to be remembered that the great Hamilton came from the West Indies, and in that long sweep of history that the President traversed are the mighty Salmon P. Chase, secretary of the treasury in Lincoln's cabinet, who, in a national extremity such as this country has never known, devised the national banking system which financed the Civil War; and Ohio's master financier, John Sherman. These men never knew what segregation was.

The present head of the department of internal revenue, Mr. Blair from North Carolina, has not appointed a colored clerk since his incumbency. While his predecessor Mr. Daniel Roper, a Democrat from Texas, appointed and promoted several of them. Since the income tax legislation and the numberless new taxes that the recent war necessitated, this is by far the largest department of the treasury, employing several thousand clerks. Yet Negroes are so scarce there that they can't be noticed. There is the same general complaint here among our clerks and other employees as there is in the other branches of the government—failure to recognize their efficiency when promotions are due: ability to go so far and no farther.

The various forms of segregation exist here as well as elsewhere—the restaurants closed or divided along color lines, and special toilets, locker rooms, rest rooms, etc., set off for colored. The toilets for the colored are few in such a large structure. Hence, the segregated clerks are forced to endure physical inconvenience at times, and are forced to travel long distances when they desire the use of them. The department maintains a huge magnificent cafeteria, in the splendid sweep of woodland along our national driveway, where white people of every class can come to rest, dine, and socialize of afternoons and evenings at minimum costs. The white press of the city is constantly telling of the thousands who take advantage of this "delightful retreat," and the festive scene that their presence creates. It seats two thousand diners with space to spare; but not one Negro! His only share is in the taxes he is forced to pay for this luxury for another group!

The registership of the treasury, which Republican Presidents have given the Negro since Garfield appointed Blanch K. Bruce, is now filled by a white man, and the colored people are congregated in a separate room which is publicly proclaimed as "a colored division." When it is discovered that Negro clerks are "working as white" in other divisions, they are promptly transfered to this "colored division." Our people fear that protest against this segregation would result in the abolition of the division altogether; so they remain in a dilemna, fearing to act. Our clerks must accept segregation or elimination, and being poor, with no other opportunities in this southern atmosphere, must take the former. They are depressed at the wrong, but economic stress compels endurance of it.

By a single stroke of his pen, President Calvin Coolidge can stop every bit of this damnable segregation, just as he can condemn that lawless organization the Ku Klux Klan.

COOLIDGE'S SEGREGATION

Washington, D. C.—We wish to call attention to the fact that in the fight against the segregation of our government employees, the Treasury Department will most likely be the center of attack, for segregation in several of its bureaus has been most pronounced. This is particularly true of the office of the register of the treasury and the internal revenue bureau. In the former, beaver board walls were maintained until recently. In the latter there have been two cases of discrimination on account of color brought to public view. The words, announcing the election of President Coolidge, were hardly cold before the effort to increase segregation in the departments here was on again at full speed. It had slowed up a little during the campaign.

Investigation of Bureaus

An investigation of the executive departments and bureaus listed below shows that segregation prevails in them as follows:

Office of the Register of the Treasury, there are two segregated sections—one with 30 Afro-American employees and the other with 14.

Navy Department — one segregated section of 18 of our employees, as well as a segregated lunch room.

Census Bureau — a segregated section of 60 Afro-American employees.

Bonus Section

Bonus section of the War Department—one segregated section of 180 of our employees.

Veterans Bureau—a segregated section of 16 employees.

Department of Justice—a segregated section of 10 employees in the file room.

Internal Revenue

Internal Revenue Bureau—a segregated section of 7 employees.

Office of the Treasurer of the United States—a segregated section of 4 employees.

War Department, Transportation Division—a segregated section of 5 employees.

P. O. Separate Lunch Room

Post Office Department—a segregated lunch room.

"INTELLIGENT" NEGRO TOPIC OF ARTICLE

L. M. Hussey Writes About the "Intelligent" Negro in American Mercury

(By N. A. A. C. P. Press.)

L. M. Hussey, writing in the February number of the American Mercury, under the title, "Aframerican, North and South," describes the position of the intelligent colored man in America which he declares is difficult both in the South and in the North. In the South, the intelligent colored man, who declines to ingratiate himself by servility to white people is forced more and more into a lonely existence and often becomes embittered through lack of companionship. Mr. Hussey declares of those who are not able to leave the South, for one reason or another, "They are isolated men, they are snarled men, and on the confession I have had, they are more often than not embittered men. Given the opportunity they are likely to become, not exemplars of patience, but exemplars of belligerency. This, then, is the first portrait I have essayed to paint in the present inquiry. This is the condition of the black intellectual who stays perforce in the South—and this is his bearing upon the South's racial problem."

Mr. Hussey's second portrait concerns the intelligent Negro who comes North. This class finds almost an "excessive amiability" on the part of white people, Mr. Hussey declares. Negro poets, artists and musicians, fall victims to "white sentimentalists." "That is to say, they become victims when, no longer simply profiting by the sentimentality of Northern sympathizers, they begin to sentimentalize themselves. Into this error all the Negro intellectuals fall occasionelly, particularly of late." But the entire race does not fall into this error, Mr. Hussey declares: "Misled by white sentimentalists, some of the current blacks uncritically mistake the child for the man. But the Negro race, as a whole, is in no grave danger of over-sentimentalizing its attainments. No other race is so persistently or so sharply cynical. By virtue of this saving cynicism the intelligent black who has escaped the rigors of Southern isolation, having come North accepts the excessive plaudits of white men with a concealed grin. . . . In the South he is ignored, he is isolated, he is driven to sour introspection. In the North he is over-praised, and, granted talent, he makes swifter progress than the white men of like talent."

Race Problem - 1926 I.

United States.

WILL THE SO-CALLED NORDICS AND THE NEGRO RACES CLASH BEFORE THE LATTER COME INTO THEIR OWN?

By R. R. Wright, Jr.
Editor Christian Recorder

A Paper Read at the Commencement Symposium of Berean School, Philadelphia

The business of prophecy is a very hazardous one. I have been asked to answer the question as to whether something shall happen in the future before another thing happens. It's a mighty difficult thing to predict human action. The older ones of us all remember how twenty years ago men and women were predicting world peace. The great orator William Jennings Bryan thrilled many an audience on his subject "The Prince of Peace.' And then we remember too well, and with too great sorrow how, with Satanic irony, there came in 1914 the most terrible of all wars, upsetting every Nordic prediction of the universal peace just over the hill. Yes, prediction as to what the genus home will do is hazardous business, and the man who goes far into it is apt to lose his reputation for both prophecy and learning. You read with amusement the Nordic prediction that the Negroes would die out if given freedom or that they would lapse into barbarism if the benevolent Nordic stopped permitting him to guide his plow from sun to sun. You have all read the prediction of race war if the black man were permitted to vote and hold office. But none of these things have come to pass.

So when you ask me to tell you the future, you give me the hardest job on the program. For I am not a prophet, nor a fortune teller or a clairvoyant, and science has not yet developed to the place where we can foretell human action with much accuracy.

We can predict where Uranus or Jupiter or Saturn will be a hundred years from today. We can tell when the next eclipse of the sun will come over Philadelphia. We can put two elements together and predict what will be the resulting combination. We can tell pretty accurately whether coal or gold or silver will be found under the surface of the earth; we can take certain seed and predict what fruit will come, we can touch certain buttons and tell what machinery will move. We can start tunnelling a mountain and come very nearly meeting on the inside somewhere without much deviation. But we cannot predict human action. If I let a ball drop from the top of the hill, I can predict that it will roll to the bottom, after I survey the hill But if a man starts down, he may change his mind and come back.

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In other words, we have developed physical chemical and astronomical science with much accuracy, but not yet the social science. So, that the best I can do is to make, shall I call it, a shrewd guess.

The so-called freedom of the will stands in our way when we talk about predicting human action, and science has not yet placed it accurately.

But after I admit the difficulty of prediction, I immediately run into another difficulty. What is a Nordic? I have heard the term. It is a kind of rallying cry, a shibboleth. It has wrapped up in it as a popular term much enthusiasm. But as a scientific entity what is a Nordic?

The subject implies that there is a question as to the Nordic in that it says "the so-called Nordics.' But we will come back to that.

Herbert Spencer wrote a valuable book in the early stages of social science entitled "The Study of Sociology.' The most valuable thing in the book was what Mr. Spencer said about "Biases.' He said that it is difficult to develop a science of society because there is a personal interest of individuals which keeps them from viewing the facts of society with impersonal impartiality. While a man will study the rocks, or the birds or the stars, or the earth with utter detached impartiality, when it comes to weighing the acts of himself and his fellows he is guided by a bias which vitiates his conclusions. If a man is a lawyer he sees and interprets things from a legal point of view; if he is a European he takes the European bias; if he is a black man or white man he has the color bias. This makes most difficult the development of scientific methods in studying human phenomena. And it makes most of the so-called social studies worth, from a scientific point of view, less than the paper on which they are written. Man is so conceited that he will not be served with anything except what ministers to that conceit. The history of science has been a long fight against this self conceit.

Now the Nordic mania is a present day bias. So-called white races in the conceit that they must rule the world are easily excited by anything which plays upon their vanity. Now there is no Nordic race, and there is no Negro race in a purely scientific way. When I was a boy they said there were 5 races, the white, the red, the brown, the yellow and the black. Now that persists to an extent today. But that is on a par with the astronomy which says the sun moves around the earth, rising in the morning and setting in the evening. That was the observation of untrained and unaided eye. It was the result of the most superficial examination of the heavens, and yet it persisted through all the ages until a few hundred years ago when Copernicus upset it. And all of us know what Copernicus had to suffer because he stated that the earth was not the center of the universe and the sun did not revolve around it.

But on a par with this is thedivision of humanity into races, based upon the flimsiest most untechnical observation. As the untutored man looked up at the sun without a telegraph he made the astronomy which lasted six thousand or 60,000 years; so the same untutored and unbiased man looked upon the varying colors of men and divided them into "races,' and this unscientific division persists until this day Even the study of astronomy, physiology, psychology have not yet uprooted this unscientific division of the human. But I rebel tonight. Who are Nordics? Who are Negroes? The blood of all the world courses in my veins. I inherit the past of all nations. Before me I look into your faces and see the blend of all the earth. And I resent it as an ethnological lie to call you Nordics or Negroes. There are few pure Negroes that I know, and I confess I never saw a pure white, We are humans—that's what we are.

But dropping for the moment into the atmosphere of the day and granting that both Nordics and Negroes do exist, let me address myself to the question which was given to me for discussion.

My answer is "No.' There is no evidence worth the snap of your finger to prove or even indicate that the so-called Nordics will suppress the Negroes before the Negroes have a chance to make good. There are thousands of so-called Nordics who would like to, and who might bring biases evidence that they will; but the evidence will not bear scientific analysis.

You have heard of the remarkable progress of the so-called Negro. I do not need to repeat it. There are those who emphasise the forces of conflict, and those who emphasise the forces of coorepation.

What are the forces making for racial conflict? They are ignorance, national and individual avarics, personal ambition and racial prejudice. Small minded men appealing to ignorance, avarice and prejudice in the hope of promoting their personal ambitions will cry racial strife and emphasize racial conflict. Ernest Sevier Cox, a Southern white man, graduate of Vanderbilt and Chicago Universities, published a book "White American,' in which he says "The white race has founded all civilizations, . . . The Negro has not had and cannot have a part in progressive civilization. That the colored races do not originate is the most solemn fact of human history. . A race devoid of creative genius is an unfit type so far as progress in civilization is concerned. . . . If we do not remove the Negro, our civilization is to decay. If we de remove the Negro, our civilization is to increase, and our future belongs to God. . . The white man is the sun that lights the world; the lustre of other races is but reflected glory. The white man is in fact what the Negro philist is in theory—the voice of the Almighty upon earth." (Quoted in Danger Zones of the Social Order: Eddy and Page). Another Nordic Bran, of the Iconoclast says, "The baleful shadow of black hangs over every Southern home like the sword of Damodes, like the blight of death—an avatar of infamy, a decree of damnation. . In the name of Israel's God what shall we do? . . Drive out the 'Nigger,' young and old, male and female—drive him into the earth.' (Quoted from Danger Zones, etc.)

These are some examples of Nordic mania, which have only to be read to prove that they are an appeal to ignorance and prejudice.

Now ignorance and avarice and ungodly ambition and race prejudice, which make for racial conflict, will not rule this age. Their day is over. H. G. Wells writes, "There is no more evil thing in this present world than race

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prejudice, none at all! I write deliberately—it is the worst single thing in life now. It justifies and holds together more baseness, cruelty and abomination than any other sort of error in the world. (Quoted in Danger Zones) The intelligent so-called Nordics are as much convinced as I am that race prejudice and race conflict cannot help the world or better the Nordics. And those who are statistically inclined figure that the Nordics number very few in comparison with the rest of the world, and would have a hard task driving the others out.

Now, there are forces making definitely for racial solidarity and cooperation, and these forces are growing stronger each year. Among them are science. The study of things, of relations is eliminating very rapidly fundamental differences between men. Incidentally science is taking much of the conceit out of man and is making him more tolerant as he is making him more thoughtful. The educated Nordic is

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not so sure of himself as is the ignorant Nordic. Invention is making for race solidarity. Invention has annihilated time and space and made us all neighbors. It took Magellan's expedition 3 years to go around the world. At the rate we are now traveling a trip will soon be made in three days. It took Columbus 3 months to cross the Atlantic. An ocean liner can do it in four days, and we shall soon cross in 24 hours. A century ago it took days and days to communicate from Philadelphia to Boston. New we can talk to our Boston friends in a few seconds. The steam boat, telephone, radio, airplanes, and other inventions have brought us all together. Every morning I read what went on in London or Tokio just as I read the happenings in Philadelphia. Invention is making for race solidarity.

Commerce is bringing about closer relations. By their intercourse, nations have found some good in all. All are looking for new markets and new fields.

War itself has awakened us to its awful consequences. And while science and invention have drawn men closer together, they have by developing submarines, big Berthas, poisonous gases, etc., made war more dangerous: made it easier for a dozen men to do more in one hour to do what Xexes' whole army could not do in one month.

Religion is making for racial solidarity. In fact as men turn to the awfulness of war and the close contact of people, they see the necessity and practicability as never before of religion, of the Christian religion, the stabilizer of human relations.

Furthermore, a careful study of history shows that race conflicts have grown less. While we have had frightful wars, we have not had as many. The tribe could never have been developed without a cessation of strife; the nation was a combination of tribes and smaller groups which meant still less strife. And now we are trying by a League of Nations to make a world parliament to eliminate strife between nations.

Many people in telling what this great Nordic is going to do in driving others from the earth, point to the fate of the Indian in this country. "The white man has annihilated the Indian,' they say in warning. This is not true. The best available statistics estimate that there are today more Indians on this continent than when Columbus was here. The U. S. Census shows an increase of Indians.

The fact is we are tending toward racial blending. Science is pointing that way in minimusling racial differences. Human nature is pulling that way. In spite of so-called Nordic propogandists there is more mixing of blood today than ever. Whether our conceits will let us us say so aloud or not, mixing is going on. The South makes the biggest howls but has most mixed babies. Human nature laughs at laws. Mere human legislation cannot circumvent God's laws.

Instead of moving toward conflict we are moving toward solidarity, and the Negro and the Nordic will one day be one, just as the Canaanite and the Hittite and the Israelite, in spite day. I look for no world wide clash between black and white, such as should cause alarm.

Philadelphia, Pa.

MAY 13 1926

HOW THE SOUTH REGARDS THE NEGRO

(By Townsend Boyer in the Dearbon Independent)

Since the beginning of the World War, when there was a revival of interest in the American negro comparable only to certain phases of the abolition movement before the Civil war, many persons of both races have expressed views on the situation in the South known as the race problem."

But curiously the question has been discussed almost entirely with reference to the negro, his achievements, his aspirations, his needs, and his wrongs. In no instance during this twelve-year period have those comprising the party of the second part in this race problem—the common everyday white people of the South—had their real feelings and views expressed. True, some halfhearted, conciliatory articles by Southerners have appeared in various periodicals, but they merely skimmed the surface.

We Southerners seldom concern ourselves with the doings of the negro race as a whole; we are concerned only with those individuals with whom we have business dealings. Since the problem has seemed too much for the hearts and minds of mortal men to cope with, our inclination has been to say as little as possible about it, meet the issues of each day as best we could, and let the Almighty solve it in His own good time and way.

Moreover, discussion of this highly sensitized theme, if carried to any considerable length inevitably leads to controversy and recrimination, and the waving of the "bloody shirt" has for several decades taboo in the South among the intelligent, forward-looking people.

Then, too, a negro is no new thing with us. We were a little amused and a little skeptical about the "new negro" about whom we were hearing so much. Bragging, over-confidence and enthusiasm accompany the growing-up act of races as well as boys. Let them, we said, have their day; life all too soon takes the starch out of us all. While the rest of the country was vigorously pleading the cause of the negro, we remained philosophical, believing it but a manifestation of the admirable American trait of sympathizing with the under-dog.

But we are beginning to feel that our silence is being interbearance, but as the silence of the guilty. Moreover,, we think that those who are speaking for the negro sometimes exceed the bounds of justice and wisdom in their demands on the white race. We feel that it is not only fair to the white people of the South but to the American people as a whole that we be permitted to speak—not in selfdefense, for we intend to plead guilty to many things, but in order that as much light as possible be thrown on this vexing problem. Partial and superfical hearings sometimes lead to grave errors in adjudication.

The world must realize that a thing that has existed for more than sixty years and today involves some thirty million persons of about equal numbers of the white and the black races could not exist without deep and far-reaching causes, and with the good and bad elements in it being about equally divided between the races. A seesaw does not remain a seesaw with all the weight on one end.

And the world must realize also that when two races at opposite ends of the social and color scale are thrown together into a single inclosure, so to speak, there to work out their fate as best they may, some ugly, sinister things, as well as some beautiful, valuable human experiences, are bound to occur. Unless we may speak fully and give the ugly as well as the beautiful, we might as well close our lips and let the matter drift lopsidedly, or as it will.

Half measures have been tried and they have plunged us so deeply into confusion that only the most sanguine heart could interpret the deep underground rumblings as anything but ominous. We shall speak with no malice in our hearts; we aim merely to be frank. A people's thoughts and feelings are pricked, he will please bear with us. We too have been pricked often. But a mutual confessing of faults and telling of grievances necessarily calls for a mutual endurance of pricks.

To begin this series with the theme of slavery might seem like rattling dry bones of the past, but the race problem of today lies no more separable from the past than is the color of a negro's skin or the pride and arrogance of the white race. To attempt to eliminate the past is to close the door on fundamental things and the original sources which have made the race problem a race problem and to treat it as a sociological problem involving such superficialities as the Jim Crow car and the location of the negro section of a city. These things are but the outward evidence; the real race problem strikes its roots into race traits and feelings as old as the races of people party to it.

We shall not concern ourselves with the history of slavery as history, nor to prove any point. The facts are available to all who want them. But we shall say in passing that it would be well for sectional and racial feeling if all of us studied more fully the entire history of slavery instead of its selected parts, as we have been doing. It is the moral and spiritual effect of slavery that so white men could never feel sorry for themselves and build their entire musical and literary achievement around one painful experience in their history, especially since, if the race were to progress, that experience were a necessary parting of the upward march. The 17th and 18th Centuries were individual rights and personal

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II

freedom, as men exercise them today, were hardly dreamed of, much less realized. Public whipping posts, imprisonment for debt, binding out of boys and girls into virtual slavery were indicative of the spirit of the age. 5-13-26

Yet as soon as the white man emerged from these experiences he forgot them and kept his face to the task ahead. As to coloring his spirit darkly, if the historian did not dig them out of the past we would not know they had ever been a part of the making of our race. Self-pity with the Anglo-Saxon is a soul-rotting thing, and if he feels it, he is ashamed to admit it.

The negro, caught up from the highways of world commerce to the Southern plantations, there to toil and suffer in just about the same degree that the mass of white men toiled and suffered when establishing their foothold on this continent, has had his soul filled with bitterness and his heart with hate. And the peculiar thing about it is that the negroes were not a powerful people dragged down from high estate and forced into slavery, but a savage people who were—from our viewpoint at least—being lifted up and given more material comforts than they could possibly have known in the pitiless struggle which savage people must ever wage for existence in a jungle.

The negro is still pitying himslf for his former enslavement; he offers it as the reason for his shortcomings; it is his plea for a special indulgence at the hands of other men. In song and story he is keeping the wound fevered and throbbing; it is the motif of all his artistic indeavor, the red flag of his propaganda. Such phrases as "the new abolition" "the chains of civilization," "the freedom of the body and enslavement of the spirit" greet us daily from the press.

Go to almost any commencement exercise of the negro public school and in song, recitation and essay you will hear the sobs of the bereft slave mother, the wails of the man-made orphan, the clank of the chain and the swish of the slaver's whip. A listening Southerner can almost see creeping above these burning heart coals of the past, like smoke from a hidden fire, the hope that some day the negro's wrongs will be righted and the Lord give him the chance to even things with the white folks—the same white folks, incidentally, who have in nearly every instance donated the school building and kept the school going with taxes upon themselves.

We cannot see whether this educational practice in the negro schools is premeditated or has any special purpose behind it; it might be merely the struggles of a race aborning artistically, and since they are told to be themselves and not imitators (a race dwelling upon its biggest achievement, its "sorrow" which the white folks have made so much of), we are inclined to believe it is this. This feeling to the minds and hearts of negro children the bitter fruit of slavery and not giving the full truth about it both as a practice and as a commercial institution growing out of the past ages becomes a dangerous sowing of the seeds of race hatred. The times demand fair-mindedness and a spirit of tolerance in all men.

That race animosity and race consciousness embodying ideals quite different in some respects from our own have been and are being developed right in our midst is one price of segregation and separate schools. The other course would have been herding together children of both races, which would probably have left more race feeling than has come about through segregation. And even had that hardly-to-be-hoped for end, perfect harmony and democracy of action between children and parents of both races in such mixed schools, been achieved, then a third problem would have presented itself, the inevitable setting toward blood mixing schools,. All are agreed that the one solution of the race question which would be fatal to America is the dragging down of both race stocks into mongrelism and and that hopeless mediocrity. which the wholesale mixing of divergent races always produces.

It is not for the white man to tell the negro that he should be thankful that he was once a slave; but in all frankness and sincerity, how else than as a slave does he imagine that he could have reached the shores of America? The race has never produced a sea-going craft of its own, and back in those days men were not gratuitously transporting a million men from one continent to another.

If the white race had left the negro in Africa until today when we have outgrown slavery and are trying to feel big-brotherly toward all men, it is certain that, with what we have discovered of the inadequacy of the melting pot, we could never feel big-brotherly enough to bring over ten million negroes to America. And anyhow, the negro race has itself practiced slavery in Africa from time immemorial, and among the outlying negro tribes slavery is today making its last stand.

Too bad that out of all the harsh things of the past only Southern slavery has left bitterness and depression of spirit. If it will do the negro's feelings any good and help him to take it in a more philosophical spirit, we can remind him that it cost his master far more than it cost him. Though we had paid four billion dollars for the privilege of being the last man to hold the negro's chain, because of our unwillingness to turn it loose when destiny called "Time!" we not only lost all those million but more blood than all the slaves who ever left the shores of Africa. The negro's sufferings were principally over a hoe, a cane knife and a cotton sack; his white master suffered over a corpse-strewn battlefield, a burned home, a wrecked fortune and a spirit crushed from the haughtiest and proudest among men to the position of taking orders from his former slaves when they were set in political power over him. Surely this evens up the matter of suffering and it ought to help the negro to be at least as philosophical as we about slavery, and the war into which it dragged us.

Whatever the negro thinks about slavery and the deal he has had at the hands of the white race, the facts prove that he is the most fortunate the most unequely favored of all people in history. What has actually happened to the negro is this: Providence, fate or whatever it is that directs the destinies of races (perhaps seeing that the negro was going to make a losing game of it over in Africa with the rapidly expanding number and ambitions of those who were crowding into the continent), through the instrumentality of Arab slave hunters, English, Dutch and Portuguese slave traders, New England merchant vessels and Northern and Southern capitalists, lifted the negro from the stagnation and decay of the jungle and placed him in the lap of the civilization which had required two thousand years of the white man's toil and bloodshed to build. Here in the South, under the very highest type of Anglo-Saxon—the wealthy, cultured, intellectual Southerner who ruled men as naturally as he grew— the savage negro was trained, Christianized, taught the manners of civilization and otherwise prepared for the citizenship that awaited him. Then, with the negro doing little more than sitting on the fence and looking on, the North and the South fought a four year's war that the toga of citizenship might be spread on the negro's shoulders. Thousands of white men died to push the negro a little further along the road of progress. When the negro's chains were cut, his former master on one side and his liberator on the other took his hands and led him over the treacherous ground of inexperience to the present day. It is safe to say that had the negro not been given this helping hand, had he been shoved aside to sink or swim, he would today, like the Indian, be counting his numbers by the thousands instead by the millions.

Outside the white race no people on the globe is in a more favorable position to achieve greatness than the American negro. All over the world are men who would thank their gods for the opportunity of the American negro. All these things destiny bestowed upon the negro for no more effort on his part than a short period of labor, as periods are rated in history. But it is human nature, white as well as

black, to lose sight of big blessings and dwell upon the little irritants, and to yearn for the things which are withheld from us.

Why did the African who remained at home fail so signally of holding and developing the continent which had been his since the days of the Pharoahs, even losing, through the cupidity of his own chieftains, the sovereignty of the Congo Free State which the other nations of Europe had agreed to leave as the negro's pie ce of the African pie? Why has the negro in Haiti, with a very good foundation of the French regime to start with, made nearly a hundred years of freedom such poor showing in self-government and development? If the negro as a race is an awakening people, why did the salves in Dutch Guiana who rebelled into freedom slip back one hundred and fifty years to the jungle life of their ancestors instead of making their contack with the white masters a steppingstone upward? And why the Haiti of today, with its backwardness its voodooism, its crimes that necessitate outside interference?

The negro must recognize that America has opened to him the door of the future.

Moorfield Story Says Negroes Must Be United

FOR THEIR RIGHTS

Should Know Only Friends And Opponents, Not Republicans And Democrats

Chicago, Jne 24.—Declaring that for Negroes in America "there are no Repblicans and no Democrats, only friends and opponents," Moorfiel Storey, of Boston, President of the National Association for the Advancement of Colored People, in a message read at the Opening Mass Meeting last night of the Association's Seventeenth nAnual Conference, urged colored peole to unite in behalf of their citizenship rights. Mr. Storey who was Secretary during Reconstruction Days to Senator Charles Sumner, and has been president of the American Bar Association, could not come to Chicago because of such a journey in his advanced years, sending the message read last night.

"We represent more than twelve million persons of Negro blood," Mr. Storey's message continued, "entitled under the laws of our Constitutin and laws to every right that belongs to any American citizen, sure eventually to receive those rights, and determined to fight for them until they are seumred.

"The need of the hour is union. We must act together, work together, and vote together. We ask no charity, no privilege, only the rights of every American citizen, the right to live unmolested in any house where we have legal right to live, the right to be protected in our persons and our property against mob violence, the right to a fair trial if accused of crime or involved in any civil controversy, the same rights that any other citizen has in public parks, public schools, and all public institutions supported by taxes ask equal rights in pubzlic conveyances, public hotels, public places of amusements and above all we want the right to vote, for otherwise we are taxed and drafted without representation, the cause of the Revolution which establish the United States

"How shall we use our votes? The answer is: 'vote together for men who will work for our rights and for no others' There are for us no Republicans and no Democrats There are only friends and opponents We are tired of promises pleasant words, appeals to our gratitude for the acts of dead fifty years ago We want what those men did upheld now, we want the Constitutional Amendments which they passed enforced, we want the rights which they gave us recognized, and no man who will yield to any jot of those rights will receive our support Let us make this clear and even the fraction of our votes which we can cast will be found a mighty weapon

"Our next weapon is the courts of the country Our exeperience has abundantly satisfied us that the courts are our surest allies, and we have won many substantial victories. Or rule must be that wherever any right is infringed our organization must be ready to take the case into court and there seek appropiate redress.

"Finally there is the never-failing appeal to public opinion, and now especially at this anniversary time when men's minds will be recalled to the great principles of American freedom When the words of Washington, Adams, Jefferson, Lincoln and the great band whose spokesmen were Sumner, Jefferson spokesmen were Sumner, Philiips, Garrison and their associates, are quoted on every side, it is time to ask our fellow citizens what those words mean and, if they are proud to repeat them. Whether it is only as a familiar jingle or as words of vital meaning by which they wish to live. The great commandment, the golden rule which is the very essence of Christianity, does not bid us love our white neighbors as ourselves. Christ does not ask little white children come unto him 'for such is the Kingdom of Heaven.'

"We flatter ourselves that we are the most enlightened people on the earth and are free with our criticism of European nations. Yet we are the only people on earth where human bergs are burned alive at the stake, where men, women and where the murderous go unwhipped of justice and walk the streets, while the smell of burning flesh still children look on with approval and pollutes the air, with heads erect exulting in their barbarism. Go through this country and open your eyes. If you are civilized and are Christians you cannot help being horrified at the treatment which is visited on our Negro fellows, and at the indifference with which it is regarded.

"The good people of this country must get together and uproot these abuses or the day will come when the whole country will suffer the bitter consequences. Abuses like those which the National Association for the Advancement of Colored People is formed to combat cannot long be tolerated without bringing the punishment which may have leaden feet but surely has iron hands.' My friends, let us close up our ranks and press on."

Race Problem - 1926
United States.

KEY TO ENIGMA OF NEGRO'S FUTURE HIDDEN IN HARLEM, PARIS OF BLACKS

NEW YORK
DEC 16 1926
GRAPHIC

Free Men, Not Freedmen, Is Demand of Rising Race

The life of the average negro is a continuous battle for existence—a fight for the rights which his more fortunate white brother receives without asking.

James Craig Gordon, author of the series now appearing in The GRAPHIC, devotes considerable of today's installment to the plea of W. E. Burghardt DuBois, one of the great leaders of the colored race, to permit the colored man to be an American.

To attain this station, Mr. DuBois points out, is extremely difficult when one considers that the negro constantly is being cursed and spit upon, while the doors of opportunity are slammed in his face.

The leader speaks for a large majority of his race, and his words should be read carefully by everybody, irrespective of color or belief.

ARTICLE 2

(Copyright, 1926, New York Evening GRAPHIC.)

In the vast black belt of New York that is known the world over as Harlem is concentrated and emphasized the heart of the colored problem.

What that problem is, and the possibilities of its solution, are important to every American, white or black.

In the words of W. E. Burghardt DuBois, one of the great leaders of the colored race, the whole matter assumes a dignity and an imminent importance with which the average citizen is not likely to invest it.

Writing in his book, "The Souls of the Black Folk," Dr. DuBois remarks:—

"After the Egyptian and Indian, the Greek and the Roman, the Teuton and Mongolian, the negro is a sort of seventh son, born with a veil and gifted with second sight in this American world—a world which yields him no true self-consciousness, but only lets him see himself through the revelation of the other world. It is a peculiar sensation, this double-consciousness, this sense of always looking at one's self through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity. One ever feels his two-ness—an American, a negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder.

History of Strife

"The history of the American negro is the history of this strife—this longing to attain self-conscious manhood, to merge his double self into a better and truer self. In this merging he wishes neither of the older selves to be lost. He would not Africanize America, for America has too much to teach the world and Africa. He would not bleach his negro soul in a flood of white Americanism, for he knows that negro blood has a message for the world.

"He simply wishes to make it possible for a man to be both a negro and an American, without being cursed and spit upon by his fellows, without having the doors of opportunity closed in his face."

There can be no question that Dr. DuBois speaks for a large group of his own people. His position at the head of the Association for the Advancement of the Colored Race gives him commanding eminence and strength. Not all colored people believe in the program he has championed. But a great many do.

Washington Traitor?

In some of the most fundamental matters he is on the other side of the fence from the late Booker T. Washington, and there are not lacking thousands of intelligent negroes who believe that Booker T. Washington, consciously or unwittingly, betrayed his color and his kind.

The problem seethes under a surface seemingly calm; it seethes and murmurs, and boils in the vast warren of dark people that is Harlem—the Paris, the world metropolis of the colored folk. North of 125th Street they dwell, a dark patch upon the island, gay and yet ominous, and who can tell whether the enigmatic sphinx that is the black man holds in his unrevealing eyes a promise or a threat?

There is no man today wise enough to foresee the answer to that question.

Later on in these articles we shall have a great deal to say about Harlem. Later on America will come to know more about Harlem, for there it lies, something infinitely more than a political plum for the Republicans and the Democrats to reach for; something more than an actuality; even; something like a dark symbol upon the skyline of the future.

Biggest City of Blacks

Nearly half a million of them are there; more than in any other negro settlement on earth, even including the vast jungle retches of the savage tribes in most mysterious Africa. Here, today, in New York they present a difficult enigma. It is not the same problem as of yore.

There was a time when the problem concerned race riots and the miserable housing conditions under which the one race lived. There are still racial clashes, of course, and there are still many poor dark families, but neither problem is acute. The thing is deeper in its roots than that.

The simple fact is that the black man is prospering. He is raising the standard of his living conditions every day he lives. He is becoming better educated, better informed, more self-respecting; he is attaining that "self-conscious manhood" of which Dr. DuBois prophesied.

BUT IN ATTAINING THAT HE FINDS THE COLOR LINE REMAINS AND PREVAILS — AND THAT IS THE HEART AND THE ROOT OF THE PROBLEM.

One might easily grow eloquent and excited over some of the conditions in Harlem that are really not important at all. Sensational writers, especially novelists, prate a great deal of what is known as "passing." To a negro "passing" means "passing" for a white person, pretending to be a white person; living among the whites and perhaps marrying a white girl.

The thing is done; who will ever forget the scandal of Kip Rhinelander and the girl he made his wife? But that is only a superficial phase of what is really an important sociological condition.

Again, they may tell you of the cabarets in the black belt, and of the white women, many of good families, who go there and some of whom dance with negro men. Such a recital is undoubtedly sensational; it is not important. It is not important, for the self-respecting negroes are the first to condemn such practices. And never forget that today in Harlem the self-respecting negro is immensely in the majority.

Bled By Landlords

It is true that some of them do live under miserable conditions. It is also true that some of them maintain houses and apartments at high rents under what is known as the "hot bed" system. By this system two or three shifts of lodgers occupy the same beds at different hours during the day.

This is, of course, infamous. However, it is made necessary, so far as these particular colored people are concerned, by the infamous rents they are forced to pay. They have been bled and rack-rented by landlords unscrupulously and they declare that the rent laws fail to provide for their protection. Certainly they have been dealt with unjustly by certain landlords—but look! They are now learning his own tricks and are becoming huge owners of property in their own section.

There is the real problem—the negro is learning the tricks of his masters—and he is learning fast. He is coming up in the world and he is coming up with a glint in his eye.

Moreover, the majority of them came here to New York upon white invitation, because of a labor shortage, and they came here in the belief that in New York there was practically no racial discrimination. That prejudice against black skin is a whip and a goad to their souls. That is a part of the great difficulty; it is a problem in the values of manhood.

Vast Hidden Arsenal

If you talk with the police, they may tell you the black belt is the city's greatest arsenal. That sounds like a sensation. It is again unimportant compared with the REAL DIFFICULTY, which is a matter of pride of race and of self-esteem.

There is, too, in Harlem an internal situation which contributes to the gathering momentum. Three types of colored people are here. The most familiar type is the Southern negro, who is, on the surface at least, more docile, for he is a grandchild of slavery.

Then there are the West Indians, many of them English subjects. They are a race peculiarly proud, haughty, even arrogant, and with many fine and wonderful traits. Their love of beauty and their intelligence will astonish any observer. Between the American negroes, as they delight to call themselves, and the West Indians there is often bad feeling. Yet the pride of the West Indians is undeniably awakening a responsive, if contradictory, pride in their Southern neighbors.

Finally, there are the black people from the Virgin Islands. Uncle Sam bought those islands from the Danish. Now one of his great problems is to keep the black people in the islands. They all want

to come to Harlem.

If you linger in the streets of the black belt you will soon come to learn many things. Before very long you will realize it is the political hope of the negro leaders to send one of their own race to Congress.

Again, you will learn that all the blacks of America are proud of Harlem and that they are sending money to aid in its expansion.

Again, you will hear open whispers that agents of the Soviet government have their own headquarters on upper 7th Avenue and that their agents are working sedulously and diligently to enlist the colored race in the Communist cause.

Of that we shall have more to tell hereafter.

You will hear, too, of Garveyism, but if you think that Garveyism is important you are mistaken, so far as the American black is concerned. Garvey, now in Atlanta prison, is a West Indian; it is known that a Black Queen of the Caribbean, interested in his enterprise of colonizing Africa, is making a fight for a fortune said to have been willed to the cause. But American negroes do not believe in the scheme. That is not important.

Re-solved On Equality

What is important is what I have stressed before—the fact that the negro is more awake, more competent, more resolved upon full equality than ever before in his history.

What results that resolve will bring about is the real problem of the negro, and no sensible student of the situation can dispute it.

And Harlem is the focal point of it all.

Tomorrow we shall look a little closer at Harlem.

Old and New Leaders of Black Race

THE DOCTRINES OF BOOKER T. WASHINGTON (above left), famous negro leader of an earlier generation, are dead today. "Don't forget you are black," was his counsel. "Remember you are an American," is the advice of such forward-looking leaders of the present as W. E. Burghardt Du Bois (upper right). Garveyism, as preached by Marcus Garvey (lower right), finds adherents, but is not typical of the bulk of the race.

Key to Negro's Future Lies in 'Black Paris'

RACE PROBLEMS CAN BE SOLVED, SAYS DR. FAUST

"Education and Christianity must be given negroes of the south if the white and colored races are to live harmoniously together," declared Dr. W. H. Faust, pastor of Gordon Street Baptist church, Sunday morning in a strong sermon to his congregation on "How Christ Would Treat the Negroes in the South."

"The negro naturally is religious and because of his [illegible] in eternal verities he is a dominant factor in conserving spiritual ideals of the south," he continued. "Too often we leave negroes [illegible] forces operating around them and in crucial hours expect them to act as though they have received Christian training for centuries.

"No other race has made so much progress in so short a time. Justice, mercy and square dealing must characterize our dealings with them.

"Negroes are here to stay and this being a political year we should give more than ordinary thought to this problem. Leaders of both races must hold conferences and work toward civic righteousness. When this is done and both races are dominated by the spirit of Christ there will be no race problem.

"White Christians of Georgia are not spending enough money to educate and evangelize negroes. Money expended in this way is infinitely better than similar amounts spent in courts and jails. We should remember the teaching of Jesus, 'Whatsoever ye would that men should do unto you, do ye even so to them.'"

Constitution 7-12-26 Atlanta, Ga.

Solid Comfort on Tour

CAN'T YOU SEE YOURSELF enjoying luxurious rest for forty days on the GRAPHIC Second Annual Tour, July 3 to August 11? Finest accommodations, glorious side trips and most modern transportation by automobile, liner and train, at lowest rates are promised on this congenial trek to and through Yellowstone National Park, California, Alaska and western Canada. You'll make a host of friends, too. Investigate 13,500 miles of carefree travel by obtaining further information from Tour Department, The GRAPHIC, 25 City Hall Place, or Room 402, 50 Court St., Brooklyn. (Photo Keystone.)

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Constitution 7-12-26 Atlanta, Ga.

Race Problem - 1926 I.

United States

Have We A New Dred Scott Decision?

By KELLY MILLER

Some time ago when the Supreme Court decided that persons of the Mongolian race were not naturalizable, I characterized the action as a new Dred Scott Decision. This decision set up a sharp discrimination between persons based purely on race and blood. This doctrine was wholly alien to American law previous to the judgment in the case of the Missouri Negro whose name the Supreme Court has immortalized.

Morfolk Journal and Guide 6-12-26

The recent decision of the Supreme Court is in no sense parallel to the Dred Scott Decision. In fact the decision involves no racial features as a purely judicial action. The Negro feature of the case is only incidental. The legality of the covenants in question, as attorney Marshall argued before the Supreme Court, might as well have included Catholics and Presbyterians as well as Negroes, so far as the legal aspect of the covenant was concerned. It is true that the Negro is the intended victim of the restricted covenants. It is also true that the racial inference of the decision militates against him. The segregation ordinances based frankly on the grounds of race have been declared unconstitutional. Neither state nor city can legally restrict the use of property on racial grounds. We may naturally expect that the several communities will experiment with all variety of devises to accomplish segregation without violating the Supreme Court decision. The duel will be a continuous one as long as the white race holds its present sentiment. Fresh contrivances will be continuously brought forth which the race will continuously combat. The whites have won the first battle. The covenants have not been declared unconstitutional, and therefore will stand until some more effective effort has been made to upset them. The attorneys in the first instance deemed it wise to test these covenants on the ground of race discrimination, and have lost. It might be well that this expedient should have been resorted to in the first instance. The ground has been cleared. The future fight must be based upon other considerations. The Supreme Court did not close the door of hope. The way is still open to attack these covenants on the ground of restrictive use of property without reference to the narrow issue of race. It might be well if the N. A. A. C. P. would undertake to foster a test case in which neither the Negro nor the Negro issue should figure at all. It is very risky to hazard favorable or affirmative action either by Congress or by the courts on the race issue in face of strong countervailing public sentiment. The Negro must judiciously tie up his fortune with that of the general welfare. Some time ago, I cautioned the race not to feel too jubilant over the Supreme Court decisions negativing residential segregation by state or municipality. This was secured at a time when public policy was dictated by war emergencies. It can not, I advised, be taken as representative of the normal attitude of the American mind, nor serve as a guage of future expectation.

Yes, the graduates are the debtors. The world owes them nothing because they had sense enough to stick to their work and cultivate their own minds. They are the debtors and the world is the creditor.

Graduates are debtors to their parents whose sacrifices and sufferings made their accomplishments possible; to the taxpayers whose hard-earned money supports and sustains our great educational institutions; to teachers who patiently toiled in their efforts to inspire the desire for knowledge and to direct its methods of acquirement. And whether they believe it or not, to all of these contributing agencies graduates owe a debt which they never can repay.

A young man in straightened circumstances secured a loan from a friend of his father, and when he tendered the amount in payment, this friend said, "I do not need it, so I have decided to use it as an investment in humanity; you keep it until you find an individual in the same condition you were when you came to me, then you will deliver the amount, with interest, to him, with the instructions to do as I am directing you, and thus this money will be a perpetual blessing.

So every graduate is required to discharge his indebtedness by helping others as he himself has been helped.

Dr. Miller sees nothing in the Supreme Court decision disclaiming jurisdiction in the Helen Curtis-Corrigan property covenant to parallel the Dred Scott Decision. "In fact, the decision involves no racial features as a purely judicial action," declares Dr. Miller. He states that there was nothing in question before the high court except the legality of the covenants and the Negro feature of the case was only incidental.

There are still other approaches of attack on these restrictive covenants, Dean Miller observes, and asserts that the recent decision will constitute a defeat to the race only if Negroes accept it supinely and fail to renew the fight.

In the meantime the race should not fail to commend the courage and determination of the colored men and women who jeopardized their own selfish interests to test the validity of these restrictive covenants. A number of our high-minded colored citizens deliberately purchased property in the covenated block pending the trial to test the validity of the restrictions. They risked a clouded title to their own property in order that racial right of residence might be legally tested and determined. Nor is the credit less to be accorded because the case has failed. James A. Cobb who largely through his own initiative and enterprise pushed the case to the Supreme Court deserves a special vote of racial thanks. He used his best intelligence, and judgment, and secured the best advice and consultation which were locally and nationally available. They brought the case to the Supreme Court on the issue which in their judgment was the best calculated to win. The court took a different view. The same thing happens in as many cases as not where the ablest counsel are involved. No one can foretell how any judge is going to decide any case. Every judicial decision disappoints as many people as it gratifies.

Very little headway can be made against these exactions of race prejudice until we can precipitate public opinion in our behalf. It has been suggested that the race through use of the franchise have laws enacted in the several states forbidding segregation on account of race. This would indeed be the most effective way of accomplishing the desired result, if it were only feasible. There is no possible hope of effecting such action in the Southern border states. It is exceedingly doubtful if such action could be secured in any state with a considerable city element. It is at present unthinkable to essay such legislation on a national scale. Congress could hardly be induced to enact such legislation. The Negro vote is not sufficiently numerous nor has it the requisite discipline and direction to focus upon such definite proposition. The question could not be made a party issue. For the issue of residential segregation has no partisan feature. The feeling is as strong with Republicans as with Democrats. The issue is as keen in Detroit as in New Orleans. The only reasonable hope lies in the courts. I will still persist in the belief that it is in the Supreme Court of the United States, notwithstanding recent discouragement. The policy and practice of segregation is nation-wide. The relief, if relief may be hoped for, must be through a remedy as broad as the evil.

The Negro Faces the Future

By A. Philip Randolph

ADDRESS given at the opening of Sesqui-Centennial on May 31 by A. Philip Randolph, general organizer of the Brotherhood of Sleeping Car Porters, and editor of the Messenger, to an audience of sixty thousand persons, as well as a radio audience in all parts of the United States.

Randolph was one of the three speakers, the others being Secretary of State Frank B. Kellogg and Herbert Hoover, Secretary of Commerce.

IT IS eminently fitting and timely that a great people should pause a brief while, in their busy life, in their onward conquering march in the acquisition of power to take inventory of their material, technical, intellectual and spiritual stock, that they may not face the future distressingly unwitting of their way.

Randolph
Messenger
6-9-26
N. Y.

The signs of the times would seem to indicate that the world we live in had moved into a cycle of political uncertainty, economic unsettlement and social maladjustment, consequent, largely, upon the great World War and its immediate aftermath.

Problems.

In this period there are three great outstanding problems: the problem of peace between nations, the problem of peace between races, and the problem of peace between labor and capital. Upon the rational and permanent solution of these problems will rest the continuance of modern civilization.

In our own country these problems are ever present, ever pressing, ever insistent upon a solution. In our own country, too, one hundred and fifty years ago the Founding Fathers gave eloquent expression in one of the world's immortal documents, the Declaration of Independence, to a formula which may serve as the solvent key to our perplexing problems.

This formula reads: We hold these truths to be self-evident: that all men are created equal, that they are endowed by their Creator with certain inalienable rights: that among these are life, liberty and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

To Afro-Americans the embodiment of this formula of practical righteous idealism into the warp and woof of American life, its laws, its customs, its institutions, its practices, its traditions, in politics, industry, in education and religion, is a consummation devoutly to be wished; for no people on God's green earth has suffered as poignantly as the Negro peoples of the world on account of the failures of the world to achieve higher reaches of humanity. Thus, no group in America can have a greater and a more genuine concern in the commemoration and the perpetuation of the spirit of the Declaration of Independence on this Sesqui-Centennial than the Negro.

But if there are those, either because of ignorance or malice, would challenge the right of Afro-Americans to share in the glories and achievemnets of our country, my answer is that, of all the Americans, the Negro is, doubtless, the most typically American. He is the incarnation of America, his every pore breathing its vital spirit, without absorbing its materialism.

If early contact with, and long residence in, a land are a price of security and equal opportunity, the Negro has grounds for double reassurance of a square deal. No white man can boast of longer habitation in America than can the Negro. He was a pioneer in the Western World. Garcia de Montavlo published in 1510 a Spanish romance which spoke of the presence of black people in an island called California. That the Negro had visited America before the coming of Columbus is again strongly established by the fact that the Negro countenance, clear and unmistakable, occurs repeatedly in Indian carvings among the relics of the Mound Builders and in Mexican temples, according to Professor Weiner of Harvard in his book, "Africa and the Discoverer of America."

In religious worship and mound building the influence of Negro customs is evident. Thero is accumulating ethnological and archaeological authority to give weight to the belief that African pombeiros, or Negro traders, were present in America before Columbus, because of the discovery of the use in trading of an alloy of gold called guanin. "Guanin" is a Mandingo word and the very alloy is of African origin. Weiner again observes that the presence of Negroes with their trading masters in America before Columbus is proved by the representations of Negroes in American sculpture and design and by the occurrence of a black nation at Darien early in the sixteenth century, but more specifically by Columbus' emphatic reference to Negro traders from Guinea, who trafficked in a gold alloy, guanin, of precisely the same composition and bearing the same name as is frequently referred to by early writers in Africa.

Some ethnographers maintain that tobacco, cotton, sweet potatoes and peanuts are of African origin and were introduced to the Indians by the Negro. The historian, Helps, speaks of the presence of the Negro in the very early history of the American continent. They were with Columbus, Balboa, DeSoto and Cortes.

But the claim of the Negro to an honorable place in America does not rest alone upon the fact that the Negro was one among the first peoples to set his feet upon American soil.

The Gift of Black Labor.

He has given his need of service to the building of this great nation. He gave his brain and brawn to fell the forests, till the soil, and make America the most powerful country in the world. Yes, the chief reason for his presence in this country was the call for labor to cultivate tobacco, cotton, rice and sugar.

His was the original labor force of the new world. Upon it rests the first great commercial cities of our times. His hard physical labor transformed forbidding wildernesses into habitable centers. Withal, it was the means of releasing for other employment thousands of white men, and thus advanced the economic development of America with an astonishing acceleration.

Verily, black labor established modern world commerce, which began with the systematic trade in black labor, Negro slaves. A strange paradox this: black labor was commodity as well as the producer of commodities for the world market.

In Wars.

More and more the judgment of mankind is registering its decisions against wars as the cure for the ills of the world. Wars, according to our historical experience, breed and beget wars. They engender and foster hatreds and enmities. They do not lead to peace. But since deeds of heroism are regarded generally as forms of measurement of the value of a group's service and worth to a nation, in a certain sense, I shall here briefly set forth the Negro's record in America.

In every war in which America has been involved the Negro has taken his part, Crispus Attucks, a Negro, being the first to fall on Boston Commons in defense of American Independence.

In the war of 1812 Negroes distinguished themselves for bravery under Perry, Jackson and McDonnough.

And Abraham Lincoln fully realized that success in the prosecution of the Civil War was dependent entirely upon the unlimited employment of Negro soldiers. But for the 200,000 black soldiers who answered the call of Lincoln, the cause of the Union, the chief reason for the war, would have perished.

In subsequent conflicts, from El Caney, in the Spanish-American War, to Carrizal in Mexico and Flanders Field in Europe, the valor and fighting spirit of the Negro are notable and outstanding, challenging the admiration and praise of the most critical and prejudiced.

Despite his struggle and supreme sacrifice in these memorable conflicts, the freedom he won he has seldom enjoyed. This is the bitter tragedy of it all.

Democracy.

Can the victims of slavery be the carriers and preservers of democracy? In no small measure the Negroes' status in America has been a test of America's democracy, of America's Christianity. The insistent cry for freedom on the part of the Negro has kept the American people face to face with the fact that a democracy has not fulfilled its highest mission, so long as there are people in the country, black or white, who cannot participate in the affairs of government, industry or society generally as free, intelligent human beings.

The Reconstruction Regime.

Despite the cynicism of certain political historians on the reconstruction period of Negro history, an unbiased examination will reveal that the black freedmen gave the South the first glimpse of democratic institutions. The Reconstruction Constitutions of 1868, in both South Carolina and Mississippi, not only forbade distinction on account of color, but abolished all qualifications for jury service and property and educational qualifications for suffrage. They began the public schools and adopted considerable social legislation in harmony with the trend of social and political progress.

The Reconstruction governments carried on under these respective Constitutions for twenty-seven and twenty-two years, without any essential change. Moreover, in Mississippi, the Reconstruction Constitution was the only Constitution of the State which had ever been submitted to popular approval at the polls. And what of the spirit of the black American?

Folk Songs.

One of those gifts which will ever live in the hearts of the white Americans and the world, making them aware of the presence of the creative souls of their black brothers, is the "folk songs," accredited by most musical critics as the only American music. They are the distillation of the sorrows of an oppressed people, the rhythmic cry of the slave. Says James Weldon Johnson: "In the spirituals or slave songs the Negro has given America not only its folk songs but a mass of noble music." "'Go Down, Moses' is considered as one of the strongest themes in the whole musical literature of the world," he continues.

Art and Literature.

It is not unnatural, too, that the tragic story of Negro oppression would seek its embodiment in forms of art and literature. Through training and experience, a deft and practised hand in workmanship is rapidly developing. In the broad stream of American literature have come the offerings of Phyllis Wheatley, the black poetess of the latter part of the eighteenth century. She was easily the peer of her best American contemporaries.

Dunbar holds a place of envious distinction in American literature. He sings with an intensely tragic charm. In the contribution of Dr. DuBois, Booker T. Washington, James Weldon Johnson, Kelly Miller, Chestnut. The Grinke's Braithwaite, Carter G. Woodson, Brawley, and the ever developing newer school of Negro writers, America is the recipient of as fine a body of writings as has ever blossomed in a country from the pen of any white American. They represent the highest reaches of literary American genius and talent.

As outstanding luminaries of Negro creative genius, too, are S. Coleridge Taylor, perhaps England's most noted musical composer; Alexander Pushkin, Russia's premier poet; Alexander Dumas, one of France's most prolific and distinguished writers of historical romance; H. O. Tanner, America's greatest living painter, whose works hang in the Luxembourg Gallery; Roland Hayes, doubtless America's leading concert singer; Harry T. Burleigh, America's incomparable song writer, and Rene Maran, winner of the pre gon court prize, and many others of growing merit and promise.

Education.

Steadily are the Negro youth swelling the tide of trained workers of hand and brain, drinking at the fountain of arts, science and letters at America's leading colleges and universities, achieving bachelors of art, masters of art, and doctors of philosophy. This is irrefutable testimony of the fallacy of Gobineau, Madison, Grant and Lathrop Stoddard, the high priests of the Nordic creed, whose racial hierarchy is implicit with social dangers, since it postulates the existence of inferior races, despite the verdict of modern anthropology that so-called race characteristics, dolechochephalic and Bracycephalic cerebral formations are not correlated with intellectual excellence or achievement, but that environment as attested by the psychology of Behaviorism is mainly responsible for achievement. Black and white boys under similar circumstances react siimlarly.

The Watson-Parker Bill Enlightened.

Black workers are more and more realizing that they cannot hope to go forward so long as they permit themselves to serve as strike-breakers to break down the eight-hour day and a decent American standard of living built up by the organized white workers of America. That such a policy will flare into economic race riots, such as East St. Louis of some years ago, is evident.

And with the possession of this new power on the part of the Negro worker through organization will come also new obligations, duties and responsibilities. Black workers, as well as white, have a joint interest with capital in the expansion and development of industry. Their object shall be not to cripple and paralyze industry, but to help it. The organized Negro worker will not expect the union to protect inefficiency, incompetency and irresponsibility.

In the future the Negro workers shall expect and demand and organize to secure a fair day's wage for a fair day's work, equality of reward for equality of service, increased wages with increased production, a higher measure of dignity, manhood and independence.

Upon organized labor, too, the Negro worker will insist upon the right to work wherever his ability warrants. To capital he offers increased productive efficiency, initiative, intelligence and responsibility. He is ever in quest for the training to fulfill this end. To society he pledges his spirit to work, for industrial peace with justice, and to supply a high quality of workmanship in the production of commodities for the satisfaction of human wants.

In politics the Negro demands political equality.

Race Problem - 1926 II

United States.

right to be voted for as well as to vote, a place in the responsible agencies of the nation. But, more than that, the Negro today would have his suffrage be the means of securing the adoption of social legislation as will bring about—in more and better schools, better housing, improved community sanitation, larger and modern recreational opportunities and facilities for the children of the community in which they live, as well as a more pronounced, even-handled justice before the courts.

In American social relations the Negro insists upon equality, upon being recognized as the social equal of any man, regardless of color, which result in the abolition of disfranchisement, segregation, and the abolition of the jim-crow car.

In the modern world no people can live beside another and remain as "separate as the fingers." Mutual understanding, which can only come with the meeting of minds, is a condition to world progress.

But to achieve these objectives, we need men. The world needs men, for men are the agents of social forces; and the problem of the modern world is the organization and direction of the social forces into constructive channels in order that conflicts between nations, races, creeds and classes may be obviated.

arate schools. The other course would have been herding together children of both races, which would probably have left more race feeling than has come about through segregation. And even had that hardly-to-be-hoped-for end, perfect harmony and democracy of action between children and parents of both races in such mixed schools, been achieved, then a third problem would have presented itself, the inevitable setting toward blood mixing. All are agreed that the one solution of the race question would be fatal to America is the dragging down of both race stocks into mongrelism and that hopeless mediocrity which the wholesale mixing of divergent races always produces.

It is not for the white man to tell the negro that he should be thankful that he was once a slave; but in all frankness and sincerity, how else than as a slave does he imagine that he could have reached the shores of America? The race has never produced a sea-going craft of its own, and back in those days men were not gratuitously transporting a million men from one continent to another.

If the white race had left the negro in Africa until today when we have outgrown slavery and are trying to feel big-brotherly toward all men, it is certain that, with what we have discovered of the inadequacy of the melting pot, we could never feel big-brotherly enough to bring over ten million negroes to America. And anyhow, the negro has itself practiced slavery in Africa from time immemorial, and among the outlying negro tribes slavery is today making its last stand.

Too bad that out of all the harsh things of the past only Southern slavery has left bitterness and depression of spirit. If it will do the negro's feelings any good and help him to take it in a more philosophical spirit, we can remind him that it cost his master far more than it cost him. Though we had paid four billion dollars for the privilege of being the last man to hold the negro's chain, because of our unwillingness to turn it loose when destiny called "Time!" we not only lost all those millions but more blood than all the slaves who ever left the shores of Africa. The negro's sufferings were principally over a hoe, a cane knife and a cotton sack; his white master suffered over a corpse-strewn battlefield, a burned and wrecked fortune and a spirit crushed from the haughtiest and proudest among men to the position of taking orders from his former slaves—even they were set in political power over him. Surely this evens up the matter of suffering and it ought to help the negro to be at least as philosophical as we about slavery, and the war into which it dragged us.

Whatever the negro thinks about slavery and the deal he has had at the hands of the white race, the facts prove that he is the most fortunate, the most unquely favored of all people in history. What has actually happened to the negro is this: Providence, fate or whatever it is that directs the destinies of races (perhaps seeing that the negro was going to make a losing game of it over in Africa with the rapidly expanding numbers and ambitions of those who were crowding into the continent), through the instrumentality of Arab slave hunters, English, Dutch and Portugese slave traders, New England merchant vessels and Northern and Southern capitalists, lifted the negro from the stagnation and decay of the jungle and placed him in the lap of the civilization which had required two thousand years of the white man's toil and bloodshed to build. Here the South, under the very highest type of Anglo-Saxon—the wealthy, cultured, intellectual Southerner who ruled men as naturally as he grew—the savage negro was trained, Christianized, taught the manners of civilization and otherwise prepared for the citizenship that awaited him. Then, with the negro doing little more than sitting on the fence and looking on, the North and the South fought a four years' war that the toga of citizenship might be spread on the negro's shoulders. Thousands of white men died to push the negro a little further along the road of progress. When the negro's chains were cut, his former master on one side and his liberator on the other took his hands and led him over the treacherous ground of inexperience to the present day. It is safe to say that had the negro not been given this helping hand, had he been shoved aside to sink or swim, he would today, like the Indian, be counting his numbers by the thousands instead of by the millions.

Outside the white race no people on the globe is in a more favorable position to achieve greatness than the American negro. All over the world are men who would thank their gods for the opportunity of the American negro. All these things destiny bestowed upon the negro for no more effort on his part than a short period of labor, as periods are rated in history. But it is human nature, white as well as black, to lose sight of big blessings and dwell upon the little irritants, and to yearn for the things which are withheld from us.

Why did the African who remained at home fail so signally of holding and developing the continent which had been his since the days of the Pharoahs, even losing, through the cupidity of his own chieftains, the sovereignty of the Congo Free State which the other nations of Europe had agreed to leave as the negro's piece of the African pie? Why has the negro in Haiti, with a very good foundation of the French regime to start with, made in nearly a hundred years of freedom such poor showing in self-government and development? If the negro as a race is an awakening people, why did the slaves in Dutch Guiana who rebelled into freedom slip back one hundred and fifty years to the jungle life of their ancestors instead of making their contact with the white masters a stepping-stone upward? And why the Haiti of today, with its backwardness, its voodooism, its crimes that necessitate outside interference?

The negro must recognize that America has opened to him the door of the future.

law and still another was racial and religious prejudice.

Julian Harris, the fearless editor of the ENQUIRER-SUN, comes by his writing talents naturally. He is the son of Joel Chandler Harris, one of the foremost delineators of Negro character in the South. In view of Julian Harris' Southern traditions, his Southern upbringing and the atmosphere in which he has spent his life, it cannot be said that he does not love the South or that he does not cherish her glorious institutions.

Nevertheless, he sees the South's faults as a son often sees the faults of a parent; and it was to the correction of certain faults which have been apparent for many years, that he has dedicated his newspaper. Nothing could be more forcible in convincing the Ku Kluxers, the anti-evolutionists and the intolerants in the South of the errors of their ways than this award to one of their own inhabitants for opposing those evil things.

"STRONG CHAMPION OF TOLERANCE; INVETERATE OPPONENT OF BIGOTRY"

(From Raleigh News and Courier.)

It is natural that the Pulitzer awards for journalistic and literary effort should tend to be made upon the basis of the New York *World* policies. The founder of the New York *World* also founded the prizes, and the judges should not be subject to criticism if they undertake to make the awards in the spirit of the founder. It is quite human for such things to happen, and not unusual.

Suggestion that the awards take their color from the New York *World* policies is borne by the giving of the prize for disinterested and meritorious service to the ENQUIRER-SUN, of Columbus, Ga., which has been quite as vigorous in fighting the Ku Klux Klan as has the New York *World* and quite as earnest in opposing the shackling of human freedom by laws that attempt to regulate human thought. Both newspapers have been strong champions of tolerance and inveterate opponents of bigotry.

The fact that here in the South has been found a journalism considered by impartial judges worthy to be ranked along with the best the nation has is one of vast significance. It shows that here in the South may be achieved as much glory in the realm of thought as anywhere in the nation. Nor is this remarkable. The South from the earliest days of this republic had a large place in the affairs of the nation.

STRENGTH IN PERSONAL JOURNALISM

(From the Waycross Journal-Herald.)

All Georgia is appreciative of the honor paid Julian Harris, editor of the Columbus ENQUIRER-SUN, in the award of the Pulitzer prize.

Our first impression was that of a tribute to personal journalism, for the editorial page of the ENQUIRER-SUN is distinctly and unashamedly Julian Harris.

We have never been of the opinion that an editorial page had any influence and we were delighted to see that opinion supported in this award. Julian Harris had opinions, and on the editorial page of his newspaper he expressed HIS opinions.

It matters not whether the reader agreed or disagreed with those opinions. The reader was certain the editor each day would have an expressed opinion.

Some seem to think the award was made largely because of the subject matter of these opinions. We think not. We believe Julian Harris attracted attention and achieved influence because he had the courage to be personal.

In paying tribute to Julian Harris the award pays tribute to this type of an editorial page.

"JOURNOLISTIC COURAGE PAYS IN THE LONG RUN."

(From the Mobile Register.)

The Pulitzer gold medal for disinterested and meritorious public service rendered the public by an American newspaper in 1925 is awarded to a Southern newspaper, the Columbus, Georgia, ENQUIRER-SUN.

Julian Harris, publisher of the ENQUIRER-SUN, and a son of Joel Chandler Harris, was a newspaper man of ripe experience before he went to Columbus, acquired a controlling interest in the ENQUIRER-SUN and became one of the most aggressive newspaper publishers in the South. Mr Harris showed courage of a high order in some of his fights against elements in Georgia which were strongly entrenched. His newspaper was unsparing in its denunciation of conditions, which, in Mr. Harris' opinion, reflected upon the good name of Georgia and of the South.

The general philosophy of Joel Chandler Harris developed into a fighting spirit in the son, and the probabilities are that Julian has made financial sacrifices in order to carry out his fearless and independent editorial policies. However, journalistic independence and courage always pay in the long run, in moral values as well as financially.

Kelly Miller Says

The new Negro lacks the religious conviction of the old leadership and has nothing to take its place. In my view he is destined to lamentable failure until he strikes a deeper spiritual and moral note than which now seems to characterize his mood of mind and way of thinking.

He must needs develop the racial instead of the selfish motive. Race must rise above self in mind and imagination. He must not only be law abiding, but alert about the righteous enforcement of righteous law.

years segregation in these states enumerated above will be unprofitable and the south will catch up as time flies. Those who will face the facts will find the line of least resistance. Fifteen million people in glorious America cannot mark time while the drums are beating the tunes of progress.

Urges Quiz Of Senators On Dyer Bill And Segregation

NEW YORK, Sept. 17.—The National Association for the Advancement of Colored People today announced that in view of numerous inquiries received at the National Office concerning the record of candidates for election or re-election to the U. S. Senate this fall, the Association was urging voters throughout the North to quiz their senatorial candidates and put them on record with regard to the following three issues:

1. The Dyer Anti-Lynching bill.
2. Disfranchisement of colored voters in the South.
3. Segregation in the Government Departments at Washington.

A statement issued by James Weldon Johnson, secretary of the N. A. A. C. P., is as follows:

"In the fall elections of 1926, voters have an opportunity to show their power and to make that power effective in behalf of the race.

"This has been brought home to the N. A. A. C. P., by numerous letters of inquiry asking about the record of candidates for office and seeking our advice about how to vote in the coming elections.

"Our reply is very simple: make every candidate for election to the United States Senate state unequivocally and plainly what he intends to do, if elected, about the Dyer bill, disfranchisement and segregation in Washington. As everyone knows, it is the United States Senate that has blocked passage of the Dyer Anti-Lynching bill, with the result that there have been more lynchings in the first eight months of 1926 than there were in the whole 12 months of 1925.

"Our advice to voters everywhere, is to vote for the senatorial candidate, irrespective of his party, who answers the three questions in a straightforward and satisfactory manner; and to vote aaginst any candidate who fails to do so. If a candidate's past record does not accord with his promises, demand an explanation.

If voters will concentrate on these issues, if they will write in large numbers to candidates for election to the Senate, if they will force these men to declare themselves, a great forward step will have been taken toward making the votes of Negroes as a group in America, effective."

Race Problem-1926 I.

United States.

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Sometimes we are inclined to ask the question, whether the Chicago Defender and other Negro papers published in the North are really ignorant of the conditions in the South, or mean and prefer to present falsehood and misrepresentation to the public, rather than the truth. The Defender in discussing the question stated above, says, "It would still be ordinary for Mr. Hughes to appear in the United States District Court, if it were not for the fact that Mr. Cotter, a Negro, appeaed on the other side of the question." Our neighbor, further, remarks, that, "it was strange that there were no oaths hurled between the two lawyers, no recriminations, and no fistic encounters;" that, "Mr. Hughes stated his side of the case, for his clients, and Mr. Cotter stated the Government's side." Our neighbor, further, remarks, "we asked in our caption, 'Could this have happened in Dixie?' and were it not for the fun that we would get from answering this query curselves, we would leave it to you. The obvious answer is, NO. Dixie with all of its blue grass and blue blood, with all of its vaunted chivalry, has yet to learn the first principles of decency, and justice." The Defender is wickedly ignorant of contact between the races in the South, or it is inclined to utter falsehoods and willful misrepresentations, in order to slander the South, and to further strain the relations between the races in Dixie.

3-4-26 Atlanta Ga

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In our own town, we have seen Henry Lincoln Johnson, in his lifetime, appear in court against former governors and senators, and other lawyers, as eminent as the distinguished counsel, whom Mr. Cotter appeared against. We find in Atlanta, today, A. T. Walden and A. W. Ricks, T. W. Holmes, and other Negro lawyers appearing in court against traction lawyers, and other eminent counsel, without violence on the part of the other lawyers, or discourtesy from the court. It is a common thing in an Atlanta court to hear distinguished white counsel refer to Mr. Walden, as 'learned counsel,' 'the gentleman on the other side for the defendant, or plaintiff,' as the case may be. It is not an uncommon thing to see Mr. Walden, whenever it is necessary to speak with the judge, to sit in the stand by him, until he gets through with his whispering conversation, without any show of displeasure or discourtesy on the part of counsel, and Atlanta is in Dixie.

Scipio Jones, of Little Rock, who has been referred to as the "whispering lawyer," receives every courtesy, in all the courts of Arkansas, that any white lawyer receives, and has been, in days gone by, invited to sit, as a special judge, when the presiding judge was disqualified and Little Rock is in Dixie.

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If the Defender would return to Jacksonville, and ask S. D. McGill, the brother of N. K. McGill, how he is treated in Dixie, at the Jacksonville bar, he would tell you, as he has told us, and as we have seen him in action, that he is treated with every courtesy, and that when he takes his cases to the Supreme Court of Florida that he wins, if the law and the facts are with him. We have seen him, when representing Negroes, who were being prosecuted, criminally, by State attorneys, and in civil suits that were represented by the most eminent white counsel, with white clients, treated as well as Mr. Cotter, or any other lawyer could be treated in a Chicago court.

Yes, it can happen in Dixie and it is happening every day, and it is so common that nobody takes notice of it. It must be an unusual thing in Chicago courts, for a Negro lawyer to appear against a white lawyer, but in the South it is so common and ordinary, that it does not attract attention, and our neighbor, the Defender, owes Dixie an apology. It should correct its errors and its misrepresentations. We admit that we do not enjoy as many privileges in Dixie, as the Defender does in Chicago, but it is not helping us any, it is not placing us on more advantageous ground, for the Defender to misrepresent the relations in Dixie, and build up a higher wall between the races than now exists. The Defender is a large paper, boasting of being "The World's Greatest Weekly," and if the Defender is the Negro's best effort, as a newspaper it is inclined to propagate falschoods, rather than the truth, the white man's estimate of the Negro's decency and dependability will not be very high, if he takes the Defender as the standard.

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REV. SAM W. SMALL ON VIOLATION OF THE 14TH AND 15TH AMENDMENTS

Now, in order to break down this wall of belief in the public's mind, Mr. Small puts up the following questions to the southern governors, and expects them to testify against themselves.

What Governors Say.

In January, 1924, the writer of this article addressed a letter to the governor of each of the southern states asking for official answers to the following questions, to-wit:

1. Is there in the statutes of your state any law intended or that operates to violate either the Fourteenth or Fifteenth Amendment
2. Is there any discrimination in the constitution or laws of your state against Negroes, as to suffrage "on account of race, color, or previous condition of servitule?"
3. Are the non-voting negroes in your state disfranchised by law, or are they self-disfranchised by failure to comply with the laws of the state?

These three questions reduced to their last analysis, resolve themselves into one question. Is there any law or statute on the books of the southern states discriminating against Negro suffrage on the grounds of Race, or Color? Of course, every southern governor can

Rev. Small propounds the following question to the governors of the South, and proceeds to answer it in the negative.

Does the South violate the Fourteenth and Fifteenth Amendments to the Constitution? Independent

It is generally accepted that these amendments are commonly violated throughout the South with impunity. Their violation is so well accepted as a fact, that so eminent authority as Governor Ritchie of Maryland publicly stated, a few days ago, that the good citizens of the South feel that refusal to obey the provisions of the Fourteenth and Fifteenth Amendments to the Federal Constitution, "involves no real issue and is no violation of their individual consciences."

Whom did Governor Ritchie say violated the provisions of these amendments with impunity? He said the criminal element of the South? No. The good citizens of the South commit these crimes, and do it without violation of their individual consciences. Independent

Race Problem - Negro I.

United States.

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Yes, it can happen in Dixie and it is happening every day, and it is so common that nobody takes notice of it. It must be an unusual thing in Chicago courts, for a Negro lawyer to appear against a white lawyer, but in the South it is so common and ordinary, that it does not attract attention, and our neighbor, the Defender, owes Dixie an apology. It should correct its errors and its misrepresentations. We admit that we do not enjoy as many privileges in Dixie, as the Defender does in Chicago, but it is not helping us any, it is not placing us on more advantageous ground, for the Defender to misrepresent the relations in Dixie, and build up a higher wall between the races than now exists. The Defender is a large paper, boasting of being "The World's Greatest Weekly," and if the Defender is the Negro's best effort, as a newspaper it is inclined to propagate falsehoods, rather than the truth, the white man's estimate of the Negro's decency and dependability will not be very high, if he takes the Defender as the standard.

In order that the public may see what we are replying to, we are carrying the Defender's editorial in another column on this page, with the admonition to the "World's Greatest Weekly," that it can happen in Dixie, and does happen every day, and that falsehood and misrepresentation never helped any cause, but in the end delayed the triumph of Truth, Justice and Righteousness.

REV. SAM W. SMALL ON VIOLATION OF THE 14TH AND 15TH AMENDMENTS

Rev. Small propounds the following question to the governors of the South, and proceeds to answer it in the negative.

Does the South violate the Fourteenth and Fifteenth Amendments to the Constitution?

Independent

It is generally accepted that these amendments are commonly violated throughout the South with impunity. Their violation is so well accepted as a fact, that so eminent authority as Governor Ritchie of Maryland publicly stated, a few days ago, that the good citizens of the South feel that refusal to obey the provisions of the Fourteenth and Fifteenth Amendments to the Federal Constitution, "involves no real issue and is no violation of their individual consciences."

2/27/26

Whom did Governor Ritchie say violated the provisions of these amendments with impunity? Did he say the criminal element of the South? No. The good citizens of the South commit these crimes, and do it without violation of their individual consciences.

Accurate? No

Now, in order to break down this wall of belief in the public's mind, Mr. Small puts up the following questions to the southern governors, and expects them to testify against themselves.

What Governors Say.

In January, 1924, the writer of this article addressed a letter to the governor of each of the southern states asking for official answers to the following questions, to-wit:

1. Is there in the statutes of your state any law intended or that operates to violate either the Fourteenth or Fifteenth Amendment

2. Is there any discrimination in the constitution or laws of your state against Negroes, as to suffrage "on account of race, color, or previous condition of servitude?"

3. Are the non-voting negroes in your state disfranchised by law, or are they self-disfranchised by failure to comply with the laws of the state?

These three questions reduced to their last analysis, resolve themselves into one question. Is there any law or statute on the books of the southern states discriminating against Negro suffrage on the grounds of Race, or Color? Of course, every southern governor can

answer this question truthfully, and Mr. Small just as well had asked the governors, whether there were any laws in the southern states authorizing lynching, so far as his question or their answers prove his case, or anything else. Of course there is none on the statute books discriminating against voting Negroes but they are discriminated against, just as Negroes are lynched in the South without law, trial or jury. There is no law in Georgia, or the South, discriminating against Negroes in the apportionment of the public school fund, but will Mr. Small deny the fact that the Negro is discriminated against in the apportionment of the public school fund? In Mr. Small's home state there is no statute on the books authorizing the school authorities to spend ten dollars per capita on a white child per year, and two dollars per capita on a Negro child, but Mr. Small cannot deny that this is about the apportionment of money among the races. There is no law on the books to keep Negroes from serving as jurors, but will any of the governors say Negroes are not discriminated against in the jury box, because they are Negroes? As a rule, the laws on the statute books of the South are fair, but their administration and enforcement are wickedly bad.

While the governors may testify that there are no discriminatory statutes on the books intended to deprive Negroes of their votes, none of them will testify that Negroes are not discriminated against and molested, when they attempt to qualify to vote. While Governor Whitfield, of Mississippi, in common with other southern governors, negatives the first two questions put by Mr. Small, he lets the cat out of he wallet when he says—"voting Negroes in Mississippi must read, write, and understand the constitutions, both State and Federal, as the necessary qualifications to vote.' To whose satisfaction must he understand the constitution? Who is to judge the Negro's interpretation or understanding of the Constitution? The good citizens, who, Governor Ritchie tells you, violate the Constitution without doing violence to their individual consciences. How can an ordinary election judge, who is no more intelligent than the Negro, know when the Constitution is legally interpreted, when learned judges differ among themselves about its meanings, and write long dissenting opinions. Ignorance of the law can no more judge the law, than the blind can lead the blind. The fact that there are no statutes written on the books depriving the Negro of the right to vote is no proof that the State, through its agents, does not deprive Negroes of their rights, under the amendments, by refusing to let them qualify to vote, by resorting from intrigue to subterfuge, by asking them legal questions, that the lawyers and judges cannot answer without great deliberation study and research, by molestation and discrimination, by refusing to let them register—telling them, as an excuse, that the books have not come and telling the more ignorant Negroes that the law does not provide for Negro registration. It is no more necessary to have a statute on the books authorizing the violation of the Fourteenth and Fifteenth Amendments to accomplish discrimination, than it is necessary to have a statute on the books authorizing murder in order to perpetuate lynching—one proposition is just as absurd as the other, and Mr. Small's argument falls from the sublime to the ridiculous, in its presentation to a reasonable public.

Just a few days ago in Alabama, despite Governor Brandon's testimony to the contrary, a decent colored woman was arrested and thrown into jail for vagrancy, for no other offense, than she persisted in the exercise of her constitutional right to qualify as a voter, under the laws of the State of Alabama. There is no law authorizing this outrage, but it was accomplished without law, and thousands of Negro citizens of Alabama were molested, intimidated, and frightened from the polls by this oppressive conduct of the State's agents. Is this what Mr. Small calls self-disfranchisement, on the part of the Negro? Governor Brandon says, the non-voting Negroes in Alabama are disfranchised because they fail to register or qualify. We would like to ask the good Governor, how can Negroes qualify to vote, when he permits officers of the law to throw them into jail for vagrancy, when they attempt to qualify, as they have a right to do under the Constitution? The southern Governors may answer, in truth, that there is no statute on the books disfranchising Negroes, because they are Negroes, but they cannot, and will not, answer, in truth, that they are not disfranchised and refused the opportunity to register, because they are Negroes. The vital question is not whether there is a statute on the books authorizing disfranchisement, in the meaning of the amendments, but the question is,—Is not their disfranchisement accomplished, in the South, without the law; successfully depriving the Negro of his vote, on account of race, color, or previous condition of servitude? There may not be a statute on the books, as the Governors say, but the work of discrimination goes on just the same, and if there is now law on the books there is a higher law than man can make—God's Law—the law of exact right and justice between man and man—this law should be written in the hearts of all men and control their conduct towards one another.

It is begging the question and advancing a fallacy to argue, that the State can violate the Amendments and be penalized, but the State's agents can violate the Amendments, and escape punishment. We wait for Rev. Small to explain, how the State, a corporation, can function, except through its agents, and if the agents violate the law, why they are not punishable, as well as the State.

Virginia "Nordic Blood Purists" Reveal Their Scheme To J. A. Rogers

Colonization Of Negroes In Liberia Or Some Other African Territory, Dream of John Powell and Ernest Sevier Cox In Their Race Separation Plans.

WOULD SECURE GREAT AMERICAN SHIPS TO DEPORT MILLIONS OF RACE

By J. A. ROGERS

READ IT—Next week Mr. Rogers will give in the Journal and Guide a comprehensive review of what is believed the most startling revelations of race mixing ever made.

"I'm glad you did not find us the [illegible] to be," said John Powell, founder of the Anglo-Saxon Clubs in parting after our third meeting. "Now," he added kindly, "if we can do anything for you be sure to let us know."

Mr. Rogers

And truth to say I had not. Quite otherwise. I had found him and his co-worker, Ernest Sevier Cox, to be very fine gentlemen, indeed. Powell is earnest, sympathetic, and very kindly; Cox is jovial, mild-mannered, and quite likeable. He has traveled much, particularly in Africa, and has the free and easy manner of the globe-trotter. Powell is a pianist of no mean reputation. Had I never heard of the kind of propaganda they are engaged in I felt I could have liked them just as much as some of my excellent friends, colored and white. Both men showed, moreover, an extreme solicitude at present Negro injustices. Both seemed much moved when I told of the slaughter in the Chicago riot.

BUT—

It is just here that appearances are most deceptive; it is here where so many colored folk permit themselves to be deceived for it is from just such affable sources flow agitation which culminates in lynchings, race-riot and racial discords which is the bane in this economic paradise of America. As I listened to them my mind flew back to horrible scenes of butchery I witnessed in the Chicago riot, fomented by such pleasant gentlemen as these and I felt, indeed, as if I were having an interview with the Devil, himself.

Powell Appears Sincere

Powell, particularly, strikes me as being sincere. But who knows but that the Devil is quite sincere in his mischief. There are doctrines, the preaching of which stir strife, bloodshed, and war; there are also doctrines which spread love and light and healing. Who doubts that an apostle of theformer can be quite as sincere as the latter? If there is a Devil, you may depend upon it, he is quite an affable fellow; it is his imps who are the coarse fellows, and in this case it is the rag-tags and bobtails—the lynchers—who are the uncouth ones, and not those at the fountain head of mischief, like Messrs. Cox, Plecker, and Powell.

It has been charged that both men are agitating chiefly for personal gain. Powell, it is rumored, is peeved because it is said that Nathaniel Dett was chosen over him in a piano recital—but I don't think so. Both are suffering, in my opinion, particularly Powell, from swollen ego. Had they grown up in a country where there were no Negroes their excessive conceit would have found expression in dislike for members of their own so-called race. They would have been good haters of the English, French, Germans, Americans as the case may be. Their anti-Negro feeling is only incidental.

Indeed, there ought to be nothing remarkable about this type to us, so-called Negroes, for have we not our ultra-racialists? Change the color of men like the three above-mentioned—Sacrilious thought—to black, yellow or brown, and they would bark as loudly as

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the other side of the fence as they are now doing on this. It is not a matter of race but of human nature—the nature of the man who is not happy unless he is maintaining a caste or looking down upon a fellow man.

Garvey Enthusiasts

Both men are intensely interested in Garvey and are backing his movement. Powell says that Garvey is one of the greatest influences that has ever come into his life and anxiously wanted to know whether I thought him guilty. I replied that to the best of my knowledge he had not stolen any money but that false representations had undoubtedly been made to promote the sale of stock and that the law had held him, as head of the Black Star Line, responsible. Both declared that his imprisonment was a great injustice, and wanted to know if there was such a thing as justice on this earth.

After discussing the matter of Garvey's proposed release and deportation we came to the African colonization plan, which both are trying hard to push through the present session of the legislature, thence to all the other states, and finally to Congress.

"The white man," said Cox "tore your people from Africa, robbed you of all your land and your tribal rights. He crowded you in vile ships and brought you to these shores. But he may now furnish you with ships and every comfort to take you back. We intend to see that this nation acquire African territory, and divide this land among you as our government acquired the West. We pledge the white man to use his ships to carry you home, his weapons to fight your enemies, and his implements of peace to make you a wealthy people." I thought this even fishier than the famous promise of "forty acres and a mule," and suggested that the European powers had Africa pretty well sewed up, so far as the American Negro was concerned, who was feared thruout the length and breadth of Africa because of his democratic ideals. I mentioned the complications I had brought on myself when I asked for a vise last summer to go to Africa. I said that the sole hope was the break-up of European domination but Cox did not seem to relish that idea.

Points To Liberia

"There is Liberia," he replied, "Liberia is capable of holding all the Negroes in America. Your only hope is colonization for as long as the Negro remains here he will be exploited. The Chamber of Commerce wants the Negro here because they want to rob him. It is a shame."

"We stand for absolutely equal justice for both races," said Powell, "but they must be separate. Segregation which has lasted for three hundred years in this state must not be broken down. Race mixing is biologically bad."

Now, I am a mixed blood and don't think that I am such a bad fellow after all, so I thought this wasn't quite complimentary. Ignoring this, however, I again suggested that from what I had learnt of the psychology of the American-Liberian I was led to believe that he was as little likely to welcome any number of American Negroes as the British. I also pointed out that since the growth of any given population was the result of volution that any shifting of population would cause two problems instead of one—one in the place to which it was shifted and another from where it was taken. However, it strikes me that deportation is one easy way to settle the Hampton Institute situation and that if these gentlemen have their way I will be able to visit Africa, after all.

Cox wanted to know whether Negroes would be willing to go 'back' to Africa. I told him that I knew a few who were eager to do so, but that the majority were such good Americans that when any of the number got disgusted and went to France or South America they, like the yellow cat, promptly came back.

Appeals To Pride

"Tell me," flashed Powell, "have your people no pride" Their theory is that the Negro who wants to stay here lacks pride. Cox says: "Were I commissioned to retain a part of your race in America and send the others away I would retain those who wish to go and send those who wish to remain. If I kept any it would be those who wish to build a nation of your own. If my race must lose its purity, pray God that the aliens who enter be those who value their own blood and seek to express its worth." This statement, by the way, shows that he regards amalgamation as inevitable unless the Negro is deported.

Powell's question was timely. It made me wonder in face of present treatment how the governments of the several states, and even the Federal government itself, would take it, if Negroes so-called showed more manly pride. One thing I felt sure that professional white men like these wouldn't find such easy sledding.

I replied to the effect that the entire training of the so-called Negro was to make him an American citizen just as the white child. That gods, heroes and flags of both were the same; that in the matter of paying taxes, and national duty such as service in time of war the so-called Negro was a full-fledged citizen; in short that in all those things that made for the white man's benefit the Negro was an American but that in those things that made for his own benefit he was only a Negro.

Segregation Laws

"You and other white men," I aid to Cox two days later, "have perfect right to keep yourselves o your selves, and to agitate for ame. You all have a right to hink yourselves superior to Negroes but no right to treat them injustly. The Negro has at least is hard a time earning his dollar as as the white man. Under segregation, however, as exists in the South, the Negro gets less for his dollar than the white man. Who gets what the Negro has lost? Segregation laws are designed expressly for the benefit of their makers."

Both men declared that they stand absolutely for equal justice o both "races" and are working hard to bring it about.

The thing I had been eagerly waiting to hear finally came up for discussion. I wanted to know how they re-acted to the fact brought out by the discussion of the so-called race integrity bill that some twenty thousand of the leading families of Virginia were colored.

Cox brought it up, treating the whole thing as a very good joke What do you think of our little comedy in the legislature," he asked laughingly. To Powell, the zealot, it was no laughing matter, however. Cox went on to tell how very mixed with Negro were some of the Indians, whom the legislature in view of the recent disclosures, wanted to class as w h i t e. These mixed Indians, he said, had the highest contempt for Negroes, who, in turn disliked them.

"Stop off at West Point," they said, "and ask any Negro there what he thinks of those Indians."

Illicit Relations A Crime

Both say they are working hard to make illicit sex relations between the so-called races a crime but that the legislators didn't seem so keen for that bill. Powell, I also learnt has been spreading his propaganda through all the Southern legislatures, where he has given addresses. Both men are also hard at work, fostering jim-crow legislation in Northern States, particularly Ohio. They bear the inter-racialists, the N. A. A. C. P. and the Negro press no particular good-will.

Cox seems to have no particular love for the Virginian aristocrats either. I thought I found the clue in the introduction of his book where he said he applied for funds to push his propaganda in the earlier days and was refused. All he received then were good wishes. He earned his money to publish his book by traveling about the world, working and lecturing. His book, "White America," is being sponsored by three Northern and three Southern men. They recently provided funds to get out a Congressional edition.

Cox's theory is that all the civilizations of the world, the Chinese included, were originated by the white man. I once heard a Negro rave for fully three hours at a meeting in Chicago how the same was originated by Negroes, and that Shakespeare, Beethoven, Julius Caesar, Alexander the Great, and almost ever other great Europeans, were Negroes. There is also a Nordic theory, which claims that all these civilizations were originated by the blondes of Northern Europe. Prof. Henry Fairfield Osborne of the Museum of Natural History claims all the great men of this world for the Nordics. I also once saw in a lunatic asylum two Negro inmates both claiming that they were Jesus Christ. Cox, Prof. Osborne and the Negro in question, if asked to account for those lunatics, would likely call them, megalomaniacs, or sufferers from excessive conceit.

The so-called race integrity bill is really a law to keep human beings from being too friendly. American citizens are being too cordial one with another to suit the exploiters of labor, black and white. Legislation of this sort is based upon such fundamental ignorance of the eternal law of human nature, that like all such stupidity it is bound to defeat its own ends.

This is why I wouldn't lift a straw to hinder Messrs. Cox, Plecker and Powell. They are proving what we, colored folk, have long asserted, namely, that the people of the South are so mixed, that perhaps only God Almighty knows who is of white and who of Negro ancestry, thereby breaking down the very thing they are trying to erect. Indeed, if I were rich I would finance them in their hunt to prove who is white and who is colored. That, indeed, would be the quickest way to get rid of them for their own people would mob them in time.

Thus, I say, more power to these gentlemen. They are the enemy, our friend. The racial units, of which this nation is composed, as well as all the world are working toward a greater era of understanding, peace, and love, and these men are but reverse parts of the machinery. These men but provide the amount of friction necessary to progress. Bishop William Montgomery Brown, Thomas Dixon, and other famous Negro-haters have been converted. These men will, in time, see the error of their ways, for verily, "He shall make even the wrath of His enemies to serve Him."

Next week I shall give a review of what is perhaps the most amazing revelations of race-mixing ever made.

Georgia, There She Stands

From Baltimore Evening Sun.

Recent events in Virginia have somewhat disturbed the equanimity of those who look to the South for leadership in ignorance and asininity. For, following the example of North Carolina, the Old Dominion now shows signs of revolt. Two juicy bills were presented to the ligislature of our neighboring state. Both of them were of a sort to appeal to the ignorance and prejudices of the legislators. But in a single day the Virginians voted down the bill to lay a prohibitive tax on cosmetics and also took steps to take the teeth out of the so-called racial integrity bill devised in the brain of John Powell, pianist. In other words, Virginia is apparently in the mood to follow the example of North Carolina and to move in the direction of light rather than to turn toward darkness.

The situation is alarming for congressman the Reverend William David Upshaw, for Cole Blease, for Blanton and the gentleman of similar mentality who have hitherto had more or less their way. For if North Carolina and Virginia, two of the richest of Southern commonwealths, desert the gods of ignorance and superstition, there is no telling what may happen.

In the hour of doubt, however Georgia stands firm. Let others move in the direction of intelligence and civilization if they will, Georgia is not tempted. The board of education of Atlanta yesterday adopted a resolution to prohibit the teaching of evolution in the public schools.

So long as Georgia, the moonshine state, holds to the old absurdities, the South may still hope that ignorance and darkness will win. While there is Georgia, there is hope. Virginia and North Carolina nothwithstanding.

Correspondence

Help Atlanta University

To the Editor of The Nation:

Sir: In the last number of *The Nation* W. E. Burghardt Du Bois explains the cause of the university's present crisis: "It early gave alumni representation on its board of trustees, and it insisted upon racial equality between the races within the walls of the institution." It is nothing less than an indictment of the white race that only such institutions of learning as establish the same atmosphere of racial inequality within as is felt outside receive adequate financial support.

I have visited Atlanta University and I am glad to raise my voice with that of Arthur Twining Hadley and Ernest M. Hopkins as to the excellence of the work done there in the face of cruel handicaps and most discouraging limitations. Do not think that Atlanta University is too "highbrow" to teach practical subjects. Besides the courses leading to the academic degree, there is provision for the study of agriculture, printing, home making, and all kinds of manual training.

Among the graduates of the university are some of the most distinguished writers and social workers among the colored people. James Weldon Johnson, the poet and speaker; Walter White, the novelist and investigator, and Augustus Dill, business manager of the *Crisis*, are among its honored graduates, besides nine principals of public schools, 122 public-school teachers, many editors, physicians, principals of private schools, lawyers, bishops, deans of colleges, and three college presidents.

The crisis at the university is immediate. There are outstanding bills that cannot be paid until more funds are in the treasury. Thirty-one thousand dollars is needed for the current expenses for this year. Mrs. Rush, a representative of Atlanta University, has come to New York to describe the acute needs of her institution. Contributions may be sent to her at the 137th Street Branch of the Y. W. C. A., or to me at 12 East Eighty-sixth Street.

New York, March 4 Annie Nathan Meyer

The Rising Tide of Prejudice

It was Booker Washington's theory, widely proclaimed and usually applauded by Southern whites, that if the Negroes only learned trades and proceeded to follow them diligently and to mind their own business all would be well and they would become happy and prosperous. Well, one colored man, A. J. Herndon, took that advice, became a barber and developed the largest and finest barber shop in the city of Atlanta, well situated on the main thoroughfare. Reinvesting his profits he made $100,000 in Florida real estate, built a modern office building in Atlanta, and organized a life insurance company with a capital of $100,000. What has happened? Instead of receiving the plaudits of the city the Council of Atlanta has passed an ordinance prohibiting Negro barbers from serving white patrons. The attack originated apparently with the white barbers' union which skilfully took advantage of the craze for bobbed hair and had much to say of the shocking sight of seeing white women having their hair cut by colored men. This means the wiping out in Atlanta of barber shops for whites representing an invested capital of $200,000. What is more remarkable is that it is only a few years since any white men could be found in the South to perform this "menial" service for anybody. Thus the reward for virtue, industry, and thrift for colored barbers in Atlanta is their being deprived of their livelihood unless they can replace their white patrons by colored ones, which at best means a reconstruction of their business and the removal of their shops.

This ordinance was not passed unwittingly and thoughtlessly, as the weak-kneed Atlanta *Constitution* declares, but by a majority of the members of the Council. The bravest and most worth-while paper in Georgia, Julian Harris's Columbus *Enquirer-Sun*, not only gives the lie to the *Constitution* and its flagrant warping of the truth in stating that no thoughtful and honest Negro leader in Georgia will declare "that Georgia does not treat its Negro fairly in every way," but quietly asks why the Atlanta Council should not prohibit banks conducted by whites from receiving deposits from Negroes and also the employment by whites of Negro cooks, Negro nurses, and Negro laundresses. It also seeks to know why Negroes should not be barred from all department stores, or any other stores in which white clerks have to wait upon them. Logic would dictate this and many similar courses. Incidentally, the *Enquirer-Sun* asks the *Constitution*, which is so afraid of the Ku Klux Klan and other anti-Negro elements, if it ever heard of the case of a Klansman by the name of Fox who entered the office of a Mr. Coburn and assassinated him, and of a Negro by the name of Hicks who stole a mule worth $50? Hicks, the Negro, was sentenced to twenty years at hard labor for taking the mule, and Fox, the Klansman and white man, was given ten years for murder. Thus is justice dispensed to the Negro in Georgia! Fortunately, the protests from individuals and from various other Georgia newspapers besides the *Enquirer-Sun* have thus far prevented the mayor from signing the ordinance. But it has not yet been rejected.

In Virginia there is Hampton Institute, one of the great institutions of the South, which has also been practicing the doctrines of Booker Washington in that it has been preparing the Negroes for trades ever since the Civil War. If there is a more valuable institution in Virginia we do not know it. As our readers are aware, it has been the pioneer in the industrial education of the Negro; by the sanity and strength and power of General Armstrong, the founder, and his successors, it has been a great influence for civilization for both whites and blacks. For years the whites from neighboring towns have gone, often uninvited, to the excellent entertainments offered at Hampton. Now at the instigation of a local editor a bill has been passed by the House of Delegates in Richmond, with only two dissenting votes, forbidding the sitting together in any gathering within the State of Virginia of white and black people. It is a general bill pretending to apply to the whole State, but deliberately aimed at Hampton because the white guests at the Hampton entertainments have sat alongside colored students and teachers. If passed it will seriously interfere with the efficiency of Hampton which has always had white and colored members on its faculty. It will place the school's administration between the devil and the deep sea, for the colored people will not come to Hampton as they have heretofore, if there is to be segregation within its walls. Should the Governor sign this un-American and undemocratic bit of special legislation we trust that the school will take its constitutionality up to the Supreme Court if necessary, and, if it loses, remove the school to a civilized State. Hampton has contributed enormously to the material and social progress of Virginia. If this piece of prejudice is really enacted into law, the State should lose the school and the entire country be notified that Virginia is insincere when it declares that it wishes the Negro to be trained along industrial lines and to be treated with justice.

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RECKLESS "ROUGHNECKS."

On this page is a very sensible and clear-cut communication from Mrs. B. H. Howard, editor of The Dawsonville (Ga.) Advertiser and mayor of Dawsonville, stating facts as to a recent generally circulated but groundless report that hoodlums had "jerked negro chauffeurs from their automobiles" as they were driving through that town and community.

The Atlanta Constitution 8-11-26 Atlanta Ga.

It appears that the only foundation for the report was that some man, "a roughneck," as Mayor Howard terms him, who was not a resident of Dawsonville, and who was drinking and subsequently arrested and indicted, did accost a negro chauffeur at a filling station and tell him to get out and not return that way—or something of that sort.

It is well that the public should have the facts as so clearly stated by Mrs. Howard, for it is undeniable that in the past few years thousands of motorists have been diverted from the Cumming-Dawsonville-Dahlonega route to northeast Georgia and to western North Carolina by reports of intolerant treatment accorded negro chauffeurs when peacefully passing through.

This situation has cost those counties—particularly Forsyth and Dawson—far more than can be estimated, in good will, and in dollars and cents.

It is to close the door of opportunity to close a county to travel. It is customary in the south to have negro chauffeurs just as it is customary to have negro domestics. Therefore, there is no denying the damage that has been done.

There are no better people in Georgia than in the mountain section of Georgia.

For several years The Constitution vigorously exposed the conditions in Dawson and Forsyth counties that were so destructive to the best interests of those counties, and as a result two years ago the good citizens in Cumming and Dawsonville agreed in mass meeting to put an end to further intolerance. And they did. Since that time a peaceful, law-abiding negro has been as free from molestation in that as in any other section of the state.

It is unfortunate that even an ota of foundation should have been made for recent rumors, but in reality the act of "a drinking outsider" should not condemn a good people who are making earnest efforts to repair the injuries that hoodlum bands have created in the past.

ATLANTA, GA. Constitution

Mayor of Dawsonville Ascribes Trouble To A Few "Roughnecks"

Editor Constitution: I understand hat several reports regarding the ravel of negroes through Dawsonville have been circulated which are detrimental to the town and community and the public generally.

I wish to state that the report that "negro chauffeurs are jerked from cars" here is absolutely false. Here is what happened and from which, I presume, these reports started. When a negro chauffeur stopped at a filling station here one day last week a man who does not live here went out and said something to the negro and I understand told him not to come back through here, but so far as jerking him from the car, he did not do this. The negro got out himself, assisted in filling the car with gas and drove away. This man, who interfered, was drinking, the same day he was placed in jail for drunkenness and the next day indicted by the grand jury.

I also wish to state that Dawsonville and Dawson county have been charged with many things that did not happen here and the people are getting tired of it.

We are using every precaution to have a respectable town and want outsiders to recognize us as being purely human. It's true, we have a few "roughnecks" as well as every other community but we are, with the help of our good judge and solicitor, placing these fellows where they really belong and are not tolerating any inhuman treatment by any individual, either black or white, no longer than the law can have time to act upon such.

We want people to pass through our town and stop, if they feel so disposed, and I'm sure that when they really know us as they should they will have no ill feeling toward us.

I certainly hope you receive no more such reports and if so, if you let us know we are certainly ready to share our part of the burden regardless.

I hope The Constitution will continue to help us by inducing travel over the Atlanta-Asheville highway by way of Dawsonville, as it is the shortest and most direct route to North Carolina and tourists will have the opportunity of viewing some of the most wonderful mountain scenery to be found anywhere.

Again, we assure you a welcome to our little town and also that your negro chauffeurs will not be bothered en route.

(Signed) MRS. B. H. HOWARD,
Editor Advertiser and Mayor of Dawsonville, Ga.

Mayor of Dawsonville Ascribes Trouble To A Few "Roughnecks"

Editor Constitution: I understand that several reports regarding the travel of negroes through Dawsonville have been circulated which are detrimental to the town and community and the public generally.

The Atlanta Constitution 8-11-26 Atlanta Ga.

I wish to state that the report that "negro chauffeurs are jerked from cars" here is absolutely false. Here is what happened and from which, I presume, these reports started. When a negro chauffeur stopped at a filling station here one day last week a man who does not live here went out and said something to the negro and I understand told him not to come back through here, but so far as jerking him from the car, he did not do this. The negro got out himself, assisted in filling the car with gas and drove away. This man, who interfered, was drinking, the same day he was placed in jail for drunkenness and the next day indicted by the grand jury.

I also wish to state that Dawsonville and Dawson county have been charged with many things that did not happen here and the people are getting tired of it.

We are using every precaution to have a respectable town and want outsiders to recognize us as being purely human. It's true, we have a few "roughnecks" as well as every other community but we are, with the help of our good judge and solicitor, placing these fellows where they really belong and are not tolerating any inhuman treatment by any individual, either black or white, no longer than the law can have time to act upon such.

We want people to pass through our town and stop, if they feel so disposed, and I'm sure that when they really know us as they should they will have no ill feeling toward us.

I certainly hope you receive no more such reports and if so, if you let us know we are certainly ready to share our part of the burden regardless.

I hope The Constitution will continue to help us by inducing travel over the Atlanta-Asheville highway by way of Dawsonville, as it is the shortest and most direct route to North Carolina and tourists will have the opportunity of viewing some of the most wonderful mountain scenery to be found anywhere.

Again, we assure you a welcome to our little town and also that your negro chauffeurs will not be bothered en route.

(Signed) MRS. B. H. HOWARD,
Editor Advertiser and Mayor of Dawsonville, Ga.

LOOKING AND LISTENING

BY SAM W. SMALL.

Another Hyper-Altruistic Scheme to Denature Our Afro-Americans.

Today, December 2, I am handed a document that bristles with racial and social stickers. It embodies a hyper-altruistic scheme for "creating good will" between the white and black peoples of these United States.

Up at Eagle's Mere in Pennsylvania a conference was held recently which was attended by white and negro women from both the south and the north. It framed a "continuation committee" to study the inter-racial situation and publish "findings to go to church women throughout the country as a working program."

The paper does not tell me who the women are that comprise the committee, what have been their past experience with inter-racial problems, or what are their qualifications for framing a workable and acceptable program to pacify race antipathies and establish cooperative harmonies between the white and black masses of our population. In the absence of such data one can only consider these "findings" in the light of one's own knowledge of the races and their contacts and antagonisms.

* * * *

Why Is Any "Negro Problem"?

Again I am impelled to ask "Why is there any negro problem in our country?" In my library are a score of books written and published in the past forty years by white men and negro men to map the dimensions of that so-called "problem" and suggest its solution. From the issuance of Bishop Haygood's "Our Brother in Black" down to this good hour none of the books has served to concrete the "problem" or to get the two races upon a common platform of interaction.

The boiled-down truth, as it appears to me after 75 years of contact with the negro race, is that the American negro is a problem to no one but himself.

Ever since the negro was emancipated by our internecine war that ended 61 years ago and became his "own boss," to quote his own words, ninety-nine and nine-tenths of the white people have been steadily minding their own business, exercising their own psychology, and practically denying any responsibility "for what becomes of the negro!"

Some political demagogues have capitalized him where his vote was worth while and various juntos of northern white and negro self-annointed apostles of negrophilism and amalgamation have bleated and blatted about the wrongs done the black race in incidents of political and social segregation.

* * * *

The Negro His Own Redeemer.

Since the negro is his own boss his redemption from unpleasant conditions is his own job. Almost every one of them that has put his innate manhood into that job has won his peace and ease. There are thousands of negro men and women in Atlanta this hour who have no racial agony in their spirits. They learned the lessons of self-reliance, self-support and self-respect. Now they are respected, trusted and protected in all their rights by the whole community.

The essential and valuable education that is needed by the negro is not algebra, astronomy and Assyriology, but pride of race, personal industrial competency and the social value of good character and conduct.

This appeal, sent forth with the imprimatur of the Federal Council of Churches, to the church women of the south and north, white and black, to actively associate in carrying "the black folk's burden," shoots far wide of the mark of wisdom and efficacy. Here in the south where the great mass of negroes live and labor it is a work of supererogation to suggest to our women methods of conducting their daily dealings with the race. Deny it who will the fact remains that average white men and women in the south are more lenient, sympathetic and helpful to their negro neighbors than the general run of people in any other section of the country. That fact has become an axiom with the experienced negroes among us.

* * * *

Warring Against Experience.

The trouble with most of the recommendations in this new altruistic agenda is that they put imagination at war against centuries of experience.

When it urges church women everywhere to condemn "forced housing segregation" as "unspiritual and undemocratic," and "to take a definite stand against it in their community," this Federal Council of Churches paper is giving asinine advice.

The segregation of the races in dwelling areas in towns and cities is a measure of both wisdom and humanity. It accords with instincts, social and economic values, minimizing racial frictions and contributing to the peace and comfort of both races.

As for lynching, it is a diminishing evil. The great mass of men and women in the south deplore and denounce it as seriously as those of the north. The southern press is unanimous in warring against the lynching spirit and demanding the drastic punishment of identified and convicted members of lynching mobs. Its influence has powerfully aroused public sentiment and reduced the lynching mania.

But to think of a Dyer anti-lynching bill as a death-blow to lynching is silly. One might as well offer to abolish a hurricane or a cyclone with a Japanese paper screen as a barrier. Lynching is dying down and soon will be only a rare criminal spasm.

I think the fewer of these endeavors to set up a solvent for race differentiations the better for all concerned.

Curing Color Blindness.

By Henry Smith Leiper.

Associate Secretary, American Missionary Association.

Christian Leader
11-11-26
Jackson, Tenn.

One day when I was crossing the ferry at 125th Street, New York, I had in my automobile a Chinese lady. To the curious gaze of the passengers on that ferry boat she was just a little "Chink." A day or two prior to that experience on the ferry boat I was walking along the street with a tall, handsome Negro, upon whom the passersby looked with some curiosity because of his giant frame, but to most of them he was just a "nigger." That same week there appeared at Columbia University a little man whom I have had the honor to see at work in different parts of the world. He is partly blind in one eye; he is small; he is non-Nordic; he is Japanese. To the crowd in the subway as he went up to Columbia he was just another "Jap."

Distinguished World-Citizens

But look at these three individuals more closely. In the case of the Chinese woman we have a representative of the tremendously influential student group of that large Eastern land, the daughter of a former president, preparing herself to go back to her own province and found a great woman's university. Her father's millions will make this financially possible. She went to Europe last summer in company with Doctor and Mrs. John Dewey to study a number of well-known educational institutions of the European type. It is altogether probable that no individual on the ferry boat the other afternoon is destined to make so large a contribution to the progress of the human family as this little Chinese lady; yet for all that, her color and her race make it impossible for some very intelligent people to estimate her at her worth or even to think of her as one hundred per cent human.

The tall Negro gentleman who was walking on the street with me is not "just a nigger," but a man of wide education who has traveled up and down the world. He has written in a fascinating way of his life and contact with other people. A leader of his own race, he is likewise a recognized participant of the larger enterprise of a great denomination. He is a gifted speaker, and a magnetic leader, and any man who looks upon him with eyes only for his color is sure to be sadly misguided in his estimate of the true place he holds in the building of America tomorrow.

The little half-blind Japanese who was lecturing at Columbia University is the author of some of the best-selling books in the Japanese language. He is the son of a noble family, a graduate of several Japanese and American universities, an editor, social reformer, political and labor leader, and at one time he was released from prison when the authorities looked in amazement at a petition presented by his fellow citizens in Kobe and signed by four thousand of them in their own blood. With an income of sixteen to twenty thousand per year, this man lives in the slums and divides practically every cent for the welfare of his neighbors, with the laboring people. His name will be known in future generations as one who helped to attack the problems of an imperfect industrial and social order from the point of view of Jesus' way of life.

Noteworthy Achievements.

Color prejudice is most easily overcome when one contemplates the achievements of great minds of other races through the lens of objectivity. For example, I recall having taken a friend of mine out through the winding alleyways of Peking, through the teeming market-places to the quiet and beauty of the park around the Temple of Heaven. When we stood at last before the magnificent altar of heaven, and looked up upon the glistening roof of that architectural gem, he turned to me and said, "I will never think about the Chinese as laundrymen and cooks after this. The mind that could conceive, the hand that could execute a work of art like this has some superb quality which from now on I shall recognize for what it is."

Or again, it has well been said that one song by Roland Hayes makes the whole world kin. When a Southern Negro can win his way by the sweet music of his voice into the audience chambers of the kings of Europe, and into the finest concert halls of a dozen nations, he sets at naught for all time the conclusions of the color-blind man or woman who persists in thinking with Mr. Calhoun that the Negro is less than human. *Vanity Fair* recently nominated Hayes for the Hall of Fame with these words: "Because he has been acclaimed throughout Europe and America as a great concert tenor; because he brings to his recitals not only a lyric voice of great flexibility and beauty, but also a scholarly understanding of music and a gracious and compelling interpretation; because he puts to shame the average local artist by a positive mastery of the five languages in which he sings; because his singing of the Negro spirtiuals has in it a quality of revelation; because he is just making his second concert tour of America preparatory to his fifth European tour."

Indeed, when one reaches the higher levels of achievement—the rarified atmosphere, if you will, of the mountain-top experiences—it holds true that all the racial and color lines are gone. It is true in literature, in music, in art and in the spiritual realm.

We cannot afford to be color-blind if we are to share in the great engineering problems of human progress. It becomes increasingly necessary to recognize the imperative mosaic qualities of the social structure of the future, even in America. We talk about America as a white country; and so it is—predominantly. But would you call a dress white if one-tenth of it were black, and that tenth distributed more or less after the fashion of dotted swiss? That to use a crude simile, is how white America is. Then, too, there are red and yellow and brown lines which enhance the complexity of the design. It is a mosaic! It is that on the score of color and, furthermore, the people of Moses contribute a part of the whiteness which is in some ways distinct from the Gentile white inherited from Northern Europe.

The human family as a whole is more than two-thirds colored, so that any world structure produced by modern human engineering will be of necessity composed of white and colored elements in the proportions of one to two. The non-white races cannot be expected indefinitely to submit uncomplainingly to the political and economic domination of nine-tenths of the earth's surface by that third of the human family which happens to be white.

Each Race Contributes.

There is a distribution of talents which must likewise be recognized. The talents of the races vary. Some are rich in one thing and some in another. The patience, the humor, the musical genius of the Negro; the calm poise, the reasonableness, the amazing endurance of the Chinese; the self-control, the contemplative nature, the possibilities of self-abnegation of the Indian; the energy, resourcefulness and organizing ability of the white man; the marvelous artistic sense, the genius for simplicity, the capacity for adaptation of the Japanese, all of these must be taken into consideration by the engineer who deals in human relations and builds a unit which has for its component parts the various races of the world.

Race Problem - 1926
United States.

THE RACE QUESTION

(Editorial in Richmond Christian Advocate

The peace and happiness of different races living together has always been one of the most serious problems of civilization. Much misunderstanding and many wars have come from the clash and prejudice of races as they have mingled in the world. This is now one of our serious concerns as it has always been.. It certainly behooves Christian statesmen and leaders of all races to try to formulate some plans of procedure so that the races of God's world can carry out His plan for them. All Christian people should be giving special and prayerful attention to this matter now, as it relates to the white and colored people of our own country. The sane and farseeing leaders of both races will do well to get together and formulate a plan for us in our relations to one another. There are three plans in mind and some people are advocating these different ones.

1. Amalgamation. There are some who hold the only way to settle racial differences is for all the races to merge into one race. It is claimed by the opponents of this that the merging of races in the world has tended to transmit the worse elements of the two races and eliminate the best qualities. It is also claimed the best things in life have come from those peoples who have advanced in their own racial lines developing the things peculiar to them and their people. In history, art, literature and all other lines of development, the greatest achievements have come not from mixed and mongrel stock, but from distinct races.

2. Colonization. A bill was introduced in the Legislature of Virginia asking Congress to appropriate money to provide some colony somewhere where all the colored people who desire may go and make their future home. This is an old plan and has been advocated many years. Most of the students of the question soon abandon it as unwise and unfair. We have no right to ask Congress to use the money of the people to buy homes for any class of people. We have no right to drive the colored people from us nor to invite them to leave. We owe them far more than that. We brought them to this country, and for many years they have helped us with their labor make this country what it is. Many of them are prospering and would not under any circumstances go anywhere to colonize. Only the inferior class could be induced to form the colony. They would have no public works to support them and no money to finance their enterprise as well and no controlling minds to lead and direct them. It would take several fortunes to get them on their feet and keep them there. Who would finance the enterprise? The colored people are needed in this country, and, as Booker Washington and many of their leaders have said, their best place for development is in the South. We need them and they need us.

3. Separation. By that is meant for the two races to work out a plan that will permit each to pursue its own social way with proper rights and protection without that social mingling that will look toward the merging of the two races into one or the subjugation of the one by the other. There is no reason why the Christian leaders of both races cannot work out a plan that will be fair and just. This plan as the most of the leaders now admit, will be best for the future of both races. We can live together as brothers of the same Father and each can help the other work out his destiny and fill his place. We can be true friends and neighbors.

We must not be weak and slippy nor dodge the real issue in this matter. The white men and women who claim to be fair and true to the Christian principles of our civilization must be willing to stand together for right treatment of the Negroes, as they demand proper treatment for them. There is never a justification for the brutal lynching of any man, and the black men must be protected from this act of barbarism by their white neighbors. Thank God we are getting further away from this. We have demanded that black men treat our women with respect and we must put that same plank in our platform for our treatment of them.

Instead of looking down on them because they are black, we must help them teach their people that their race has an honored history. They have made more progress in the time they have been in America than any other people in the history of the world. We must honor them for it and help them be proud of what they have done and stir them with pride to go still further forward. The ancestry of both whites and blacks in this land reach back to paganism. Our path is longer than theirs and they have made more progress in the time than we have. They, on the other hand, must appreciate the fact that the white people have greatly helped them in making this progress, and they could not have made it without the help of the white people.

Many people of both races think the separation of races in travel and schools is best for both. There are some who do not think the black people get fair treatment in these matters, but according to our social conditions separation is far better for them. They are saved from some embarrassment and discomfort that would come to them if we were forced together. The writer has noted recently three disturbances in travel on a crowded car between blacks and whites, and in every case some hot-headed white man or boy was to blame for it. The white people do not always treat the colored ones with proper fairness on the cars. We should not hold all the space on the street car when they have none. The writer recently was on the rear seat of a crowded car when an old colored woman got on. He gave her the seat and nothing he ever did was more appreciated. He could not have held up his own standards without doing it.

On all public carriers they ought to have as good comforts as the white people if they pay the same price. They ought to get equal justice in the courts and in all business deals. The penitentiary and the electric chair are not institutions for black men alone. They ought to have the best living conditions that can be given them for the money they are able to pay for it. The white churches with more money than they have ought to render great help to them in building up their schools and their churches to properly train their leaders and preachers. We have not done our duty to them in this respect.

We need to give our attention to careful study of this last solution, and we need to approach it as Christian men and women who have a desire to carry out the plan of God for all races. There is no reason, if we are left alone without too much interference, why we cannot work out plans that will enable us to live together in mutual confidence and brotherliness without doing violence to the racial integrity of either race.

"THE RACE QUESTION"

We are publishing in this issue an editorial from the Richmond Christian Advocate on "The Race Question." The Richmond Advocate, we read carefully because we want the best Southern white point of view. And we must say that we agree with most that the learned editor writes—he puts so much common sense in it. But we are frankly disappointed in the editorial on the race question. Perhaps we expected too much.

We have not met in twenty years a Negro who has advocated amalgamation or colonization as a settlement of the race question. When we were a boy in Augusta, Georgia, over thirty years ago we heard Bishop Holsey put up the three points (1) Amalgamation, (2) Colonization and (3) Separation, a sort of rhetorical dummies which he proceeded to knock down.

The race question today is none of the above. It is rather what the editor touched on in the latter part of his editorial: How shall the white man treat the Negro? Here is the white man who boasts of his Christianity, his superior civilization. He brought the Negro here, used the Negro to build the foundation of his civilization in the South. Does he owe him anything?

The Negro has shown capacity—made more progress in the time they have been in America than any other people in the history of the world," says the Richmond editor. Now will the whites let the Negroes continue to progress?

The vital problems are: Will the whites let the Negroes have education. Or any theory of taxation in a democratic government. A great Virginian wrote truly as the cornerstone of this government that all government derives its just powers from the consent of the governed. This causes a ra[illegible] question to arise: How can this governm[illegible] schools, will they have fairness enough to give the Negro child a square deal? That's the race question.

Another vital question is the ballot. Since this government is founded on taxation without representation is tyranny, how can the white people of the South in fairness to the laws they themselves have made, continue to cheat the Negro out of the ballot, and hold their own self respect and the respect of the Negroes? That's the race question.

Christian Recorder 3-11-26 Philadelphia, Pa.

Race Problem - 1926
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The vital problems are: Will the whites let the Negroes have education. Or any theory of taxation in a democratic government the Negroes of the South are not getting their share of the public education funds. In some states they are shamefully robbed. Since the white people insist on separate schools, will they have fairness enough to give the Negro child a square deal? That's the race question.

Another vital question is the ballot. Since this government is founded on taxation without representation is tyranny, how can the white people of the South in fairness to the laws they themselves have made, continue to cheat the Negro out of the ballot, and hold their own self respect and the respect of the Negroes? That's the race question.

A great Virginian wrote truly as the corner stone of this government that all government derives its just powers from the consent of the governed. This causes a ra question to arise: How can this governm

preserve its moral and not allow the ballot to the Negro?

We talk about justice. The white people are not capable of giving the Negro justice. A man is supposed to be tried in the country by a jury of his peers. If the Christian white people keep Negroes off of juries, how can they say they will give Negroes justice? They must have very warped notions of justice. But that is a grave race question.

The editor favors "separation." But the only "separation" white people want is that which gives them an advantage. We have never seen a white man in our life who advocated separation who was fair. He may have thought he was, but he was not willing to exchange places with the Negroes. He liked him. And he asked our advice. He did not marry her.

Many white people do not know that education has brought a self respect to Negroes which make them resent even the discussion of amalgamation. Furthermore, most Negroes believe whites are insincere or at least just repeating a tradition when they say they oppose amalgamation. For, if the white people opposed amalgamation they would protect the black woman from her white troducer; they would give the black woman the same protection as the white woman. But the laws of nearly every Southern state promote and encourage amalgamation. The safest serious crime a white young man can commit is to seduce a black girl. He does not get any punishment and does not have to support his offspring. Yet there are but feeble protests from the lawmakers or from the church, which say they oppose amalgamation.

Again the editor is wrong when he says the greatest achievements have not come from mixed races. We should like to know what is a distinct race? Where is the pure race? Do not some of the "purest" whites of Virginia have the blood of Pocahontos in their veins?

We state as a scientific fact that the greatest achievements have come from mixed races. We state further, that while we shall do nothing or advocate nothing to promote mixture, that mixture will continue among men and women, and no law will ever stop it. The very Booker T. Washington whom the editor mentioned was a "mixture."

Another fallacy of the editor is that the best place for development of the Negro is in the South. Facts do not prove this. The Negro has believed this, but he believes it no more. The fact is nearly all the great movements for Negro development started in the North—The A. M. E. Church, the A. M. E. Zion Church, the Baptist Church, the Masons, Odd Fellows, etc., Wilberforce University in education, the labor unions, etc. Today the largest Negro Churches are in the North, the largest Negro newspapers, factories, banks, etc., are in the North. The most noted Negro lawyers, doctors, politicians are in the North. Altho the Negro tries to be loyal to the South, a large and growing proportion of them want to leave the South. Why? Because the South is unfair. See what Atlanta is trying to do to the barbers trade—to ruin the Negro barber. Witness Richmond's own attempt at residential segregation? If the South were fair to the Negro the Negro would rather be South than North. But the South is not fair. And the party of it is the strong Christian whites are not taking the courageous stand they should. If the white press and pulpit of the South were as outspoken for fairness for the Negro say in the matter of enforcing the 14 and 51 Amendments to the Constitution as they are in enforcing the 18th, the South would be the garden spot of the world. For the white man of the South has many lovable points and the Negro is the most loyal worker on earth. If the Negro could be guaranteed life liberty and the persuit of happiness, he would stay in the South and it would blossom as the rose. But the South won't be fair, and that is the race question: Can the South be fair to the Negro?

Kinston, N. C., Free Press
JAN 4 - 1926

Many-Sided Matter.

The Pennsylvania judge who refused to deliver a negro prisoner to the state of North Carolina because he had been convicted by a jury composed entirely of white men, raises many important questions. No doubt the Pennsylvania judge was largely influenced by the fact that a North Carolina lawyer made the point that no negro has served on a jury in this State for more than 20 years.

This kind of reasoning from a Southern lawyer would have a peculiar and fascinating appeal to a Northern judge. The judge, however, failed to take into account some of the outstanding elements in the case, the chief of which perhaps was the courtesy between states. It is very seldom in these days when the governor of one state asks the governor of another state for extradition for him to have anything put in the way of execution. In fact, the governor of Pennsylvania had granted it, and now comes this Pittsburgh judge freeing this negro on the grounds that his indictment by the Forsyth County jury was unconstitutional. The state of North Carolina is quite ready for just and intelligent criticism of any of her actions, but these criticisms ought not to come from a superficial observer. They ought to come from someone who knows the exact conditions.

Then, again, in this case the North Carolina lawyer who for the sake of a prisoner used an argument which would not be understood outside of the State, was not showing that loyalty to the Tarheel State that any man should show. There are some very deep principles involved in this case which make it all the more necessary for all concerned to move with care.

REPRESENTATIEE FROM MISSISSIPPI DELIVERS TIRADE AGAINST NEGRO

At the conclusion of a defense of General Robert E. Lee for leading the forces of the Confederacy in the Civil War and a plea that the North and South "get together," Representative T. Webber Wilson, Democrat, of Mississippi, attacked Negro domination of politics in his state and declared that his constituents would not stand for it.

His tirade against the Negro followed a speech by Representative John N. Tillman, Democrat, of Arkansas, in which he deplored the action of the George H. Thomas Post, of Pennsylvania, Grand Army of the Republic in petitioning Congress not to recognize societies bearing the name "Confederate" or "Confederacy" and calling General Robert E. Lee a traitor. The Pennsylvania Post protested against a move by the Daughters of the Confederacy to obtain possession of the Lee Mansion to perpetuate the Confederate leader's memory.

Mr. Wilson, in his remarks, declared that a condition exists in his state today which has no parallel since the days of reconstruction. After charging that Federal offices are sold, he said that the control of Federal patronage is almost entirely in the hands of the Negroes. "God save my country," he said, "from the sad day when Negroes are placed in the seats of the mighty and political control passes into their black hands."

Inferior Race

Continuing his tirade, he said:

"Why should this administration try to do for the Negroes that which God Almighty did not do? The same divine power that created the lower order of animals created us. You can take a mule and curry him; you can shear his locks; you can even put 'stacomb,' if you please, on his hair; but by no human process can you make out of him a Kentucky thoroughbred. The Negro bears the same relationship to the Caucasian race. The Negro race is an inferior race, as compared with ours, and why do some Republicans try to do something for him that God Almighty did not do? I have nothing against the Negro race. I have always been their friend. But their pathway leads that way, and our pathway leads the other. My people will not submit to Negro domination. There are some things my people will not submit to, and one of them is control of their politics, either State or National, by the Negroes."

In closing his invective, he declared that "if my people cannot get protection from our Government, we will, please God, protect ourselves."

Race Problem - 1926 I.

United States

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That is quite legal; but those same officers may with impunity violate the spirit and the letter of the post Civil-War amendments to that same dear old Constitution, and the executive heads of our government condone the violations or evasions by finding no means whereby the Federal authorities may intrude themselves into matters which it is said—the States SHOULD handle. Fine sophistry, this.

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COOLIDGE GOES OVER

Since the Civil War there have been many Presidents in the White House who have expressed sympathy with the pepole of the Southland who were beaten to a frazzle by Ulysses S. Grant in the everlasting sixties. The figure of Robert E. Lee has stood out in history in bold relief. But there has never been a President who has adopted the Rebel Yell, not even Woodrow Wilson, and gone over body and soul to the Confederacy, as Coolidge at Williamsburg.

There can be no claim that we are too ignorant to understand his Williamsburg speech. We have read it and reread it with our ordinary temper and intelligence; and it possesses all of the original Coolidge clearness. He has deliberately espoused the issues and causes for which our ancestors fought and bled and died, lining himself, as a States Rights man, with Calhoun, and as a presidential apologue, with Hayes.

This unnecessary, impolitic, worthless, inane, but nevertheless signifiicant utterance explains, in part, why in a test made in seven thousand motion picture theaters throughout the North and West recently, the Coolidges received no applause whatsoever. Coolidge has ceased to be an enigma on the Southern question. It will be a long, long time before he is likened, by the spellbinders, again, to the immortal Lincoln. A bas Calvin! A bas Coolidge!

THE OTHER SIDE

Appearing in the Dearborn Independent, Henry Ford's weekly journal are a series of articles written by Mr. Townsend Boyer, under the caption of "How the South Feels Toward the Negro." Mr. Boyer is a southern white man and states that it has been and is still his desire and intention to present the white man's side without bias. Of course his task in the outset was hopeless because he approached his subject with the sub-conscious but everpresent arrogance and superiority-complex of the southerner but nevertheless his articles are splendid food for thought and should enlighten the black man himself on this perplexing question. Mr. Boyer makes a startling statement when he writes: "The Negro is still pitying himself for his former enslavement; he offers it as a reason for his shortcomings; it is his plea for special indulgence at the hands of other men. In song and story he is keeping the wound fevered and throbbing; it is the motif of all his artistic endeavor."

This newspaper is in hearty accord with this much of Mr. Boyer's conclusions and we also would to God that the black man forget the story of slavery and put every reminder out of his life. Every other race has done it. We will not be rounded into full grown men and women until every vestige and tentacle of slavery is torn from our minds. This final emancipation will come only through the processes of the mentality.

Could Re-establish Slavery

Illuminating indeed is the recent debate in the United States Senate between Senators Caraway of Arkansas, Bruce of Maryland and Borah of Idaho on the Fourteenth and Eighteenth Amendments to the Constitution. The Prohibition Amendment and Volstead Enforcement law have weakened vitally the moral sentiment of the statesmen of the nation for the enforcement of the franchise rights of Colored citizens. The South is between the devil and the deep blue sea in the matter of States' rights in permitting Colored citizens to vote and in the matter of the nation's rights to enfringe the personal sumptuary rights of all citizens. Senator Borah, renegade Republican,—whom citizens must forever defeat in his presidential aspirations—agreed with Senators Caraway of Arkansas, Mc Kellar of Tennessee, and Bruce of Maryland in so many words when they said,

Senator Caraway: "If we should carry out the theory that the states should be interpreters of the Constitution, you could REPEAL OR MODIFY THE PEONAGE LAW AND RE-ESTABLISH SLAVERY COULD YOU NOT?"

Senator Borah: "I suppose you could."

Senator Bruce: "Did not the South after the Civil War determine for itself, without regard to the Fourteenth and Fifteenth Amendments to the Constitution whether it would nor would not have ignorant Negro suffrage riveted upon its neck? Did not every southern man of every station in life exercise every power that lay in him to stay the consequences of that frightful curse?"

Senator Borah: "Mr. President, so far as I know," every law passed by the southern states and now in force with reference to Negro enfranchisement, or the right of the Negro to vote, has been sustained by the Supreme Court of the United States, as Constitutional."

Senator Mc Kellar: "That is precisely what we have done in Tennessee."

Senator Bruce: "I think the less we say on the subject the better."

No more reactionary sentiment has been heard in the United States Senate in a generation. The Prohibition debacle has opened the floodgates for the friends of disfranchisement. It has revealed in diamond light the hypocrites of the Republican Party as well as the rebels of the Democratic party. It is a sad state of affairs when the American people sit idly by and let these anarchists have their way.

THE NEW LINE

Because of recent expressions from Washington, D. C., the capital of this nation, it would seem that the American black man is being gradually stripped of all of his rights. Pessimism presumably is setting its mantle over us, disillusion suddenly vanishes our fantastic soap bubbles and our dreams, pregnant with lofty castles where harmony and peace preside, are converted into weird and hideous nightmares. We are awakened with cold chills and are brought face to face with the "facts of life." In this rude awakening all of the trappings and decorations of imagination are snatched away and we are made to see ourselves not as we would like to be but as we are. We see the Federal Government leaving us at the mercy of the several states and the millions of white people who out number us to the ratio of ten to one. We no longer have recognition from the Federal Government that we formerly had. No more Collectors of Internal Revenue in Georgia, no more ministers to Haiti, no more Registers of the Treasury, no more Collectors of Port in the Carolinas, but we do have Segregation in the Government and surest way. It is the line of least resistance. We should face this as a cold, hard fact.

Now that we have sufficiently recovered from the shock of our abrupt awakening we should cast aside the mantles of depression, wipe the veils that have blinded us from our face and start building ourselves up to the point where the separate states will not dare to neglect and mistreat us. Fifteen million people gaining in wealth and intelligence each year cannot wisely be discounted by those wherein they reside.

New York, Pennsylvania, Michigan, Indiana and Ohio are states where the black Americans must dig their first trenches. Their weapons will be the ballots and their dollars will be their bullets. From the recent senatorial elections in Illinois and Pennsylvania where black people turned the tables on men who neglected them we know that this nation is made of separate states and that each state, a rough outline of battle may be drawn. Bullets will state has a whole lot to do with framing national policies. We find in Washington, made from the sinews of millions of swarthy arms who have the that we must battle in the states where we live. There is the safest fields in civilization to produce from. In the next twenty greatest be made

Buildings in Washington, separate schools in the District of Columbia, Jim Crow bathing beaches along the Potomac. We have the refusal of the Interstate Commerce Commission to regulate interstate traffic when it affects us and we have the latest decision from the Supreme Court opening the way to nation-wide segregation. These things we have learned and these are the facts that we face as facts, for once, and not as fancies.

Out of this rude awakening and this abrupt jolt at first we would expect to find no virtues but we will because they are present. The first virtue that we find is the location of the line of least resistance. Last year no doubt we thought that our line of least resistance would be through the broad avenue of the Federal Government. We thought that the Constitution could be used as a road map. Now we know that this nation is made of separate states and that each state has a whole lot to do with framing national policies. We find that we must battle in the states where we live. There is the safest

COOLIDGE GOES OVER

Since the Civil War there have been many Presidents in the White House who have expressed sympathy with the pepole of the Southland who were beaten to a frazzle by Ulysses S. Grant in the everlasting sixties. The figure of Robert E. Lee has stood out in history in bold relief. But there has never been a President who has adopted the Rebel Yell, not even Woodrow Wilson, and gone over body and soul to the Confederacy, as Coolidge at Williamsburg.

There can be no claim that we are too ignorant to understand his Williamsburg speech. We have read it and reread it with our ordinary temper and intelligence; and it possesses all of the original Coolidge clearness. He has deliberately espoused the issues and causes for which our ancestors fought and bled and died, lining himself, as a States Rights man, with Calhoun, and as a presidential apologue, with Hayes.

This unnecessary, impolitic, worthless, inane, but nevertheless signifiicant utterance explains, in part, why in a test made in seven thousand motion picture theaters throughout the North and West recently, the Coolidges received no applause whatsoever. Coolidge has ceased to be an enigma on the Southern question. It will be a long, long time before he is likened, by the spellbinders, again, to the immortal Lincoln. A bas Calvin! A bas Coolidge!

THE OTHER SIDE

Appearing in the Dearborn Independent, Henry Ford's weekly journal are a series of articles written by Mr. Townsend Boyer, under the caption of "How the South Feels Toward the Negro." Mr. Boyer is a southern white man and states that it has been and is still his desire and intention to present the white man's side without bias. Of course his task in the outset was hopeless because he approached his subject with the sub-conscious but everpresent arrogance and superiority-complex of the southerner but nevertheless his articles are splendid food for thought and should enlighten the black man himself on this perplexing question. Mr. Boyer makes a startling statement when he writes: "The Negro is still pitying himself for his former enslavement; he offers it as a reason for his shortcomings; it is his plea for special indulgence at the hands of other men. In song and story he is keeping the wound fevered and throbbing; it is the motif of all his artistic endeavor."

This newspaper is in hearty accord with this much of Mr. Boyer's conclusions and we also would to God that the black man forget the story of slavery and put every reminder out of his life. Every other race has done it. We will not be rounded into full grown men and women until every vestige and tentacle of slavery is torn from our minds. This final emancipation will come only through the processes of the mentality.

Could Re-establish Slavery

Illuminating indeed is the recent debate in the United States Senate between Senators Caraway of Arkansas, Bruce of Maryland and Borah of Idaho on the Fourteenth and Eighteenth Amendments to the Constitution. The Prohibition Amendment and Volstead Enforcement law have weakened vitally the moral sentiment of the statesmen of the nation for the enforcement of the franchise rights of Colored citizens. The South is between the devil and the deep blue sea in the matter of States rights in permitting Colored citizens to vote and in the matter of the nation's rights to enfringe the personal sumptuary rights of all citizens. Senator Borah, renegade Republican—whom citizens must forever defeat in his presidential aspirations—agreed with Senators Caraway of Arkansas, Mc Kellar of Tennessee, and Bruce of Maryland in so many words when they said,

Senator Caraway: "If we should carry out the theory that the states should be interpreters of the Constitution, you could REPEAL OR MODIFY THE PEONAGE LAW AND RE-ESTABLISH SLAVERY COULD YOU NOT?"

Senator Borah: "I suppose you could."

Senator Bruce: "Did not the South after the Civil War determine for itself, without regard to the Fourteenth and Fifteenth Amendments to the Constitution whether it would nor would not have ignorant Negro suffrage riveted upon its neck? Did not every southern man of every station in life exercise every power that lay in him to stay the consequences of that frightful curse?"

Senator Borah: "Mr. President, so far as I know," every law passed by the southern states and now in force with reference to Negro enfranchisement, or the right of the Negro to vote, has been sustained by the Supreme Court of the United States, as Constitutional."

Senator Mc Kellar: "That is precisely what we have done in Tennessee."

Senator Bruce: "I think the less we say on the subject the better."

No more reactionary sentiment has been heard in the United States Senate in a generation. The Prohibition debacle has opened the floodgates for the friends of disfranchisement. It has revealed in diamond light the hypocrites of the Republican Party as well as the rebels of the Democratic party. It is a sad state of affairs when the American people sit idly by and let these anarchists have their way.

THE NEW LINE

Because of recent expressions from Washington, D. C., the capital of this nation, it would seem that the American black man is being gradually stripped of all of his rights. Pessimism presumably is setting its mantle over us, disillusion suddenly vanishes our fantastic soap bubbles and our dreams, pregnant with lofty castles where harmony and peace preside, are converted into weird and hideous nightmares. We are awakened with cold chills and are brought face to face with the "facts of life." In this rude awakening all of the trappings and decorations of imagination are snatched away and we are made to see ourselves not as we would like to be but as we are. We see the Federal Government leaving us at the mercy of the several states and the millions of white people who out number us to the ratio of ten to one. We no longer have recognition from the Federal Government that we formerly had. No more Collectors of Internal Revenue in Georgia, no more ministers to Haiti, no more Registers of the Treasury, no more Collectors of Port in the Carolinas, but we do have Segregation in the Government Buildings in Washington, separate schools in the District of Columbia, Jim Crow bathing beaches along the Potomac. We have the refusal of the Interstate Commerce Commission to regulate interstate traffic when it affects us and we have the latest decision from the Supreme Court opening the way to nation-wide segregation. These things we have learned and these are the facts that we face as facts, for once, and not as fancies.

Out of this rude awakening and this abrupt jolt at first we would expect to find no virtues but we will because they are present. The first virtue that we find is the location of the line of least resistance. Last year no doubt we thought that our line of least resistance would be through the broad avenue of the Federal Government. We thought that the Constitution could be used as a road map. Now we know that this nation is made of separate states and that each state has a whole lot to do with framing national policies. We find that we must battle in the states where we live. There is the safest and surest way. It is the line of least resistance. We should face this as a cold, hard fact.

Now that we have sufficiently recovered from the shock of our abrupt awakening we should cast aside the mantles of depression, wipe the veils that have blinded us from our face and start building ourselves up to the point where the separate states will not dare to neglect and mistreat us. Fifteen million people gaining in wealth and intelligence each year cannot wisely be discounted by those wherein they reside.

New York, Pennsylvania, Michigan, Indiana and Ohio are states where the black Americans must dig their first trenches. Their weapons will be the ballots and their dollars will be their bullets. From the recent senatorial elections in Illinois and Pennsylvania where black people turned the tables on men who neglected them in Washington, a rough outline of battle may be drawn. Bullets will be made from the sinews of millions of swarthy arms who have the greatest fields in civilization to produce from. In the next twenty

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West Indies.

REPLACING NEGRO WITH WHITE TROOPS IN BRITISH JAMAICA

THOUSANDS of West Indian readers of The Negro World and West Indian Negroes to be found throughout the countries of the world, will agree with Mr. Martin L. Wilson, writing in the People's Forum of The Negro World last week, that it is an insult to the Negro people of Jamaica, and everywhere, that the British government plans to replace Negro troops with white ones in Jamaica. It is more than an insult to the Negro taxpayers of the colony; it is rank ingratitude when the services the loyal Negro of Jamaica has rendered the British government is considered. It stigmatizes his loyalty to the nation, to which he has given so much and which has given him so little in return. It is as much as giving notice that Negro soldiers can no longer be depended upon, as in the past, although we have not heard that the Negro of Jamaica has done anything whatsoever to warrant any such attitude towards him.

5-15-26

But replacing Negro with English troops in Jamaica is in line with the policy of distrust of the Negro's loyalty which has been showing itself in British policy for some time past, and which denies shore leave to Negro sailors in the British service in African ports, and which denies protection to West Indian British subjects temporarily working in Cuba or other West Indian countries, in the effort to keep them in the island homes, although there is no employment for them and they stand to starve at home.

Nations are punished for their wrong doings, as individuals are, and it is easy to see in the life and death struggle in which the British are now engaged, with organized labor paralyzing by a strike, the entire machinery of government, and threatening the very existence of Parliamentary government, the purpose of the Spiritual power which sees all things and registers all things and renders unto nations as to individuals justice according to their works. The Righteous Judge makes no mistakes, but when their sins find them out nations as well as individuals seldom recognize that they are being punished for their crimes against themselves and "the stranger within the gates."

God rules and His justice camps forever on the heels of those who do not live wisely, justly and truthfully with themselves and with their neighbors.

HOUSE PASSES OVER VIRGIN ISLAND BILL

Chicago Defender 5/22/26

Washington, D. C., May 14.—Upon the objection of Senator Kenneth D. McKellar, Democrat, of Tennessee, the senate at its evening sesion last Monday passed over the bill to confer citizenship upon the inhabitants of the Virgin Islands.

Senator McKellar objected upon the ground that he did not think it wise to confer citizenship on practically all of the inhabitants of the Virgin Islands. Senator Frank B. Willis, Republican, of Ohio, calling attention to the unfortunate situation of the Virgin Islands inhabitants, sought to have him withdraw his objections.

"I can not believe," said Senator Willis, "any senator desires that any considerable number of people under the aegis of American protection shall be without American citizenship." Senator McKellar, however, insisted that the bill be passed over.

This bill was favorably reported to the senate by the committee on immigration through Senator Willis.

Chief Industry of Barbadoes Is Suger Raising, But Natives Pay More For Sugar Than Do People In States

Second Article Of Series On Barbadoes and Other Islands Of The West Indies, By Hilton Philips, a Native Barbadian, Now Living In New York

New York Times 2/1/26

There is jim crowism in the chruches of Barbados, and it is practiced by the white people renting pews for themselves. In the theatres and private schools the caste line is drawn. There are many arrogant moneyed blacks who will not let their children attend school with poorer ones, but the enmity between the races and among the Negroes themselves is camouflaged by an outward friendliness that might deceive an unenquiring observer.

The chief industry of Barbados is sugar raising. More than half the country's area is planted in sugar cane, yet sugar to the consumer in Barbados is dearer than in Manhattan. The whites buy the Negro planters' crops on the field, harvest these crops and refine the sugar. That part which is not exported is sold back to native merchants at prices which give them staggering profits.

Practical Veiled Peonage.

Another evil of sugar raising in the island is a sort of veiled peonage. On the plantations in northern and mid-island, Negroes are forced to work all day in a broiling sun for the whites at the latters own wage scale, which is alarmingly low. Many such workers are able to provide for only one day ahead should they become unable to work.

The white planters use Negro foremen in keeping the Negro peon's noses to the grind stone. Many colored plantation watchmen have their salary raised when they arrest the laborers for such trifles as taking a piece of cane to appease their hunger. These watchmen are sometimes beaten, but the beater when caught seldom escapes a "cat-o'-mining," for the white magistrates cannot afford to let their friends' plantations be ruined by the Negroes who till the soil.

While this writer condemns all wrong doing, regardless of race, he considers it atrociously unfair that whippings should be carried out with that "Delaware dignity" only on the poor black peasant who has not the remotest chance of becoming a diplomatic embezzler and get away with it.

The Black Cossacks.

A few years ago a large section of lawless men and women came to blows with the police and thus involved a large section of the populace of Bridgetown in a riot. It happened over a bag of coal which an alleged vagrant stole. In his subsequent flight for safety he was forced to abandon the loot. He was pursued into a section of the city where the trouble began and the Negroes fought each other over the Nordic's black gems. Few of the newspapers were so disloyal as to criticize the over-chivalrous action of the uniformed black (anti-black) Cossacks, who seemed more eager to please their egotistic back patters than to prevent strife.

Sometime ago a delegation headed by John Beckles, a noted Negro, wended its way to the Executive Mansion to complain against the abominable child labor, long the curse of Barbados. This delegation's demands were crowned with a measure of success and today young children at the early age of six no longer have to toil in the burning sun for wages as low as six cents per day.

However, things are not all bright in Barbados now, for a dispatch recently received by the writer conveyed the information that quite a lot of unemployment exists among the masses.

It can be truthfully said that despite the intelligence of the Negro natives of this island, they have little real voice in the government and despite the overwhelming majority of the colored people, Barbados is the one island of the West Indies that the British are abnormally proud of. They refer to it as a "nice" peaceful colony, for there politically the Nordic rules supreme and many a poor waif from the skunk-like smelling dens of Chelsea and Limehouse can go down to dear "Little England" later to become a power fit to sentence intellingent black men to be "catted" for the slightest offense.

CUBAN GENERAL'S SON A VISITOR

Jose Garcia Jnerarity, an agricultural engineer, of Havana, Cuba, and grandson of the world famed General Garcia, was in the city Wednesday as the guest of Bishop and Mrs. John Hurst.

Afro-American 9/4/26

Colored people, he said, comprise 28 per cent of the population of Cuba, the rest are white. "Thirty-five years ago we had the same trouble colored people have in America today. We had jim crow cars, and all that. But we entered politics and now we have nine of the twenty members in the Havana City Council and political and civil officers everywhere. No votes, no rights. We colored Cubans got together politically."

Publicans! Md.

Mr. Jnerarity plans the establishment of an insurance company in Cuba, modeled after the Afro-American Insurance Company, of Florida. He left for Washington to visit friends there.

Bishop and Mrs. Hurst are leavin the city Thur 'ay for the Bisl work in Sout' arolina.

The Haitian "Hymn of Hate"

By RAYFORD W. LOGAN

Courier 10-23-26 Pittsburg, Pa.

An American Negro's Version of the United States' Occupancy of the Benighted Republic

PROBABLY no race of people has been damned, villified, castigated, lampooned, orally spit upon, and consigned to so many different sections of Gehenna as the Americans in Haiti.

I say this advisedly, for I heard Poincare and the French denounced when they occupied the Ruhr Basin, I saw the wave of xenophobia in Austria engulf even the Germans, I witnessed Jews practically driven from the "Black Stock Exchange" of Warsaw when the mark was approaching zero, and I served at the front with French soldiers whose homes the Germans had ruthlessly destroyed.

Received with open arms as the restorers of peace, welcomed as a kindly Uncle Bim who would put his neighbor's house in order, accepted as the representatives of a more advanced civilization, the Americans are now socially ostracized by every orthodox Haitian, fawned upon by the speculators who are getting rich from the increased post-occupation prices, crassly flattered by the office holders, and hated secretly by all.

As an American Negro I can hardly be expected to constitute myself a Sir Galahad to defend America's lofty idealism or the *White Man's Burden*. I do feel it my duty, however, to lay before the American public this crushing accusation.

For there must be millions of good Americans, who, regardless of party affiliations, race prejudice, or socio-philosophical theories, will remain aghast when they learn that in a section of the world, American is synonymous with tyrant, brute, hypocrite, Prussian or at best, comedian and liar.

These Americans may gain some comfort from the fact that there is one Haitian who is more thoroughly detested than all the Americans. That a foreign country, different in race, origin, culture and power should endeavor to exploit a weak, defenseless island is understandable. But that a son of Haiti who had enjoyed the highest positions in the state should prostitute his attainments, should sell his country and himself to the "Collossus from the North," should sign on the dotted line at the behest of Brigadier General Russell, that exceeds all imagination. The arch-traitor in question is Louis Borno, the Puppet President of Haiti.

After reading the reports circulated in this country, one would naturally believe that all this is an explosion of tropical Gallo-African exaggeration. A recent investigation shows unfortunately that there is ample justification for the accusation that Americans are sewing seeds of hate in Haiti that are making one more enemy for imperialistic America.

An impartial statement of the situation requires first of all a word of praise for some individual Americans. There are men both in the marine corps and in various civil capacities who are living up to some of the highest ideals so blatantly proclaimed by our jingo press. Any attempt to name these men would be invidious. The Medical Service of the marine corps in its treatment of diseases is worthy, however, of special commendation. It is regrettable that the work of these officers counts for so little because of the amazing incapacity, arrogance, hypocrisy, and prejudice of the real ruler of Haiti and his entourage.

* * *

Since Haiti and its history are almost a closed book to Americans, a brief resume may be helpful in understanding the present situation.

Haiti was the second republic established in the Western Hemisphere. Twenty-eight years after the United States separated from Great Britain, Dessalines announced to the world Haiti's intention to be a free and independent nation. For 111 years the Black Republic struggled through the throes of a travail inevitable in a country where slaves but recently enfranchised were working out the principle of self-government without the aid of any foreign nation, and indeed in the face of the secret or open opposition of most of the leading powers. A series of revolutions in the second decade of this century resulted in the assassination in 1915 of President Guillaume Sam after his seizure from his refuge in the French Legation. Although this crime was the act of the relatives of the 167 political prisoners whom the president had had massacred on the previous day, and although no American or any other foreigner was even injured, Admiral Caperton landed marines in Port-au-Prince on July 28, 1915. The customs house was almost immediately placed under American control. Ou August 12, M. Dartiguemave, who had been selected as the best man to carry out his orders, was elected president for seven years by the two houses of the Haitian Parliament sitting as a National Assembly. On September 16, a Secretary of State was found in the person of Louis Borno to sign a convention which was ratified on November 11.

This convention provided, in brief:

1. A receivership of customs under American control.
2. American control over Haitian finances.
3. No increase in the Haitian Public Debt, except by agreement with the United States.
4. A native constabulary under the command of American officers.
5. No cession of Haitian territory to any other country than the United States.
6. A term of ten years for the treaty, "and further for another term of ten years if, for specific reasons presented by either of the High Contracting Parties, the purpose of this treaty has not been fully accomplished."

Political Opinion in the Virgin Islands.

New York Times

Our naval government in the Virgin Islands is preferred by some to native authority. Indeed, a contributor to The West End News of St. Croix (who may be a resident American) says that no one who has not been misled by agitators has any fault to find with the existing government. He declares that the upper classes of Virgin Island society, colored as well as white, would be sorry to see it set aside for any form of "civil government."

New York, N.Y.

The writer of the article in the St Croix paper says that a senior Senator from a New England State recently introduced a bill in Congress, "by request," the effect of which would have been to "transfer the American colony into another Haiti overnight." On second thought, the Senator withdrew his bill. In a letter to a citizen of St. Croix he wrote that it had been introduced to "oblige a lady."

Though the whites are reluctant to see the naval government superseded, because they might have to endure a much worse one, they want the United States to do something to redeem the islands from decay. They propose American capital to replace Danish, irrigation on a large scale, and the right to manufacture rum for European consumption, which they enjoyed before the Virgin Islands were acquired from Denmark.

FAMOUS WEST INDIA REGIMENT WILL DISBAND

National Negro Voice

Brilliant Zouave Uniforms of Century-Old Battalions to Quit the Tented Field

11-6-26

West African readers will have seen with regret the announcement that the British Government has decided to disband the West India Regiment, which has often done good service on the West Coast during the last hundred years. The brilliant uniform (copied from that of the Turco or Zouave regiments of the French army) of the regiment was familiar in the streets of the capitals of the Gambia, Sierra Leone, and the Gold Coast, and it was, to the peoples of the colonies, the impersonation of the military might of the protecting Power. The rank and file have always had an honourable record for good behaviour and orderliness, and fraternized with the peoples of the towns which they garrisoned. The purchases of fresh meat and vegetables for their consumption by the commissariat department was the basis of a not inconsiderable trade by which the people benefited, as they did also by the expenditure in the local markets of the soldiers' pay. The regimental bands were a source of great pleasure, and afforded the people their only opportunity of hearing orchestral or concerted music. At the headquarters stations the bands played every evening, generally from 8 to 9 p. m., in an open space to which the people thronged for the nightly entertainment. It was their substitute for theatre, concert-room, music hall, and the other places of amusement in European towns. Visitors to Wembley will remember the excellent playing of the West Indian Regimental Band at the British Empire Exhibition, where the brilliant Zouave uniforms and fine figures of the players attracted attention.

New York, N.Y.

National Negro Voice

Genesis of the Regiment

The first battalion to bear the title of "West India Regiment', authorized by proclamation of May 5, 1795, was not the first Negro regiment in the British Army. At the end of the eighteenth century there were twelve battalions of Negro troops drawing army pay, though several of them were not on the War Office roll. Some of them had beeen raised for service in America during the War of Independence; it was one of the grievances of the rebellious states that their slaves had been armed and employed to subdue their former masters. These bands were named after the states in which they were originally raised; among them was "The Carolina Black Rangers", which was absorbed into the new regiment, and in memory of this the Caroline Laurel figures in the crest of the 1st West India Regiment. The number of these regiments fluctuated with the importance of the West Indian Colonies, and diminished as the East Indian trade gradually ousted the sugar and tobacco trade from the first place in British commerce. During the wars of the Revolutionary era there were four regiments bearing the title, but in April, 1819, the 4th was disbanded at Sierra Leone; 800 men were settled at the villages of York, Kent, and Wellington. The 3rd regiment was permanently stationed in West Africa, while the 1st and 2nd were distributed among the West Indian Islands and British Guiana. One consequence of this was that the regiments were cut up into segments of three or four companies each, billeted in different islands under different commanding officers, and the colonel in command never had more than six companies under his immediate command, and never saw the whole of his regiment, except when mustered for transport to the West Coast after the 3rd regiment had been disbanded and the garrisoning of the stations there had been taken over by the two remaining regiments, serving there alternately for periods of three years. The West Coast tours were very popular with the officers, as there were opportunities of obtaining temporary civil ap-

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West Indies.

pointments when the local governmental staff were depleted by sickness or other causes. Among the officers who entered the Colonial Service in this way were Major Bravo, who acted for a time as Governor of Sierra Leone, and Sir Alfred Maloney, who rose to be Governor of Lagos and Trinidad.

War Record

In peace the men of the regiments have always been noted for their good conduct and obedience. They had the African fidelity to officers who gained their confidence and affection. Harsh or in considerate treatment drove them into a sullen listlessness, but it never developed into wild acts of insubordination. They were always noted for their courage, and earned the praise of Sir Ralph Abercromby (1796) and Sir ohn Moore (1797) in battles against the French forces in the West Indies. In battle their favourite weapon was the bayonet, and their eagerness to get to close quarters with the enemy made it sometimes difficult to keep them under control. The regiments took part in many of the small wars on the West Coast. In 1860 the Badibu people (Gambia), having quarrelled with a British firm over non-payment of a debt due to them, seized some trading schooners by way of reprisal; a force of 400 sailors and marines, 800 men of the 1st and 2nd West India Regiments, and 600 Gambian Militia were sent against them. At the storming of one of the stockaded towns Private S. Hodge gained the V. C. for conspicuous bravery in cutting a way for the troops through the stockade single-handed under heavy fire. In the Ashanti War of 1873-74 the two West India Regiments bore the whole brunt of the Ashanti attack, and had driven the enemy beyond the Prah before the white troops arrived. At the critical time, when the transport arrangements had broken down for want of carriers, when the advance was stopped, and there seemed to be a possibility that the march on Kumasi might have to be abandoned and the white troops sent home. they saved the situation by volunteering to act as carriers. They performed daily marches of twice the usual military distance, each man carrying 50 lbs. of stores in addition to his ordinary arms and accourtrements. By the time that sufficient carriers had been collected to take over the duty they had accumulated enough supplies at the front to enable the advance to be resumed. In the Great War the two battalions served with distinction in the Cameroons and East Africa, and in 1918 added "Palestine" to the battle houonrs, which began with the capture of "Guadeloupe" and "Martinique" in the Napoleonic wars. At the time of its disbandment the last survivor of the West India Regiment mustered about 900 rank and file. The throwing of so many men out of employment in a small colony like Jamaica is a serious matter; but, no doubt, the difficulty which this may occasion has been foreseen, and steps will be taken to carry the men over the period of unemployment and until they can be absorbed into civil life.—(W. F. H.)

N. Y. EVE. POST

OCT 28 1926

NOTED NEGRO TROOP QUITS

West India Regiment Disbanded by British at Kingston

Kingston, Jamaica, Oct. 28 (AP).—The West India Regiment, the oldest negro unit in the British Empire, has been disbanded. Prior to disbandment, the regiment held its final parade in the presence of thousands of citizens who turned out to bid the men farewell.

Governor Stubbs addressed the men, recounting the history of the regiment. He said he regretted that on the grounds of economy the British Government had decided to disband it.

VIRGIN ISLANDS RULE BY NAVY EXCORIATED

Thriving Keys Depopulated And Going to Ruin Under U. S., Malmin Declares—To Aid Move For Civil Government.

Courier 11-20-26

PHILADELPHIA, Pa., Nov. 18.—Civil government for the Virgin Islands, United States possessions in the Caribbean Sea, 40 miles from Porto Rico, were advocated before the national convention of the Civil Legion, when it opened in the Bellevue-Stratford, by Judge Lucius J. M. Malmin, the first American to hold court in those wave-washed and rocky isles of the Southern sea.

The Virgin Islands, a closely-knit group of keys, purchased from Denmark in 1917, at a cost of $25,000,000 under the assumption that they would provide a strategic point for protection of the Panama Canal, are being allowed to go rack and ruin under the Navy rule and soon will be worthless, said Judge Malmin. The Navy, he said, is governing the island with an iron hand and doing everything possible to kill trade and commerce.

"In 1917, after more than 200 years of Danish rule, the Virgin Islands were prosperous, thriving isles with a hardworking, contented population," said Judge Malmin. "The natives, mostly Negroes brought from Africa by the slave traders, were ambitious agriculturalists and traders, carrying on a thriving business in bay rum, sugar, tobacco and liquors.

Navy Rule Criticized

"The Navy came in and immediately ruled much as an army of occupation would rule. The natives had no hand in the government, were not allowed to vote or voice an opinion on any civic or governing matter, and were hampered in their trading by the Navy, which desired to make the islands nothing more than a naval base.

"Today there is virtually no trading of any importance with the outside world. Prohibition, effective there as here, of course, has killed one of the mai industries, that of distilling rum and spirits, and manufacturing of bay rum, which must of course contain a large quantity of alcohol, has met the same fate.

"When I went there in 1920, as judge of the United States District Court, under appointment from President Wilson, I found a population of about 40,000 blacks and 500 white men, which was even then beginning to dwindle under Navy dictatorship. Today there are fewer than 25,000 inhabitants, all told, and their number is decreasing rapidly.

Foresees Era of Ruin

"Judge Malmin said that unless the islands are given a civil government or allowed to annex themselves to Porto Rico—the latter a move favored by the judge—they would deteriorate into wild wastes, habited by a few half-starving natives, keeping to the bush country, with the navy using them merely as fueling stations.

"As a matter of fact there is no need for the navy there," he said. 'The islands have no value as a strategic point and there are far better places for naval stations near-er the mainland. The assumption that the islands can be of any use in protecting Panama is absurd. Panama is 1,400 miles away."

It is believed the Civil Legion will give earnest consideration to the Judge's plea and in all probability will endorse the fight he is carrying to Washington.

ORDER IN HAITI, REPORT OF DR. ELWOOD MEAD

New Orleans Times-Picayune 10-24-26

Washington.—Political chaos and civic disorder have completely disappeared in Haiti as a result of American occupation, according to Dr. Elwood Mead, Commissioner of Reclamation, who has returned from an unofficial trip there to investigate irrigation possibilities. In a letter to the Secretary of the Interior describing his visit, Commissioner Mead contrasts almost anarchic conditions previously existing on the island with the present-day stability brought about by United States treaty officials Pointing out that fifteen years ago irrigation or any other kind of rural development would have been impossible if not unthinkable in this republic, he states that an orderly program of improvement and development is now in progress.

The Haitian "Hymn of Hate"

By RAYFORD W. LOGAN

An American Negro's Version of the United States' Occupancy of the Benighted Republic

Courier 11-13-26 Pittsburg Pa.

Abstract of first two articles.

The Haitian people as a whole thoroughly hate the American occupation, both civil and military, because they feel that the little progress accomplished is not commensurate with ten years of American overlordship and the expenditure of millions of Haitian money. Their hatred of President Borno is even greater because he, one of them, is a mere puppet in the hands of Brigadier General Russell, the High Commissioner, and of Dr. Cumberland, the Financial Adviser.

The Political Situation

It is almost incredible that the man who deliberately or supinely betrayed his country should have at one time pleaded his country's cause most eloquently, withstood firmly every attempted encroachment upon the reserved rights of his country, and resigned the position of Secretary of Foreign Affairs because of American arrogance and autocracy. His recent history, however, shows him an accomplished acrobat in the art of mental gymnastics. If he were to go into the army he would not have to be taught, "About face." He has even invented a new step, "Double time to the rear."

Four specific instances are sufficient to show how completely he has reversed his former opinions and politics. In December, 1914, when as Secretary of Foreign Affairs he was negotiating with the Fuller Mission for the leasing of a Haitian port, he grandiloquently shouted, "There are sacred limits beyond which we must not go." Today, there are only natural limits—the sky and the sea.

On June 24, 1926, he wrote the American minister in Port-au-Prince, "The Republic of Haiti does not leave to the United States of America the care of carrying out the necessary reforms (provided in the convention), but intends to participate in them." Ten years later "participation" evidently means mere approbation.

About the same time he wrote to the Haitian minister in Washington, "The Haitian people, humiliated by this disregard of solemn engagements, would have for the American occupation only hatred and repulsion. The Haitian Government which would accept such a situation would find only general disfavor without counting that it would assume before the country terrible responsibilities." He himself led the way in breaking "solemn engagements;" it was his government that accepted the very situation which he had so bitterly condemned. He was a good prophet. Truly, this "prophet is WITHOUT HONOR in his own country."

On November 15, 1918, he telegraphed to the Haitian minister in Washington, "The Haitian people are sincerely determined to effect with the aid of the American Government all the reforms that progress demands, but by means of the very cordial co-operation stipulated in the treaty, a co-operation that proceeds from a common examination, and not at all by means of imperative injunctions notified to us without respect for our national dignity." Eight years later he permits a perfectly ridiculous tariff law of 2,300 paragraphs, written by a former American customs inspector, to be voted in less than one hour's time without changing even a comma.

But the most bewildering and piquant twist in the whole situation is the fact that Borno is undeniably ineligible to be president. Yes, this modern Judas has no right whatever to exercise the highest functions in the state. And the most laughable part of this comedy is that he himself proved it.

I have in my possession a fac-simile of the letter which he wrote July 9, 1891, in order to prove that he is a Haitian citizen. "According to Article 6 of the Law (1860), 'The children born of a marriage between a Haitian woman and a foreigner are essentially Haitian.' I was born September 20, 1865, of a Haitian woman married to a foreigner. I am, therefore, a Haitian citizen." Undoubtedly; but by the same token he is ineligible for the presidency, because in Haiti just as in America, only children of native born parents can be elected to preside over the destinies of the nation.

A courageous editor brought suit just prior to the last election to prevent Borno from being a candidate. He immediately instituted criminal proceedings against the editor, accusing him of having forged the letter. The civil suit had to be discontinued for, according to Haitian law, civil proceedings may be stopped at any time by a counter criminal suit.

America is thus imposing an unqualified executive upon this politically ignorant people in order to guide it through the intricate labyrinth of the principles of self-government. The staid state department is evidently developing a sense of humor.

Finally, there is no legal justification for any exercise of American authority at this time. Article 16, of the Convention of 1915 states, "The present treaty shall remain in full force and virtue for the term of 10 years, to be counted from the day of exchange of ratification (May 3, 1926), and further for another term of 10 years if, for specific reasons presented by either of the high contracting parties the purpose of this treaty has not been fully accomplished." In 1917, without the knowledge of practically any one, this convention, according to Americans, was renewed. One does not have to be an international jurist to comprehend that it is impossible for a 10-year treaty to be "fully accomplished" in a year's time. Only toward the year 1925 could America have said that the treaty had not been entirely carried out.

HAITIAN EDITOR IS PLACED IN JAIL. FRIENDS CLAIM PERSECUTION

Dallas Express 11-13-26

New York, Nov. 13 (ANP)—For criticising a native policeman and then charging that he had been "railroaded" into a libel sentence by a political enemy on the bench, Rothschild Francis, Negro editor and legislator of the Virgin Islands is now serving 30 days in jail and must pay $100 fine, the American Civil Liberties Union has been notified from St. Thomas.

Francis was tried without a jury by George Washington Williams district Judge of the Islands, whom he had attacked in his newspaper. He was sentenced to 30 days and $100 fine for criminal libel on Jan. 10, 1925. Following an editorial in which he scored the judge for this decision, he was tried for contempt of court and again sentenced to 30 days and $100 fine on March 16, 1926. Both decision were carried on appeal to the Court of Appeals at Philadelphia by A. A. Berle, Jr., attorney for the American Civil Liberties Union assisted by David Wallerstein, Philadelphia attorney for the Union. The Court of Appeals on Feb. 28, sustained the contempt sentence and reversed the libel sentence, scoring Judge Williams for attempting to use the courts for regulating the press. The Supreme Court of the United States refused to review the contempt case. The Supreme Court of the United States refused to review the contempt case. The mandate for Francis' arrest was served Oct. 22.

For printing without comment a news release issued by the American Civil Liberties Union on the verdict of the Circuit Court, Francis was tried a third time by Judge Williams in March and sentenced to 30 days in jail and $200 fine on a second contempt charge. The case has been appealed to the Philadelphia Court of Appeals. Friends of the editor declare that he is being persecuted by Williams whose appointment as judge he opposed.

NEW YORK SUN and GLOBE

OCT 28 1926

Jamaica Disbands Oldest Negro Regiment

KINGSTON, Jamaica, Oct. 28 (A. P.).—The West India Regiment, the oldest negro unit in the British Empire, has been disbanded. Prior to disbandment the regiment held its final parade in the presence of thousands of citizens who turned out to bid the men farewell.

Gov. Stubbs addressed the men, recounting the history of the regiment. He said he regretted that on the grounds of economy the British Government had decided to disband it.

Race Problem — 1926
West Indies.

Haiti:

U.S. Has Spread Vice And Corruption In Haiti, Thoby States

Senate Chambers in Uproar As Former Charge d'Affairs Launches Vitriolic Attack On Marine Oppression.

(Special to The Pittsburgh Courier)
By LOUIS R. LAUTIER

WASHINGTON, D. C., March 25.—A memorandum by Perceval Thoby, former Haitian charge d'affaires at Washington, and who represents the 61 committees of private citizens, residents of Haiti, who are members of what is called "the Patriotic Union" of Haiti, was referred to the Senate Committee on Foreign Relations upon the suggestion of Senator William H. King, Democrat, of Utah, after Senator James W. Wadsworth, Jr., Republican, of New York, had indicated that he would move to expunge it from the record if it should be inserted.

After the memorandum was read in the Senate, Senator Wadsworth objected to its insertion in the record on the ground that "it contains some extraordinarily bitter denunciation of the policies of the United States Government, involving, among other things, the charge that the United States through its policy has spread vice and corruption in this other country, and charging our Government and its agents with brutality to an extreme degree. Coming as it does from a foreigner, from a citizen or subject of another power, to me at least it is offensive."

During the debate on whether or not it could be received by the Senate, Senator King declared that he stood sponsor for many of the statements contained in the memorandum. He said that he stood sponsor for the statement that "the United States has superimposed upon Haiti a government which the people do not want: that the United States compelled the abrogation of the constitution which had been in force for many years and formed upon the Haitian people another constitution, under which aliens are permitted to acquire real property in Haiti, contrary to the provisions of the superseded constitution; also the statement which, in effect, is that General Russell is practically the dictator and the ruler of Haiti, backed by the marines of the United State; also the statement that hundreds, if not thousands, of the Haitians are leaving Haiti because of the conditions there prevailing, largely due to the occupation by the United States of their country; also the statement that a large area of valuable arable lands of Haiti formerly belonging to Haitians has been acquired by Americans and American interests, in contravention of the constitution by which the Haitians were governed when our naval forces took posession of the Haitian State. And I also approve the statement, or the deduction from the statement, that we have no business in Haiti and should immediately withdraw our marines and let the Haitian people have a government of their own."

Mrs. Addie Hunton To Report On Conditions Found In Haiti

After many years the women of Haiti have succeeded in pouring into eagerly listening and sympathetic ears the tribulations which they and their fatherland have endured under the American Occupation. A group of white and colored American women sailed for Haiti February 20 in order to consult with the Haitians and to discover if possible means of ameliorating their conditions.

Among the number sailing was Mrs. Addie W. Hunton who will talk on "Present Conditions in Haiti Under American Occupation" Thursday, March 25, at 8:15 p. m. The admission is fifty cents and the place is the Central Y. W. C. A. of Brooklyn, 376 Schermerhorn street, one block from Nevins Subway entrance. This is a burning subject and one which ought to approach very near the hears of colored Americans.

Mrs. Hunton and the occasion are sponsored by the committee On Peace and Foreign Relations, of which the speaker is Chairman. This organization although young in years has already accomplished two or three significant and startlingly mature pieces of work. It has rendered valuable aid to Mrs. Caseley Hayford's school in West Africa and was also back of the movement for the Third Pan-African Congress. Its endeavor to afford the people of America an insight into the true conditions of Haiti begins a new and important chapter in the range of its activities.

HAITI ELECTS TODAY.

Borno Expected to Be Retained as President.

PORT AU PRINCE, Haiti, April 11 (AP).—The Republic of Haiti, which has been under the wing of the United States since 1915, when American marines took control of the situation after President Sam had been assassinated, will hold its twenty-seventh Presidential election tomorrow. It will be the third election since the American intervention. Local opinion is agreed that President Louis Borno is virtually certain of re-election.

The President will not be elected by popular vote, but by a Council of State, consisting of twenty-one members appointed by the present officer and subject to removal by him. This circumstance has led to many criticisms by opposition parties, who contend it is a method of perpetuating the control of the Executive in office.

In the 108 years previous to American intervention, Haiti had twenty-four Presidents. Seventeen of them were deposed by revolutions, and two were murdered. The other five died in office, one, it is said, by poison, one in an explosion in the national palace and one on the eve of his overthrow by revolutionists. Only two of the twenty-four were allowed to retire peaceably from office.

The three chief candidates in tomorrow's election are President Borno, Constantin Mayard, who retired as Councilor of State on the election of President Borno in 1922, and Louis Roy, a former Minister of Public Works.

National Race Congress Takes up Haitian Issue

Sessions of the National Race Congress were opened Wednesday at the Mt. Carmel Baptist Church with addresses by Dr. Ernest Lyon, of Baltimore, Liberian consul general, and Napoleon B. Francis, of Port-au-Prince, Haiti. Dr. Lyon spoke in favor of Firestone operations in the African republic, as the basis for employment of two million Negroes, the Liberian government, otherwise, being unable to take care of its unemployed.

Francis, personal representative in America of Emanuel Thezan candidate to succeed Luis Borno as president at the Haitian elections next Monday, presented twelve resolutions which the Congress was requsted to adopt. They proposed an investigation of the eligibility of Borno to serve as president of Haiti because a citizen of Guadaloupe and, therefore, a Frenchman, rather than a Haitian.

The United States was asked, by the resolutions, to abstain from interference with elections Monday beyond securing conditions for free and fair voting. Release of political prisoners, tried by court martial, and sentenced to a term of years, was another Haitian proposition, as was a request for withdrawal of American marines and restoration of actual independence in Haiti.

Peaceful settlements of disputes between the United States and Haiti were provided for by conciliation or arbitration. The Banque Nationale of Haiti and the National City Bank of New York, alleged to pay no interest on government deposits, were requested by resolution to pay the market rate, or the deposits be transferred to other banks.

Francis stated that American marines had demoralized social conditions in Port-au-Prince, 45 per cent of the large stores being turned into cabarets. Revolutions, he said, had occurred on an average of every seven years under French and German control of the republic, but approximately every seven months under American control.

Complaints of numerous farmers were considered at the afternoon session, discrimination being alleged against their applications for farm loans. George H. Thomas, of the federal loan board, explained the provisions and operation of the law, and denied any knowledge of discrimination and urged that the department be given constructive suggestions rather than complaints.

An exhaustive statistical analysis of the number of Negro farm operators and their holdings was given by Charles M. Thomas, of the Armstrong High School, who pointed out how ignorance and lack of competent leadership prevented the colored farm operator from producing cheaper food for the nation. His suggestion, that the government establish an "agricultural and technical West Point" for colored youth, along the same selective lines as for the military and naval academy, was adopted.

Dr. W. H. Jernagin, president of the Congress, in his annual address, called attention to bills before Congress affecting the Negro, and called upon colored voters to hold to account members of Congress who allowed passage of laws detrimental to their interests. Congressman Emanuel Celler of the Tenth District, New York, spoke in support of a bill introduced by him in Congress for a Negro industrial commission. Other speakers were Dr. Vernon Johns, of Lynchburg, and Thomas H. R. Clark.

HAITI HELPED BY AMERICAN GUIDANCE

However repulsive the occupancy, either in whole or in part, by a powerful nation, of the territory of a less powerful, the new contact inevitably benefits the citizenry of the temporarily occupied country. 4-2-26

For several hundred years it has been difficult for Haiti to meet her financial obligations, make successful headway in her general development or throw off the dense clouds of revolution, which continually threatened every activity making for national permanency.

Yet, the Haitians, when the indebtedness of their country to foreign capitalists, who had advanced large sums of money to their government and to private, native business enterprises, ran into many millions of dollars; and when the affairs of their country became so bemuddled as to invite a national calamity, objected obstinately when it was learned that the United States had decided to appoint a Commission to take charge of the customs receipts, guarantee payment of the island's bills and to otherwise assist them and their government in getting its affairs ironed out.

So distorted were the internal affairs of Haiti that there were disagreements among the natives of a serious nature culminating in riots and revolutionary activities—making it imperative for the United States to step in before some other foreign power did—yet when it became necessary to land U. S. Marines in order to safeguard the interest of foreigners and at the same time aid the government to disentangle itself, the spirit of the general Haitian citizenry, backed by the cunning plotting of native politicians, grew so adverse to the presence of the Marines that serious rioting and bloodshed resulted. It was a clear case of the islanders fighting against those who came to help them straighten out their country's difficulties—a thing which they could not do themselves. Protests were made to the Government of the United States to the effect that the Marines were ignoring the rights of the islanders and otherwise mistreating them. At the request of certain Haitian representatives, Uncle Sam sent an investigating committee to the Republic to ascertain the truthfulness of the protests—the matter of the Marines was adjusted—and under the direction of a United States High Commissioner work of clearing up the situation was vigorously carried forward.

As a result of the American occupation in Haiti, according to a report made to the State Department by American High Commissioner, Brigadier General John H. Russell, the country has enjoyed freedom from election riots and revolutionary activities, it has become more stable in its self-government, its financial, economic, educational and general advancement are making more rapid and sound progress than ever before.

The Commissioner reports that the government ended its last fiscal year with a cash surplus of $1,273,568—including a statement to the effect that substantial progress for the year 1925-26 is very promising. The statement shows that the customs receipts for the first three months of the new fiscal year present an increase greater than that of any previous time in the history of the Republic.

As time goes on, according to the report, the relations between the United States Marines stationed in Haiti and the natives are becoming far less strained as the latter realize more and more that out of what at first seemed to them an attempt on the part of the United States to jeopardize Haiti's national sovereignty, has grown an improvement and a substantial progress never before experienced by that Republic. The native opposition limiting itself to a few spasmodic conflicts during the year.

As the prosperity of the country continues to improve and peace among the Haitians continues, the rural inhabitants have gained more confidence in the American Government and its Haitian program—resulting in more extensive agricultural development than has taken place in the island for many a year.

With the exception of the press and the Government which are still jabbering at each other, prompted by old politicians who find that their former graft is fast slipping from their hold, the Haitian government and the United States Commissioner are working in harmony in the prosecutinon of the necessary program making for the stabilization of the country's finances, the endurance of tranquility among the population, public construction, improved sanitary conditions and the betterment of facilities for educational advancement.

It is reported that the judiciary departments of the government have been run rather loosely—causing the general citizenry to place very little confidence in the decisions of judges of respective courts, because of what seems to be a lack of fair and impartial trial—free from political or personal bias. In education it is said that but scant attention has been given to systematic training along agricultural and industrial lines. The Commissioner, in his report, suggests that these matters be given immediate and continuous attention—indicating that the more rapid stabilization of the government, its tranquility and its national prosperity depend upon just how soon the rural pouplation settle down to agricultural and industrial development. Thus it is seen that not only is the American occupation of Haiti there to stabilize its finances, but also to give expert advice for the general welfare of the country, and whenever the period of this American occupation or supervision shall have terminated in Haiti, no doubt the Haitian nation will turn their anger into gratitude as they look upon the vast improvements of their country and agree with Cuba and other countries who have felt what they at first considered the sting and humiliation of foreign occupation—and decide with all right-thinking men that a less fortunate nation, whose territory is occupied by a strong foreign power for any length of time, is always benefited to an inestimable degree because of such occupancy—despite the humiliation of national pride.

Race Problem - 1926

Haiti.

West Indies.

BORNO GOES HOME 'PROTECTED' FROM AMERICAN NEGROES

(By The Associated Negro Press)

New York, June 24.—President Luis Borno of Haiti has sailed for Port au Prince, the capital of the island republic, after a ten-day busy visit in America. Included among the cities of which he was guest while here were Washington, Pittsburgh, Gary, Ind., Chicago, Detroit and New York.

Negroes of America got little or no chance to contact the president of the black republic, and remarks, purported to have come from him, seemed to indicate that he was not eager to get the message of the American Negro. From the time he arrived in Washington and was feted by the Coolidges until he left here this week, he was continually in the hands of the "white interests," which are playing a big hand in Haiti with Borno as their tool.

6-26-26

The mulatto president was given swift glances at the industrial achievements of white America, with a view to showing him what American capitalists will do in Haiti if he will continue to lend them moral support. Every effort was made after the initial snub to him in New York to show him that even he, a Negro, was all right here in America, and courtesies far beyond the privilege of the most distinguished American Negro were given him.

Inspired by the traditional belief of the islanders that they ar better than American Negroes, Borno is said to have resented being referred to in the same paragraph with an escort of "red caps" who were marshalled to greet him in Washington, this in spite of the fact that as a writer in the Washington Eagle noted, the Haitian president's shoes "creaked" as he was introduced to the American president. Accompanying the distinguished visitor on most of his trips were white friends and enemies of the Negro and Borno knew neither.

In Chicago, Negroes were called upon to rally for a great banquet in his honor under the leadership of the great newspaper, "The Defender," but until yet the "Defender" has had difficulty in learning that the Haitian could not attend. This caused the publication to set in a counter action after its call.

Blame for most of the "protection" given Borno is being placed at the foot of Coolidge, who is felt to be playing into the hands of the "interests" in keeping the mouth of the American Negro from the ear of the Haitian leader, who is charged by Haitians ith being an usurper.

HAITI'S PRESIDENT SAILS FOR HOME

Guns Boom Farewell to Borno —Three Weeks' Visit a Great Success, He Says.

IMPRESSED BY OUR WEALTH

Economic Possibilities of the Island Republic Outlined at Bank Luncheon Here.

President Louis Borno of Haiti sailed for Port-au-Prince yesterday afternoon on the Panama Railroad liner Cristobal after a three weeks' visit in this country. Representatives of the Haitian Consulate were at the pier to bid him farewell.

Before sailing, President Borno was the guest of honor at a luncheon given by the National City Bank. He reached the steamer in a launch belonging to the Police Department. This, it was reported, had been provided to avoid the drive through the city with its possibilities of disturbances, such as greeted him when he arrived in this country. He was accompanied by Mme. Borno, W. W. Cumberland, fiscal adviser; Leon de Jean, former Haitian Minister to the United States; Mme. de Jean, and members of his military staff in white uniforms.

7-1-26

As the ship passed the Statue of Liberty the twenty-one guns of the Presidential salute boomed out from Castle William on Governors Island. She paused to acknowledge it. On the way in to this country President Borno had not received this tribute. He was assured afterward by officials of the War Department that the salute had been fired six minutes after the vessel passed, owing to a misunderstanding as to the time of his arrival.

"Naturally I understood that no affront was intended," said President Borno before leaving. "The courteous explanations offered by American army officers were entirely satisfactory to me. I harbor no feelings of resentment or of injury, but realize that the incident was quite unavoidable."

President Borno said he had been tremendously impressed both by the resources and the courtesy of this country.

"My visit was a great success," he said. "Everybody was considerate of me. Even the weather was hospitable."

Economic and political conditions in his country were very good at present, he declared. "We are greatly benefited by the interest of the United States in our problems," he said, "and have every need of its cooperation."

BORNO GUEST OF BANK HERE.

Haiti Is Now Safe for Investors, Charles E. Mitchell Says.

At a farewell luncheon to President Louis Borno of Haiti in the National City Bank Building yesterday, given by Charles E. Mitchell, President of the bank, which acts as trustee of the national finance system of Haiti, business men of America were urged to take a more active interest in the development of the island republic. President Borno and Mr. Mitchell outlined the economic possibilities of the country.

"The present status of Haiti is a monument of progress in contrast to the political and racial revolutions that prevailed there in earlier days," said Mr. Mitchell. "Since the United States established its protectorate there has been steady progress."

Industry had been stabilized, graft eliminated, good roads built, and all equipment for rapid development and growth were at hand, Mr. Mitchell declared. The visit of President Borno had done much to clear up in the minds of American business men the old and false conception that Haiti was "unsafe," he said.

In reply President Borno said: "I am convinced that business motives are superseding strictly economical questions in international relationships. I am therefore gratified that business relations with the United States are already close and bid fair to become even closer."

He said that land titles, which Mr. Mitchell had said were still insecure, were about to be stabilized through legislation. He told of productivity of Haiti in coffee, cotton, sugar, sisal, and tropical fruits, and added that this productivity was open to great increase. Rubber, he said, could be grown there profitably. He urged that the United States increase its Haitian imports, and said that the era of revolution was past.

Where American Marines Hold Power

TO THE EDITOR OF THE NATION:

SIR: The Haitian situation has become unbearable and public indignation is running high. No one can understand why "President" Borno was allowed to draw from the public treasury thousands of dollars for a trip of pleasure or secret diplomacy. When he went aboard the Panama on June 6 a crowd of about 7,000 men, women, and children shouted at him, insulting and stoning him.

8-11-26

The old policy of brute force continues. M. Alcius Charmant, a lawyer of Jacmel, 71 years old, was illegally arrested and sent to prison, under the false charge that he was fostering an uprising along the Haitian and Dominican border. The truth is that he is a personal enemy of M. Borno and an energetic president of the Regional Committee of the Union Patriotique of Jacmel.

M. Charmant is the owner of a hundred and fifty carreaux of land along the south side of the border, near the Anses-à-Pitre. The Government claimed this land and took possession of it. But M. Charmant brought action against the state and a decree of the Supreme Court ordered the Government to give back to M. Charmant his land. But M. Borno and General Russell opposed the execution of the decree. After two years of useless requests, M. Charmant decided to sell these hundred and fifty carreaux to an American company. He went to Santo Domingo a month ago, to see his American buyers. From Santo Domingo he proceeded with the buying party to his land. In crossing the border, two days later, he was arrested and sent to Jacmel, under the false charge of fostering a revolt.

Yesterday Charles Moravia, former Haitian Minister to Washington, a poet and a writer, editor of the *Temps*, was arrested and sent to jail, for an article criticizing the policy of M. Borno and President Coolidge toward Haiti. Joseph Jolibois, editor of the *Courrier Haitien*, has refused to surrender to the police and taken to the woods.

I do not think that the people will bear ten years more of despotism and I fear terrible events.

Port au Prince, June 18 PERCEVAL THOBY

Haitian President's Message To The United States

President Borno in greeting Colored Americans tells of his hopes for Haiti. Professions full, Plenty of room for skilled workers and farmers

Written exclusively for the Afro-American and translated from the French by Rev. S. E. Churchstone Lord, former pastor of the A. M. E. Church in Haiti, a Tuskegee graduate and official stenographer of the A. M. E. General Conference.

HAITI

"Haiti is virtually a new country whose development is yet to come. The field for this development is therefore fully open to all forms of individual or co-operative initiatives.

In regard to matters of special interest, the perspectives, are particularly advantageous. The native Haitian products, such as coffee, cocoa, tobacco, honey, are very little known in the United States, where they have not as yet found a receptive market. This has bene due in part to the unfamiliarity of the language of my people and that of the people of the United States. A business organization can well assure itself of chance of abundant financial success under American alignments, together with the experience of the Haitian

people, thus an easy access could be gained to the market of the United States for the ou-put of Haitian products.

The large holders of fortune in Haiti are Europeans, whose knowledge of the American markets afford singular advantage from the view point of trade.

PROFESSIONS FULL

As it relates to the profesions, the chances for success are somewhat limited. The liberal progessions, such as the Law, Medical and Pharmeceutical are amply supplied, for the reason that the Haitians readily enter upon these.

Quite to the contrary, the manual trades, such as Carpentry, cabinet makers, pottery, and in general all that which relates to the mechanical art lacksp roper organization, or needs the proper stimulus.

FARMERS NEEDED

But Agriculture, and above all I mean agriculture according to modern methods, such as are practiced in the United States, is actually the domain where the future prospects are the most brilliant. Agriculture in Haiti is hardly in accord with everyday modern procedure. I would have no one forget, that during the early Colonial period, Haiti as well as Santo Domingo were the richest of all the French Colonies. Without doubt, the exceptional fertility of its soil, its refreshing climate in the surrounding mountains and the tropical temperature of its plains and coasts, aided the most varied culture of products know anywhere; those of the temporate as well as those of the torrid zone. It is to be hoped that Haiti will recover this great prosperity of the past through a well directed activity.

Let the youth of America so endeavor to participate in this recovery; they may rest assured of a welcome most cordial from the Haitian people.

HAITI AND AMERICA

"The Convention (Treaty) signed between Haiti and the United States in 1915 made possible the good offices of the American Government toward the organization of better economic conditions in Haiti.

This American aid manifests itself under the form of the creation, maintenance of highways, bringing into easy and immediate communication the different parts of the Republic, the irrigation of canals and waterways, the construction of hospitals, public schools and college and other public edifices; the establishment of a Sanitary Service, assuring hospitals and dispensaries to function beneficiently in the country districts, in the villages and in the suburban towns; the creation of a corps to instruct the gendarmerie, assuringthe proper policing of the cillages and the security of the outlying country districts of the Republic; the organization of a service in agricultural technique, and in professional instruction, and thereby putting into effect in the country districts of the Republic the methods of land cultivation so profitably adopted in the United States; also to constitute a corp of able workers in manual industries.

The benefits that my country may gain from such aid are too evident that it needs to be pressed.

EDUCATION

"The actual tendency of education in Haiti is manifestly more practical than in the past. It tends to rehabilitaate manual labor among the lower classes to the end of assuring the independence of the worker and in making him a potent factor of production. The able worker, or well-directed farmer has only to look to his own initiative in order to enjoy the prospects before him. The superior studies, of an order speculative or liberal, are not neglected.

BOOKER T. WASHINGTON

"My impression of the Negro race in America affords me a sentiment of admiration without reserve for the effort of the race in the United States. His efforts have not only enabled him to hold his face to the sun in American affairs, where the struggle for life contains an aspect particularly astonishing; prospering amidst conditions which enable him to behold the future with confidence. I am happy to salute in the midst of such a magnificent evolution the work of such great Americans, especially the work of Booker T. Washington, whose practical genius has assured the economic independence of the American Negro in the making of him a productive force in equal proportion to his other countrymen.

AMERICAN WOMEN

"Mrs. Borno has been very favorably impressed by the active grace, the unveiled lustre, the supple vigor and the air of perfect health of the American women. Their dress is rich throughout, with elegant lines supported by harmonious colors, testifying to the good taste and fine sense of the American women. These happy qualities and their care of being in fashion make them the possessors of those sentiments which bring them nearest to the Parisian parentage of fashion, the which she is priviliged to say since coming here.

The American costumes as well as the Americans themselves are charming in every appearance, quite at ease, and not spoiled with the conventions of unnecessary etiquette. A disctete freedom and a happy appreciation of life seem to underly their character; and their habits of life reflect this character."

PRESIDENT BORNO JAILS EDITOR

Port Au Prince, Haiti, July 14, 1926. —Seven Haitian newspapermen, said to have been responsible for the demonstration against President Luis Borno on the occasion of his recent mbarkation for America, have been placed in jail. They are Charles Moravia, M. Debrosse, A. Charmant, O. Savain, A. Carrie, A. Simeon and L. Joiboi. The name of the last named man is also being sought. Many Haitians who wish to leave the country are being prevented by the Borno authorities.

SENATOR HITS AGAIN U. S. RULE IN HAITI

Democrat Declares That He Will Not Cease To Assail U. S. Haitian Policy Until Every Trooper Is Withdrawn.

DECLARES AMERICAN DICTATORSHIP EXISTS

(Special Correspondence.)

Washington, D. C., May 18—Senator William H. King, Democrat, of Utah, last Thursday on the floor of the Senate, attacked the military policy of the United States in Haiti.

He introduced a resolution directing the Senate Foreign Relations Committee to investigate charges of the Haitian people and to report to the Senate a measure which would permit the establishment of a self-government for the people of the country.

Condemns Policy

"I know it is a waste of time to plead for a weak people," Senator King said. "The American people are interested in making money and in exploiting other people. I condemn the policy we are now following in that country and protest against it with all my soul.

"The humblest people in the world are entitled to work out their own salvation. So long as I am in this Senate I am going to fight for these Haitian people."

In his address, Senator King declared the people of Haiti originally made no objection to the intervention of military rule there but that they now regret it.

"It is a sad commentary," he said, "on American government. I had rather be a slave than live under a military dictatorship, for slavery is usually a result of such relationship."

Dictatorship

Referring to the recent debate in the Senate over the Italian debt settlement, the Senator from Utah said, "the men in this Senate who have so eloquently denounced the dictatorshop in Italy should give a little of their eloquence to the dictatorship we have established in a neighboring island.

"When we talk about revolutions in Haiti we must remember that our American troops have killed more Haitians in a year than the Haitian people have killed in two decades in their national differences. More than 3,000 people have died at the hands of Americans."

Race Problem - 1926

West Indies.

Haiti.

CORRESPONDENCE

What We Have Done in Haiti

SIR: In the New Republic for October 6 the wish is expressed that a recent letter of mine to Secretary Work of the Interior Department, describing the transformation now taking place in conditions which affect the welfare of the common people of Haiti, had also discussed the following aspects of the question—"Is it right for the people of the United States to impose their standards of sanitation, order and education by force of arms on people who do not want them, as there is reason to believe is the case with the Haitians? Are these people being prepared to travel alone or for continued and increasing dependence on the United States?"

My letter to the Secretary did not attempt to deal with government policies, but I welcome an opportunity to give my impression of the wisdom and ethical soundness of the presence of the United States in Haiti, and to express the belief that not only are the people being prepared to travel alone, but it is only through the kind of guidance and direction they are now receiving that they can be fitted for self-rule.

I wish also to state that education, sanitation and the other things that are doing so much to promote the welfare of the people of Haiti are not being accomplished by force of arms. When 250 ill and maimed people wait by the roadside in mountain districts for the doctors which American occupation has employed, to bring them relief from pain and cure the two diseases that have long been a curse to the people of this country, there is no need to discuss compulsion. It does not exist. Even the voodoo doctors are abandoning their superstitions to enjoy this blessing.

When boys, who as common laborers can only get twenty cents a day, have a chance to be trained to become carpenters and blacksmiths at many times the ordinary wages, as is now being done in the agricultural schools, they don't need to be forced.

When I went to Haiti in August last, I had no thought of studying the government. I went there to learn something of the island's irrigation possibilities. I had what I believe is the prevailing American idea, that our intervention was a sordid affair, brought about in order to secure payment of debts to the people of the United States and other countries. But when I saw public buildings erected out of savings, country schools going up on the brush-bordered roads, and read of how farmers who had formerly had to hide out in the daytime, to keep from being made unwilling members of guerrilla bands, could now sleep at noon under their own mango tree, I began to realize that something wonderful and not understood here was going on and that Haiti had enlisted the altruism, efficiency and zeal of a remarkably able body of men, who are not only making government peaceful, solvent and efficient, but showing to the humblest of these people what the complex thing we call civilization really means.

It is a mistake to think of Haiti as being under a military domination. It was necessary at first for force to be used to stop the hundred-year record of pillage and lawlessness which culminated in the death of President Sam and the complete breakdown of the government, but today practically all of the constabulary are native Haitians under white U. S. Marine officers. The training of these natives has, however, included more than how to be a soldier. They are becoming civil administrators, with an understanding of the changes going on. That means training to be independent administrators in the future.

As for nine out of ten of the native Haitians, they never knew what freedom and justice meant until the United States came in. President Louis Borno, when visiting this country last year, said "the treaty of 1915 grew out of a conviction that the problems of law and order, of material improvements and social amelioration, could better be effected by collaboration with the United States." He also stated that "results have vindicated the policy of the two governments."

All human experience shows that the ability of any people to govern themselves does not come as a gift from Heaven. There must be education and training in the things that constitute democracy, but until 1915 the people of Haiti, outside of a few cities, had had no chance to advance beyond what they were when they threw off the yoke of slavery and they were then about as well fitted for self-government as children seven years old.

From Christophe, who robbed the people that he might build his Sans Souci palace, to Guillaume Sam, who a hundred years later clapped 167 of his political opponents in jail and then murdered them, the people of Haiti had nothing to do with government. They were victims of the struggle for power on the part of a few ruthless leaders. The record of a hundred years was one continuous and awful tragedy.

It took force to stop this. That force now is entirely subordinate to the great scheme of education, physical betterment and social improvement which is the outgrowth of sympathy, ability and unselfishness as applied to administration.

It would be a calamity to terminate this prematurely. My own belief is that it will take fifty years for the schools, the hospitals, the administrative training of the native Haitians in the different departments of the government to enable its institutions to become firmly established and prepare these people to travel alone.

Washington, D. C. ELWOOD MEAD.

Race Problem - 1926

West Indies.

Haiti

Wisconsin Man Slated For Minister To Haiti

WASHINGTON D. C. (Special)—A Wisconsin white man is slated for the post of minister to Haiti which pays $10,000 a year, according to unofficial information current here.

Report is that William Mitchell, of West Virginia, sometime ago went to President Coolidge with recommendation for the place. He had the backing of influential senators and representatives of his state, but was refered to Secretary Kellog, of the State Department.

Kellog is best known here now as the man who wouldn't shake hands with Roland Hayes when the artist was commanded to sing before the King and Queen in London several years ago when Mr. Kellog was U. S. Minister to England.

Report is that Mr. Mitchell was put aside first when the State Department said that he would probably have some other job in the State Department.

When Mr. Mitchell's friends pressed for this post, information was given out that the Haitians themselves did not want a colored man as ambassador from the United States, a position which has been held with credit by Frederick Douglass and Henry W. Furniss.

Latest information is that the post is being kept at the disposal of Senator Lenroot, of Wisconsin, who comes up for reelection this fall.

Senator Lenroot is opposed by the strong La Follette crowd and has small chance of winning out. It may help him if he is able to give out the Haitian minister plum as a means by which he can receive political support in his campaign.

Since the United States occupation of Haiti and the investment of millions in American capital there, the State Department has been less and less inclined to name a colored man as minister.

HAITI CITES INSTANCES OF U. S. MISRULE

New York, March 12.—Percival Thoby, former Haitian charge d'affaires in Washington and now official representative of the Patriotic Union of Haiti, has left in this city a memorandum setting forth the bad conditions prevailing in his country as a consequence of the maladministration of American occupation officials and the acts of the U. S. government.

1. Popular elections have been deferred in violation of the Haitian constitution, and the president of Haiti has been designated by an unlawfully constituted council of state, which the president, by appointing his friends, has managed to keep in his own control.

Money Depreciates

2. Haitian currency has been depreciated, thus lowering the standard of living among the people, and the national debt has been maladministered.

3. The Haitian land laws have been changed, requiring documents and land titles of peasants who had lived for generations on their land and cultivated it, without having had to prove ownership by documents. The new laws have been used to deprive the peasants of their land and thousands of the best workers have emigrated to Cuba. Lands are being turned over to the American companies for their enterprises.

4. Prostitution and other evils have been increased through the presence of the military occupation, there being 147 dancing places, many of them of ill repute, in Port au Prince, the capital of Haiti.

5. By a secret and unlawful agreement, the period of American control over Haiti has been increased from 10 to 20 years in order to secure the $40,000,000 Haitian loan floated by American banking institutions.

Expels Senators

"The material as well as the moral welfare of Haiti," stated Mr. Thoby, "demands the immediate abandonment of the actual policy and the withdrawal of the occupation. The country has no voice in its affairs and since 1917, when Col. Smedley Butler brutally expelled from their seats the representatives and the senators.

AMERICAN WOMEN VISIT HAITI AND MAKE INVESTIGATION OF CONDITIONS IN THAT REPUBLIC UNDER AMERICAN OCCUPATION

Under the guise of "A Trip to Haiti", Mrs. Addie W. Hunton related before a small but interested audience at the Memorial Hall, of the Y. W. C. A. in Brooklyn, Thursday evening, March 25, some impressions of her recent visit to that island in the Caribbean Sea. Mrs. Hunton was a member of a party of nine Americans, delegated to investigate present conditions in Haiti under the American occupation. Their mission was the outcome of a plea made by a group of Haitian women to the International Council of Women for the Promotion of Peace, at its meeting held at Geneva. This plea was referred to the American section of the council for investigation. Eight women were selected to make the trip, both races being equally represented. Three of the colored group originally selected were unable to go and finally Miss Atwood of Washington, an instructor in the Dunbar High School, was selected. The other six women were white, Miss Jane Addams of Hull House, Chicago, joining the party on a later boat. The male member of the expedition, Mr. Douglass, accompanied them as general advisor to facilitate their labors and to assist in correlating their findings.

Although their formal report had not yet been completed or submitted, Mrs. Hunton gave a most interesting resumé of their labors. The visitors being limited to a stay of ten days in the island, divided themselves into groups to take up various phases of the situation, such as politics, education, sanitation, agriculture, social conditions, etc. Mrs. Hunton, with another member, visited the prison where the political prisoners were confined, and interviewed two of the editors held without trial as a preventive measure against seditious utterances of their own. Mr. Joliboisfils the editor of the Haitian Courier, the organ of National Independence. This editor has been imprisoned so often for his reiterated protests against the American occupation and President Borno that he accepted his confinement with the utmost philosophy. Recent reports, however, state that his paper has been suppressed and its plant destroyed. For a long time its sale was forbidden and its vendors were arrested on the streets of Port au Prince, but like the famous Independence Belge, it continued to appear. The prison was described as remarkably clean for such an institution and the jailer was so amiable as to win the goodwill of his charges.

The group of American visitors were accorded formal audiences by High Commissioner Russell and by President Borno, both of whom recounted the achievements made under American auspices. Nothing of courtesies were extended the party by the American official, however, with but one or two exceptions. On the other hand, the Haitians of high and low degree opened their homes to the visitors and made them welcome in every way possible. The Haitian people were described as having no middle class, the population comprising the upper class, peasants who till the soil and raise the crops of coffee and vegetables for the markets. While the upper class have had the advantages of education abroad, mostly in France, little or nothing has been done for the masses. Hence illiteracy is prevalent among the country people, although rural schools have been started to change this condition. The educational system started by Americans has the disadvantage of not being adapted to the needs of the people, who are essentially French in their origin and temperament. Hence but little progress is noted. The salaries paid the native teachers are so inadequate as to fail to attract the better class of Haitians, the higher paid positions being occupied by white Americans.

This practice of spending the funds raised by Haitian taxes on American projects, instead of developing Haitian institutions, was observed in the matter of health and sanitation. The Americans have established a fine hospital with modern equipment, while the hospital founded under Haitian auspices years ago, is sadly in need of funds for renovation and new appliances. The Haitian physicians are allowed no share in the development of medical science under American auspices, their knowledge and experience with climatic diseases being ignored as of no value.

While considerable has been said about public improvements made under the American occupation, the visitors found but few visible evidences of these claims. Goods roads were one of the improvements cited, but on an excursion to Cape Haitian some of the visitors were marooned and spent a night in the open, due to the roads becoming impassable after a rain storm. The Haitian view is that most of the money raised by loans or taxation is frittered away in the cost of administration. Many of the marines whose term of enlistment has expired, have been appointed to places under the civil government for which they have neither training nor capacity. One ex-marine named Perry (now known as Monsieur Perri) who married a niece of President Borno, now holds an important position in the department of public instruction.

While there is superficial tranquility in Haiti at present there is no peace in the hearts of the people. While individual Haitians differ as to whether the American occupation should be summarily ended or dissolved by degrees, all are agreed that self-government must be restored to the republic. The only exceptions to this sentiment are found in President Borno and his council of state, for they realize that with the evacuation of the American forces which hold them in office, their government must fall.

An incident revealing the character of the government imposed upon Haiti by the American occupation was noted soon after the party arrived. Their conductor called excitedly at their hotel one evening and begged them to follow him to a cafe. Here they found two American marines in a brawl, cutting each other with knives, while members of the native gendarmerie stood helplessly by unable to stop the carnage, because the rule of the American occupation is that a native gendarme may not arrest a white man. Hence white marines or officers had to be sent for to stop the fight.

Mrs. Hunton stated that she had in her possession a letter from M. Belgarde, the representative of Haiti in the League of Nations and the foremost statesman of the republic, in which he repudiated in the strongest terms the statement that the Haitian government was opposed to the appointment of a colored American as minister to that country. If any such intimation had been made by the present government, it was due solely to the influence of the American occupation and its officials, who control internal and external affairs to suit their own purposes.

At the completion of Mrs. Hunton's remarks, Mr. Percival Thoby, former secretary of the Haitian Legation at Washington, and now representing the Patriotic Union of Haiti, spoke briefly but emphatically of the finan-

cial condition of Haiti and the menace to peasant proprietorship involved in the revision of land titles. During the past 111 years previous to the American occupation Haiti had borrowed about thirteen million dollars. Under American control a debt of forty million dollars has been saddled upon Haiti and taxes increased to meet interest and sinking fund requirements. Bankruptcy for the island was predicted as the inevitable outcome of the American policy. The revision of land titles was declared to be a device to oust the present occupants of the soil, who had tilled it for generations, in order to grant concessions to American capitalists and exploit the natives as laborers.

The meeting was held under the auspices of the Circle for Peace and Foreign Relations of which Mrs. Hunton is president, the vice president, Mrs. Wm. Pickens, presiding. Dr. W. E. B. DuBois, editor of the Crisis, introduced the speaker of the evening. Prof. Lyndon Caldwell contributed a selection on the piano.

HAITI UNDER AMERICAN SUPERVISION.

In his address on the Monroe Doctrine at Minneapolis in August, 1923, Secretary Hughes said that the United States would welcome the day when it could evacuate Haiti with the assurance that the Haitians would be able "to maintain an independent "Government competent to keep order "and discharge its international obli-"gations." That assurance will not be found in the report of High Commissioner RUSSELL for the calendar year 1925. Customs receipts were the largest in the history of Haiti, and at the close of the last fiscal year there was a surplus of $12,732,668 in the Treasury. With peace prevailing in the country, because the gendarmerie had won the confidence of the rural inhabitants, there had been "a general "wave of prosperity throughout the "agricultural areas." Much needed public works had been constructed and improvement in the health of the people was marked.

Nevertheless, there was as much friction as ever between the Government and the press. The native newspapers represent the old ruling class. Of them General RUSSELL says: "They carry little or no news, and "devote their columns to petty criti-"cisms of governmental acts." When it becomes necessary to curb them, which happens only when they vilify "governmental and diplomatic officials," the outcry is made that there has been interference with the liberty of the press. The chief target of the recalcitrant editors is President BORNO. His unpopularity with them arises from the fact that he enjoys the favor of the High Commissioner and the State Department. He is assailed because he postpones a call for the election of a National Assembly, the body which under the Constitution of 1918 elects the President of Haiti. What are described as "transitory provisions" of the Constitution provide for the appointment of a Council of State of twenty-one members to legislate pending the meeting of the National Assembly. A protest was made to Secretary KELLOGG last September, but he declined to interfere. It was then pointed out that President BORNO's predecessor was rejected by the Council of State, which now names the President, and that he is therefore not a fixture. When he is assailed for not calling a legislative election his reply is that the Haitian people are not ready for it. In a statement made last year he defended the convention or treaty arranged with the United States:

> It was certainly a sacrifice of national self-respect. But between this sacrifice and the life of shame, misery and ignominy from which it has rescued us, no citizen having a true sense of national honor could hesitate.

President BORNO charged the Opposition with developing "an agitation "purely political under the lying pre-"text of 'restoring democratic insti-"tutions.'" He pledged himself to call an election of the two legislative chambers when in his judgment the Haitian people were ready for it. The rural population (nine-tenths of the whole) "is almost totally illiterate, ignorant and poor," according to him. The professional politicians of the towns are, he declares, "mainly illiterate." Most of the citizens who are intelligent and progressive, professional and business men and artisans, renounced their electoral rights during the period of revolutions. President BORNO has therefore taken his stand with the High Commission and other American officials, who know that the native politicians and their allies of the old ruling class could not be trusted to hold an election. The United States is committed to educating the Haitians in self-government, meanwhile putting their house in order.

COMMUNICATION FROM PATRIOTIC UNION OF HAITI REJECTED BY SENATE

A memorandum by Perceval Thoby, former Haitian charge d' affaires at Washington, and who represents the 61 commitees of private citizens, residents of Haiti, who are members of what is called "the Patriotic Union" of Haiti, was referred to the Senate Committee on Foreign Relations upon the suggestion of Senator William H. King, Democrat, of Utah, after Senator James W. Wadsworth, Jr., Republican, of New York, had indicated that he would move to expunge it from the record if it should be inserted.

After the memorandum was read in the Senate, Senator Wadsworth objected to its insertion in the record on the ground that "it contains some extraordinary bitter denunciations of the policies of the United States Government ,involving, among other things, the charge that the United States through its policy has spread vice and corruption in the other country, and charging our Government and its agents with brutality to an extreme degree. Coming as it does from a foreigner, from a citizen or subject of another power, to me at least it is offensive."

Deplorable Conditions

During the debate on whether or not it could be received by the Senate, Senator King declared that he stood sponsor for many of the statements contained in the memorandum. He said that he stood sponsor for the statement that "the United States has superimposed upon Haiti a government which the people do not want; that the United States compelled the abrogation of the constitution which had been in force for many years and forced upon the Haitian people another constitution ,under which aliens are permitted to acquire real property in Haiti, contrary to the provisions of the superseded constitution; also the statement which, in effect, is that General Russell is practically the dictator and the ruler of Haiti, backed by the marines of the United States; also the statement that hundreds, if not thousands, of the Haitians are leaving Haiti because of the conditions there prevailing, largely due to the occupation by the United States of their country; also the statement that a large area of valuable arable lands of Haiti formerly belonging to Haitians has been acquired by Americans and American interests, in contravention of the constitution by which the Haitians were governed when our naval forces took possession of the Haitian State. And I also approve the statement, or the deductions from the statement, that we have no business in Haiti and should immediately withdraw our marines and let the Haitian people have a government of their own.

"I sponsor the statement that for years the Haitians have not had a constituent assembly or a parliament and that Borno, the so-called president, is the nominal executor, but is under General Russell, who is supported by our marines, and that Borno has a council, the personnel of which he changes whenever any member of the same is not amenable to his slightest suggestion."

Senator King stated that it is probable that he will ask for an investigation of conditions in Haiti by the Committee on Foreign Relations.

SENATOR KING UPHOLDS HAITI'S PLEA AGAINST U. S. OCCUPATION

Washington, D. C., March 19.—A memorandum by Perceval Thoby, former Haitian charge d'affaires at Washington, and who represents the 61 committees of private citizens, residents of Haiti, who are members of what is called "the Patriotic union" of Haiti, was referred to the senate committee on foreign relations upon the suggestion of Senator William H. King, Democrat, of Utah, after Senator James W. Wadsworth, Jr., Republican, of New York, had indicated that he would move to expunge it from the record if it should be inserted.

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Stands Sponsor

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Leave Haiti

"I also believe that hundreds, if not thousands, of the Haitians are leaving Haiti because of the conditions there prevailing, largely due to the occupation by the United States of their country; also the statement that a large area of valuable arable lands of Haiti formerly belonging to Haitians has been acquired by Americans and American interests, in contravention of the constitution by which the Haitians were governed when our naval forces took possession of the Haitian state. And I also approve the statement, or the deductions from the statement, that we have no business in Haiti and should immediately withdraw our marines and let the Haitian people have a government of their own.

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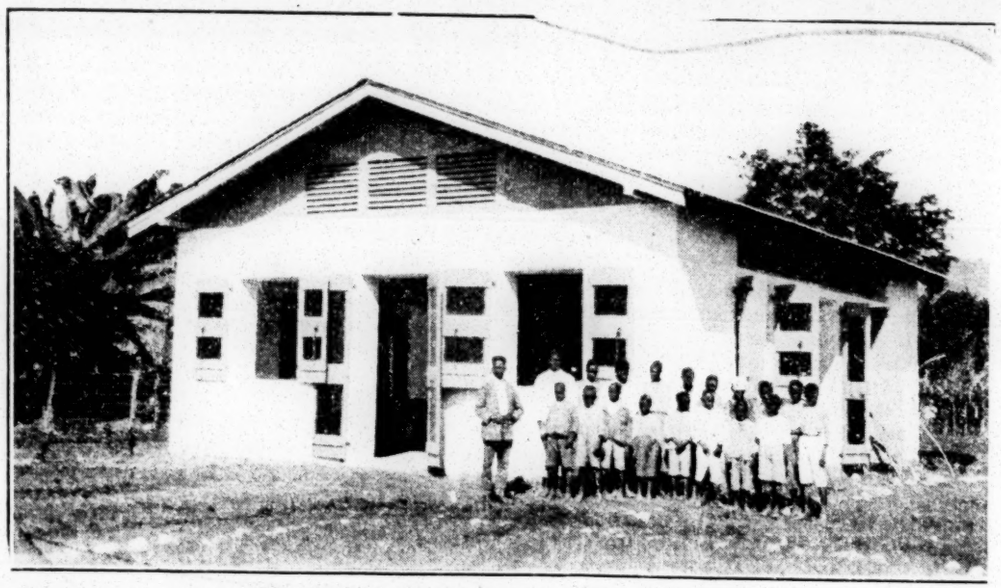
Race Problem— 1926

West Indies, (Haiti)

Practical Work for Rural Pupils of Haiti

The accompanying pictures illustrate the type of rural education needed in the rural districts of Haiti. At present we have 11 of these schools with more than 500 students. It is my desire to increase the number to at least 300 schools with about 20,000 students. The realization of this program will react profoundly to the benefit of Haitian agriculture and citizenship.—*John H. Russell, American High Commissioner, Port-au-Prince.*

School Life October 1926 Washington, D.C.



Eleven model schools have been constructed in Haiti

School Life October, 1926

Practical agriculture in the new Haitian schools

I. Haiti

Race Problem — 1926

West Indies.

HAITIANS ELECT NEW PRESIDENT FOR LIFE TERM

President Of Republic Of Haiti Holds Office Until Removal

PORT AU PRINCE, Haiti, April 14.—The Republic of Haiti, which has been under the wing of the United States since 1915, when American marines took control of the situation after President Sam had been assassinated, will hold its twenty-seventh Presidential election tomorrow. It will be the third election since the American intervention. Local opinion is agreed that President Louis Borno is virtually certain of re-election.

Council of State Electors

The president will not be elected by popular vote, but by a Council of State, consisting of twenty-one members appointed by the present officer and subject to removal by him. This circumstance has led to many criticisms by opposition parties, who contend it is a method of perpetuating the control of the executive in office.

In the 108 years previous to American intervention, Haiti had twenty-four presidents. Seventeen of them were deposed by revolutions, and two were murdered. The other five died in office, one, it is said, by poison, one in an explosion in the national palace, and one on the eve of his overthrow by revolutionists. Only two of the twenty-four were allowed to retire peaceably from office.

Three Chief Candidates

The three chief candidates in tomorrow's election are President Borno, Constantin Mayard, who retired as Councilor of State on the election of President Borno in 1922, and Louis Roy, a former Minister of Public Works.

HAITI RE-ELECTS BORNO.

State Council, President's Awn Appointees, Aacts on First Ballot.

PORT AU PRINCE, Haiti, April 12 (AP).--Louis Borno was re-elected President of Haiti on the first ballot today.

In a statement to The Associated Press after the result became known, President Borno said:

"My reelection guarantees four more years of close cooperation between the Haitien and American Governments, and a continuation of the harmonious relations which have so effectively contributed to the present prosperity of my country."

4-13-26

Louis Borno was first elected to the Presidency of Haiti on April 12, 1922. He has had a long and distinguished public career. Born in Port Au Prince Sept. 20 1865, he was educated at the Polymathic School and Martial College. He practiced law for several years and is a Licentiate at Law of the University of Paris.

At various times he served as Minister to Santo Domingo, Secretary of State for Justice, Public Instruction, Public Works, Foreign Affairs, and Finance. As Foreign Secretary, 1915-17, he signed the Haitien-American Convention, and aided materially in its ratification by the Haitien Senate.

His principal opponents in the present election were Constantin Mavard, who retired as Councillor of State upon Borno's election in 1922, and Louis Roy, a former Minister of Public Works.

Today's election was by a Council of State of twenty-one members, appointed by the President and subject to removal by him. The system has been strongly criticized by the Opposition parties, who declare it to be a method of perpetuating control of the Presidential office.

Military Policy In Haiti Is Attacked

WASHINGTON, D. D., May 20.—Senator William H. King, Democrat, of Utah, last Thursday on the floor of the Senate attacked the military policy of the United States in Haiti.

He introduced a resolution directing the Senate Foreign Relations Committee to investigate charges of the Haitian people and to report to the Senate a measure which would permit the establishment of a self-government for the people of the contry.

"I know it is a waste of time to plead for a weak people," Senator King said. "The American people are interested in making money and in exploiting other people. I condemn the policy we are now following in that country and protest against it with all my soul.

"The humblest people in the world are entitled to work out their own salvation. So long as I am in this Senate I am going to fight for these Haitian people."

In his address, Senator King declared the people of Haiti originally made no objection to the intervention of military rule there but that they now reget it.

"It is a sad commentary," he said, "on American Government. I had rather be a slave than live under a military dictatorship, for slavery is usually a result of such dictatorship."

Referring to the recent debate in the Senate over the Italian debt settlement, the Senator from Utah said, "the men in this Senate who have so eloquently denounced the dictatorship in Italy should give a little of their eloquence to the dictatorship we have established in the neighboring island.

"When we talk about revolutions in Haiti we must remember that our American troops have killed more Haitians in a year than the Haitian people have killed in two decades in their national differences. More than 3,000 people have died at the hands of Americans."

FREE HAYTIANS SENATOR PLEADS

Utah Democrat Makes Plea For Withdrawing Marines From Republic

WASHINGTON, D. C., May 20.—(By P. N. S.)—Denouncing the policy of the United States toward the affairs of Haiti, Senator King, Democrat of Utah, delivered an address in the Senate Thursday in support of his resolution providing for the withdrawal of American troops from the island and the granting of permission to the people of Haiti to set up a government of their own choice.

5-22-26

Referring to the recent selection of President Borno, he asserted that the State Department "has imposed on he Haitian people by force and arms a government that they do not want, which is supported by the bayonets of the United States."

He said that military and naval officers, assigned to government positions in Haiti, carried in their administration "the spirit of the marinet, exercised greater tyranny and greater ruthlessness than they do upon their subordinates in time of war."

At the request of Senator King, his resolution was referred to the foreign relations committee for study.

Freedom of Haiti Urged by Senator

King, of Utah, Asks That U. S. Marines Be Withdrawn From Island

(Preston News Service.)

WASHINGTON, D. C., May 17.—Denouncing the policy of the United States in Haiti, Senator King, Democrat of Utah, delivered an address in the Senate Thursday in support of his resolution providing for the withdrawal of American troops from the island and the granting of permission to the people of Haiti to set up a government of their own choice.

5-19-26

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NO COLOR BAN ON U. S. ENVOY FOR HAITIANS

Chicago Defender

4-17-26

New York, April 16.—Before his departure for Haiti, Perceval Thoby, former charge d'affaires of the Haitian legation in Washington and now representative of the Patriotic Union of Haiti, requested that the press issue for him a public denial of the report that Haitian citizens would oppose the appointment of a man of our Race as U. S. minister to Haiti.

"The statement has been made and spread that Haitians would not welcome a Colored man as the representative of the United States in Haiti," said Mr. Thoby.

"This is, of course, absurd. There have been several Colored ministers from the United States to Haiti and they have been received with utmost cordiality. Moreover, when American Colored people have emigrated to Haiti they have found the consideration and the courtesy which was their due, and they and their descendants are among the most respected citizens of the country. Haiti would be [illegible] as she has done [illegible] U. S. min-

HAITIANS RIOT WHEN ELECTION IS FORCED BY U.S.

How the recent election of Luis Borno as president of Haiti, to succeed himself, was consummated, has been set forth in a document which arrived yesterday by private courier over a [illegible] route. Percival Thoby, former Haitian chargé d'affaires here.

Thoby left New York early last month and arrived at Port-au-Prince the Haitian capital on April 13, the day following the elections, after visiting Cape Haitian, Gonaives, Jeremie and St. Marc, in each place he reported an excitement concerning the naming of Borno by a council of state chosen by himself, from twelve republican parties.

"In Port-au-Prince, the people of all classes protested against the so-called election of Borno. They came from all parts of the city. The city was crowded. All streets around the legislative building were crowded on the day after the election was announced by [illegible] posters. No one was allowed to enter the building without a pass.

"Thousands of citizens, women and children, filled the streets, crying, 'Down with Borno, the traitor' One moment the crowd, dense and excited, tried to force their way through the

Washington Eagle 5-21-26 Washington, D. C.

armed constables and reach the legislative building. American officers ordered the constables to drive the people back and fire on them.

"The constables, being Haitian, raised their guns and fired in the air. Panic ensued, but subsided following public announcement of Borno's election. Then began wholesale arrests of citizens, some of them accused of having fired shots, when in reality the constables fired by direction of American officers.

"My brother-in-law, Albert Carrie, was arrested and thrown in a small cell with eighteen other citizens. They were nearly asphyxiated. He was not armed at all, and was released by the American chief of police after seven hours confinement, but again arrested under the same charge by direct orders of Mr. Borno. He remained in prison twenty-four hours, and was released on bail under indictment, as having fired

Washington Eagle 5-21-26 Washington, D. C.

"Today, April 21, meetings of protest are being held everywhere. Members of the council of state, who elected Borno, are [illegible] in their homes by armed constables. They are afraid to pay the penalty for treason toward the nation [illegible] president a Frenchman, rather than a man of Haitian birth, as the constitution requires.

Depreciation of Haitian currency and maladministration of the national debt were charged by Thoby as being responsible for the prevailing dissatisfaction. No representatives or senators have been elected to the Haitian legislature, and taxation, he stated, is going on without representation.

Haitian citizens, in large numbers, according to Thoby, are emigrating to Cuba and San Domingo, deserting the plan of Cul-de-Sac, in the Port-au-Prince district. More than 150,000 peasants have already left, wages being too low, with the depreciated gourde note. In reference to the financial situation, Thoby said:

"The bourde, fixed arbitrarily at 20 cents by the military order of Admiral Caperton, has been maintained at the same rate by Mr. Borno. Haiti has redeemed its depreciate gourde and should have, as its legal tender, United States currency. But the Haitian national bank, with its monopoly to issue notes, has put the depreciated gourdes again in circulation.

"This is a horrible financial exploitation, lowering the standard of life of the Haitian people as it affects principally the wages of laborers. Wages in Haiti are 20 or 30 cents a day as contrasted with from two to four dollars daily in Cuba."

Boasts of American officials of efficacy of their wise administration in Haiti was subject of exposition at the hands of the former charge d'affaires, who illustrated the basis of their claim.

"Last year there was a wild panic in the commercial market due to the new customs tariff elaborated by the financial adviser. Merchants hastened to import goods to avoid high duties. Following general protest, the tariff was postponed, but meanwhile large import duties were collected, serving as the basis of the boast of these financial officials. Now, most of the importers are unable to meet commercial and banking obligations.

"Furthermore, Haiti is exposed to retaliation from other countries, particularly France, the principal market of Haitian coffee. The only prosperity in Haiti is the prosperity of Americans who are drawing big salaries from the Haitian treasury. This exploitation of Haiti is the main cause of the misery of its masses and expatriation of its workers.

"The six committees of the Haitian congress, by which the American people are being deceived, are entirely [illegible] by the facts, in the hope that justice will be done in Haiti, and the Haitians will enjoy the privilege of self-government.

"Moreover, when American citizens of color are among the most respected citizens of the country, Haiti would be glad to welcome, as she has done in the past, a colored U. S. Minister and their descendants ter."

SPRINGFIELD REPUBLICAN
APRIL 11, 1926

HAITIAN LEADERS WHO DREAMED OF FREEDOM

How Negro Nation Won Independence From the French — Sketch of the Island and Its People

When one thinks of Haiti, one thinks at the same time of United States marines sent there to maintain order and prevent strife between political factions. Strife has marked the island ever since history records its first settlement; it prevailed through the domination of the French to the independence obtained by a native son after years of planning. Yet Blair Niles, in her book "Black Haiti," (G. P. Putnam's sons, New York), finds much in Haiti's history that is delightful. This book might have been called "Haiti In Retrospect," and have thus been more fittingly named. Miss Niles has delved into all sorts of writings about the island by native and foreign authors, and has traveled its length and breadth with her stored knowledge to draw upon, and from these two sources has compiled a pleasing commentatory history of the island and its children of African descent.

Religion and History

Miss Niles pictures Haiti as the land of voodooism, now being stamped out by the marines; as the land of fighting gamecocks, the birds being lucky that six days intervene between Sundays, the day given over to this national sport; as the land of rhythmic dances, inherited from African progenitors; as the land where news travels faster by drum beat than by messenger; as the land where long desired and hard fought for independence has given the natives a self-confidence that can be noted even in their walk, and even in the queenly arrogence with which the native woman sits her donkey.

The religion of the Haitian peasants is simple, but given to spontaneous expression, in which the senses are brought into play: worship becomes passionate, simple and personal. One is able to comprehend, in reading "Black Haiti," why the Negro peasants are given to such outbursts after the long, bloody revolts in which their ancestors took part. Led by Dessalines, they massacred the French by the wholesale, and danced after each day's killings. Vengeance was their cry, and everything revolting to modern feeling was employed to accomplish their end, until what was left of Napoleon's army, sent in the heydey of the Frenchman's reign, was glad to sail back to France, leaving Dessalines as the maker of independence in Haiti and its governor for life. Making himself emperor, he was killed at last because his ambition for power and glory made him forget brotherly love in his rule.

Toussaint's Leadership

Toussaint, a native black, is depicted as a gentler and more intelligent leader; he studied long before he heeded the call for leadership against the French, after passing his 60th year. Toussaint inspired his people to activity, in preparation for the coming of the French. "Liberty cannot subsist without toil," he said, and his enthusiasm led the slaves, worn out by labor and exhausted by war, to toil anew. Toussaint reached the hight of his power in 1806, only to be tricked by Napoleon's brother-in-law, Leclerc, and his general, Brunet. He was deported to Europe, there to languish in a dingy prison until he died. Thereupon slavery, previously lifted by France, was restored in Haiti, to continue until Dessalines and his massacres restored independence. Christophe was elected president of the republic to follow Dessalines. But after an emperor, a president was not satisfying. Christophe then made himself a king—king only of the north, for Petion ruled as president of the south.

Christophe completed the magnificent San Souci palace, begun by his predecessor, and there held court with as much attention to dignity and show as at Napoleon's court. There was a mulatto baron, Vastey, to record the king's stories and legends, which were put out by the king's own presses. "Race" was the theme and the author's purpose was to prove the black as much entitled to reign as the white.

For Defense Against French

But always, as King Christophe roamed through his court, there lurked in his mind the apprehension that some day the French might come again, with mightier fleets and armies than those of Rochambeau or Leclerc; and always Christophe looked forward to that meeting. Atop the highest point on the island, Le Bonnet a L'Eveque, he had built his famous Citadel, a wonderful piece of masonry, and of distinctive architecture. Material had to be carried up on the backs of men, and the king was brutal in the extreme in persisting with this dream of safety. Great cannon were toted up almost impassable paths, steep and stony, slimy and mossgrown in places, and placed in galleries, their nozzles pointing in the direction from which the French might be expected.

Authorities intimate that Christophe was fooled into buying these old muzzle-loaders, discarded just as breech-loaders were coming into use; but they were never tried out. Black and mulatto came into discord, with the president of the south leading the half-breeds. Easy living in the court life had made inroads upon Christophe's health, and when, kneeling at the altar in worship, he was stricken with paralysis, something more to be feared that the French crept in. Christophe failed rapidly: as desertions followed in rapid order, he realized the end was near. A self-inflicted bullet ended his life, and a few loyal retainers and his family hustled the body to the Citadel, there to deposit it in a bed of quicklime. The president of the south became ruler of the land and negotiated a costly understanding with the French; the fear of enslavement passed and the Citadel became deserted. What was to have been the final defense of Haitians against the French, had become nothing more than a monument to a wise, yet fearful ruler—a monument now 100 years abandoned, with orchids, vines and shrubs growing from crevices of its walls.

Many other Haitian leaders, women as well as men, are sketched by Miss Niles, and all interestingly.

Says Haiti Would Welcome Negro As U. S. Minister

NEW YORK.—Before his departure for Haiti, Perceval Thoby, former charge de'affaires of the Haitian Legation in Washington, and now representative of the Patriotic Union for Haiti, requested that the National Association for the Advancement of Colored People issue for him a public denial of the report that Haitian citizens would oppose the appointment of a colored man as U. S. Minister to Haiti.

Baltimore American 4-10-26

"The statement has been made and spread that Haitians would not welcome a colored man as the representative of the United States in Haiti," said Mr. Thoby. "This is of course absurd. There have been several colored ministers from the United States to Haiti and they have been received with utmost cordiality.

Race Problem - 1926

West Indies.

Haiti.

King Fights For Withdrawal Of Troops From Haiti

WASHINGTON, D. C.—A resolution providing for the withdrawal of the American forces from Haiti was introduced in the Senate last Friday by Senator William H. King, Democrat, of Utah.

The resolution declared that the actual government of Haiti is in the hands of General John H. Russell, United States High Commissioner, supported by the military forces of the United States, and that President Louis Borno and the Haitian council of state are subject to his will and act in accordance with ihs direction.

It is also set out in the resolution that the term of the convention of September 16, 1915, between Haiti and the United States expired on September 15, 1926, and that if the United States had any right under this convention to occupy Haiti and control its government and people, such right no longer exisits.

With respect to the reelection of President Borno on April 12, last, the resolution charges that President Borno within the last year appointed 18 of the 21 members of the council of state, which did the electing, from among his relatives and personal friends in order that he might be assured of reelection.

The resolution declares that President Borno was supported by General Russell, if not by the State Department. It states that on April 12, last, the council of state, with the approval and support of the military forces of the United States, "pretended" to reelect Borno for another term of four years, altho he is not eligible for the presidency of the Haitian Republic because he is not a son of a Haitian citizen as prescribed by the Haitian constitution.

Senator King gave notice that at an early date he would discuss general conditions existing in Haiti and the course of the United States in Haitian matters.

PRESIDENT OF HAITI DENOUNCED AT PIER

Fellow-Countrymen Berate Him on His Arrival on Way to See Coolidge.

POLICE HOLD 100 IN CHECK

Met by Assistant State Secretary, He Is Welcomed by Mayor Later at City Hall.

The arrival here of President Louis Borno of Haiti yesterday morning on the Panama Railroad Company's liner Ancon was marred by a hostile demonstration made by 100 Haitians residing in this city. They marched to the pier bearing placards denouncing the President as a foreigner," and distributed pamphlets which termed him the "so-called President" and urged President Coolidge not to support him.

Passengers on the Ancon said similar disturbances had marked President Borno's departure from Port au Prince, great numbers of natives assembling on the pier and jeering him. Pamphlets criticizing him were distributed there also, they said.

Owing to the vigilance of the police, there was no actual disorder here. The police had been warned that there might be disturbances, and they firmly kept in order the demonstrating men and women, who registered various emotions of amusement and dislike as they waited for the Haitian President.

President Borno hardly saw the agitation against him as he entered an automobile and with Butler Wright, Assistant Secretary of State, was driven to the Hotel Plaza.

The objection made to President Borno by the group at the pier was that he was not eligible to the office of President because he was not a Haitian citizen. At the Haitian Consulate at 166 Broad Street this charge was said to be absurd.

"President Borno sent all documents pertaining to his origin to France," said Vice Consul L. Dominick. "In 1922 the French Supreme Court ruled that he was a Haitian citizen. Naturally, some of his forebears were French, as Haiti was a French colony."

President Borno was born at Port au Prince in 1865. He was educated at the University of Paris. Previous to his election to the Presidency he had been Secretary of State for Justice, Secretary of Public Instruction, Secretary of Public Works, Secretary of Foreign Affairs and Minister of Finance.

His unpopularity with some of his countrymen was laid yesterday to his favoring America's intervention in Haiti's civil strife. He is on his way to confer with President Coolidge.

President Borno was received at the City Hall yesterday by Mayor Walker. On his arrival he issued a statement in which he praised American friendship for Haiti, but deplored that so many persons were inclined to think of his country as nothing but a land of voodoos.

Vanderbilt Paper Backers Assessed.

LOS ANGELES, June 11 (AP).—Stockholders of the Illustrated Daily News a Cornelius Vanderbilt Jr. publication, which recently was placed in the hands of a receiver, voted a 5 per cent. assessment on all outstanding stock at a meeting here last night attended by approximately 1,000 persons. It was stated from the platform that about $220,000 would be realized and the money would be used to buy the new paper plant, valued at $175,000, pay current debts and allow stockholders to start operation of the business with a clean slate.

PRESIDENT BORNO OF HAITI TO VISIT

Louis Borno, president of Haiti, is coming to Washington. He sailed from Port-au-Prince last Sunday and will arrive Friday at New York. He will come here immediately and remain probably about five days. A suite at the Mayflower, the capital's most palatial hotel has been engaged. He will be accompanied by Mme. Borno.

President and Mme. Borno are coming to the United States to pay their respects to President and Mrs. Coolidge and to visit the sesquicentennial exposition at Philadelphia, according to State Department advices. They may also visit the Eucharistic Congress in Chicago.

Advices from opposition parties in Haiti say that the motives of this trip of President Borno are being kept secret. There is great alarm all over the republic about this trip, it is said, and some of the Haitians believe that the purpose of this trip is to arrange with New York bankers the floating of another loan of $16,000,000.

These unofficial reports say that Dr. Cumberland, the American financial adviser, is also accompanying President Borno. General Russell, the American High Commissioner, and Judge Strong have already arrived in the United States.

Percival Thoby, former attache of the legation here, who is now in Haiti, advises that there has been so much waste of public funds that the Republic of Haiti is on the verge of bankruptcy. "Even with the increasing of the customs duties and the new taxes contemplated," he declares, "it will be difficult to meet Haiti's financial obligations. With a loan, they will try to hide the true situation and delay the inevitable date of the bankruptcy. Incompetency and bad faith are the main causes of the actual financial state of things."

One other reason is assigned for this visit of President Borno. It is that he intends to lay before President Coolidge documents to prove that his father was a Haitian citizen and consequently he is eligible to the Haitian presidency. Haitians have contended that under the Haitian constitution he is ineligible to be president.

In the 108 years previous to American intervention, Haiti had twenty-four presidents. Seventeen were deposed by revolutions, two were murdered and the other five died in office—one, it is said, by poison; one in an explosion in the National Palace, and one on the eve of his overthrow by revolutionists.

The Haitian minister, M. Hannibal Price, and Mme. Price will entertain the Executive and Mme. Borno at dinner and the Pan-American Union will tender a reception, but the dates for these functions are still tentative and also that on which the President and Mrs. Coolidge will entertain the head of the black republic at dinner. The Haitian minister and Mme. Price will be the hosts of their president and his wife and will be their constant attendants.

Great Progress in Haiti Is Claimed

The American Occupation of Haiti is resented by a group of intelligent Haitians, many of them journalists, who protest against the American usurpation and dictation in the affairs of the country, the President of the Republic, it is claimed, being a creature imposed upon the country by the American Commission, at the head of which is General John H. Russell. The intelligent Haitians claim that the Americans have been guilty of many crimes against citizens of Haiti and they are loud in protest; but what do the mass of people think who have been benefited by the law and order which the Americans have introduced with the building of a thousand miles of paved roads?

A booklet in French has been issued and is being distributed in which it is claimed that, "this progress has been particularly noticeable during the administration of the present chief executive, President Borno, said a report in the booklet made by the Haitian minister of public works. His administration also has seen the construction of fourteen schools, thirteen hospitals and eleven lighthouses; installation of an automatic telephone system, and material progress in irrigation and canals. Since 1921, there has been an increase of 350 per cent in the number of telephones in use, and the telegraph system has been augmented and improved."

Of course, we think that Haiti ought to be free, as it was for a long period of years, and we think that it would now be free if it had made the most and not the least of its incomparable advantages and opportunities, giving no foreign power excuse for depriving it of its freedom. But the United States has need of Haiti to safeguard its interests in the Panama Canal and we do not think that it has any disposition to return to the Haitian people the independence of which it deprived them in the Administration of President Wilson. It is too bad for the Haitians, but that is the way it looks to us.

A Chinaman Excels at Yale

It is of general interest to the readers of the JOURNAL AND GUIDE to learn of any new or unusual thing which affects other race groups than their own but rated as they are by the Christian law and public opinion of which they may be a part, and hampered on account of race or religion or place of na-

tivity. They may all be citizens of the Great Republic, and entitled to share equally in all of its privileges and immunities and yet be separate and apart and compelled in one way and another to fight for everything that is theirs.

The Afro-American and the Jew have contributed as much in their way to the upbuilding of the nation as the New England Puritan and the Southern Cavalier, and they are all of equal standing in the constitution as citizens; but difference is made in the application of the law and the opportunities attaching to citizenship, denial of enjoyment of which makes citizenship a meaningless thing.

It is quite remarkable how much success the Jew and the Negro and the foreign born have forced from the reluctant grasp of restraining laws and hostile public opinion. They have had to fight for what they have got and they have to fight to hold on to it, but this very fact of having to fight explains much of their success. And they will keep on fighting until they break down all of the barriers placed in their way.

The Chinaman has no place in our citizenship but he manages in a fugitive way, and with his limited numbers, to make both ends meet as satisfactorily as the most favored. So do the Japanese among us, and there are not a few of them. The daily newspapers have made much of the fact that Dana Yung Kwai, a Chinaman, has been chosen class orator for the graduating class of the Sheffield Scientific School, of Yale College. In June last he was voted the most brilliant man, in the senior class by his classmates. His father is secretary of the Chinese legation at Washington. He is undoubtedly a very brilliant man, but that is not anything unusual with Chinese students in American schools in the past. In common labor, in trade, in our schools, the Chinese have shown that they can hold their own with the best of Americans.

It is generally claimed that the Chinese are arrested in their mental development; that is, they have gone so far and can hope to go no further. That may be a fiction. There is a movement on foot in China, fathered by a Chinaman educated in America, to modernize the Chinese alphabet and simplify the vocabulary to the ordinary and necessary uses of the people, and the movement is said to be meeting with marvelous success among the common people, who have been shut out from an education by the old alphabet, and like hindrances, with the years it has taken to master what is called Chinese education. With a simpler alphabet and a properly balanced vocabulary there is no reason why the average Chinaman should not have a liberal education and take his place with the progressive races.

Yale and Harvard both have many Afro-American graduates, and some of them have done good and brilliant work; and this in the face of the old theory that an Afro-American was incapable of mastering the higher education, a theory which has been blown all to smithereens by the facts in the case. The late Judge Robert H. Terrell of Washington was a Harvard man, and among the outstanding graduates of that school now living, Dr. W. E. B. DuBois has made a very high place as an author and journalist and William H. Lewis of Boston is rated high as a lawyer and orator.

"There are no inferior races; there are races with inferior conditions; they may be black or white; they are at times both," Dr. John W. Hamilton declared in his splendid address at the Gammon Theological Seminary's "Congress on Africa," at Atlanta, in 1895. And there is heart of hope in Dr. Hamilton's viewpoint for every race which is now hampered with "inferior conditions."

We salute Dana Yung Kwai. May his tribe increase.

PRESIDENT OF HAITI JEERED BY COUNTRYMEN IN NEW YORK

New York, June 18.—Unannounced and saluted only by the jeers of hostile fellow-countrymen, President Louis Borno of Haiti arrived in New York last Friday on the Pan-American liner Ancon. His enemies in Port-au-Prince sped him on his way with circulars describing the usurper in English which were distributed among the passengers of the Ancon.

The military authorities had not been advised of the arrival of the president of Haiti and the Ancon steamed slowly past silent batteries in the Narrows, while President Borno looked slightly bewildered at the calmness with which the arrival of the head of a foreign state was received by New York.

Crowd in Street Hoots

About one hundred former residents of Haiti were at the pier at 26th St. and the Hudson river when the Ancon docked. They held aloft placards, printed in English, advising Americans to have nothing to do with the visiting president. When the tall, slender man who is president of Haiti marched down the pier with his party and entered the motor cars which took them to the city hall and the Plaza hotel, the crowd in the street hooted and jeered.

President Borno, who speaks English imperfectly, either failed to realize the significance of his greeting or accepted it with magnificent tranquillity. He smiled beamingly to right and left on the jostling, jeering throng, removed his hat and bowed.

One of his fellow passengers was Representative E. B. Rouse of Covington, Ky. Although the Ancon is a small ship and a companionable one, Representative Rouse took excessive care to avoid President Borno.

Mr. Rouse said that he mentioned to the driver of his cab when he started for the pier in Port-au-Prince that President Borno was to travel on the same ship with him.

Cabby Favors Drowning

"Throw him overboard," advised the Haitian cabby earnestly. "Drown him good and we'll raise $50,000 for you right here in Port-au-Prince."

Talking to other men whom he met on the pier, Mr. Rouse repeated the injunction laid on him by the taxi driver and his companions, he said, immediately reproached the driver for his cheap proposal and assured Mr. Rouse that $50,000 was a pittance compared to what the Haitians would do for the man who made away with President Borno.

President Borno, as was shown in a statement which he gave out on his arrival, is entirely sympathetic in his attitude toward American supervision of certain Haitian affairs. He is accordingly denounced by the anti-American party of the republic, who assert that he is holding office illegally, not being the son of Haitian parents, and that his election and re-election last April for a four-year term were due to the protection of the United States.

President Borno said that he was convinced that his country now afforded a magnificent field for American investment and that he hoped to meet American business men and discuss the situation with them, and to inspect banking and business houses and factories in the United States. His country now was in a position to lend money to American banks, he said.

Voodooism Still Practiced

In response to a direct question he admitted that voodooism still was practiced in Haiti, but not to the extent, he said, that was to be gathered from articles on the subject. Its influence was constantly waning, he said, with the advance of education and the establishment of clinics and hospitals.

He and his party were received at the city hall by Mayor Walker. He is accompanied by Mme. Borno, H. Dejan, former Haytian minister to the United States; Mme. Dejan, W. W. Cumberland, American financial adviser to Haiti, the latter's secretary and two military aides. They were met at the pier by Butler Wright, assistant secretary of state; General J. H. Russell, American high commissioner to Haiti, and Hannibal Price, Haitian minister to the United States.

President Borno is to confer with representatives of the state department in Washington. It is said that one of the problems to be discussed is the hostile attitude adopted toward the administration by many of its purely Haitian members, including representatives of the departments of public works, education, public health, agriculture and justice.

President Borno intends to attend the Eucharistic conference in Chicago. Archbishop Julian Conan and Bishop Jean Marie Jan of Port-au-Prince, who also are to attend the conference, were on the ship. Other passengers were D. A. Forward, president of the National City bank, and J. S. Stanley, American members of the Haitian international claims commission.

President Borno Imprisons Seven Haitien Editors

According to cables, received early this week, President Louis Borno of Haiti on arriving home from his recent visit to the United States, jailed seven editors of Haitian papers.

The newspapermen, according to the dispatches, are accused of creating a hostile demonstration when the president sailed for this country and of having, while he was here, called to Washington newspaper a petition for a relief from anarchy alleged to be prevalent under American occupation.

U. S. Senator King

Recently Senator King of Utah introdcued a resolution in congress demanding of all American military forces the Senator asserted, "That it is claimed the actual government of Haiti is in the hands of General Russell, who is supported by the military forces of the United States; and that Borno and th ecouncil of state are subject to his will and act in accordance with his directions; that the liberties of his people are restricted. No freedom of the press, the independence of the courts interefered with, the right of franchise denied the peole of Haiti adn the people of Haiti subjected to a foreign dictatorship which attempts to screen its power behind Haitian agencies which it has set up and through which it operates.

Hostile N. Y. Greeting

During the recent visit of President Borno a demonstration construed by many to be hostile to the Haitian head, was staged by Haitian subjects in New York when the president landed. The president was received and was officially honored during his stay here.

Race Problem - 1926

Virgin. Islands.

West Indies.

NEGRO EDITOR CONVICTED.

Virgin Islands Agitator Is Found Guilty of Embezzlement.

ST. THOMAS, Virgin Islands, April 21 (AP).—Rothschild Francis, negro editor of The Emancipator, a newspaper, who has been a strong critic of the present military government of the Virgin Islands, has been convicted and sentenced to prison for one year on a charge of embezzlement. He will appeal.

Rothschild Francis came into notice in 1924 when he published criticisms of the Police and Federal Court of the Virgin Islands, as a result of what he termed the "brutal" quelling of a street fight in St. Thomas. He was sentenced to thirty days' imprisonment and $100 fine for contempt of Court and thirty days imprisonment for libel on a policeman. He appealed.

In February, 1925, the Circuit Court at Philadelphia, which heard the appeal, affirmed the contempt sentence, but set aside the libel sentence. Francis based his fight on a "free speech" issue.

PROBE CONDITIONS IN VIRGIN ISLANDS

Washington, D. C., June 11.—By direction of the committee on territories and insular possessions, Senator Frank B. Willis, Republican, of Ohio, introduced a resolution Monday providing for a visit of three senators and three representatives to the Virgin Islands this summer.

This committee would investigate conditions and determine the advisability of a change in the form of government. The committee would be empowered to hold hearings and report legislation at the next session.

At a meeting last Saturday morning, the committee voted not to report the bill providing for a permanent form of government for the Virgin Islands at this session owing to lack of information and instructed Senator Willis, its chairman, to introduce this resolution providing for a visit to the islands.

PLAN CONTINUING NAVY CONTROL OF VIRGIN ISLANDS

Inhabitants' Hope for Freedom Glimmer

Daily Worker

WASHINGTON, Dec. 27. —(FP)— Steps to throw into the scrapbasket legislation designed to give the Virgin Islands a form of government that will assume the supremacy of the civilian branch of the government and to substitute for it a bill designed to continue the present policy of having the navy officials administer the affairs of the islands were taken when the house committee on foreign affairs listened to proposals to amend bills already passed by the house.

Sen. Bingham, of Connecticut, and Martin E. Trench, naval governor of the islands, testifying before the committee, stated that it was the concensus of opinion of the inhabitants of the islands that the present civil government under the supervision of the department of the navy should be continued. The proposed transfer of the administration of the islands' affairs to the bureau of insular affairs was opposed.

Admits Dissatisfaction.

Bingham admitted that there was evidence of dissatisfaction among the natives with the present government, which he was defending, but claimed that the dissatisfaction was due to the depression which prevails there, for which he said the government was not responsible.

Representatives of the American Civil Liberties Union are attending the hearings with a view to opposing the proposal to continue the administration of the naval officials, and to insist on the adoption of the bill as it passed the house last April.

Race Problem - 1926

West Indies.

Virgin Islands.

Bill Provides Government For The Virgin Islands

Washington, D. C., Jan.—A bill to provide a permanent government for the Virgin Islands was introduced in the House last Friday by Representative Davies and referred to the Committee on Insular Affairs.

Under the terms of the bill the supreme executive power would be vested in the Governor of the Virgin Islands, who would be appointed by the President by and with the advice and consent of the Senate. His salary would be $8,000 a year payable by the Treasury of the United States. He would have his residence in the Virgin Islands and maintain his office at St. Thomas, which would be the capital.

The bill would create the following executive departments: justice, finance, education, agriculture and labor, and health. The heads of these departments—the attorney general, treasurer, commissioner of education, commissioner of agriculture and labor, and the commissioner of health—would be appointed by the governor.

The local legislative powers in the Virgin Islands would be vested in a council, consisting of thirteen members elected for terms of four years by the qualified electors of the Virgin Islands. Five members would be elected from the Island of St. Thomas, seven from the island of St. Croix and one from the island of St. John.

No bill would become a law after its passage by the council until it was approved by the President of the United States.

The judicial power would be vested in the courts of the Virgin Islands now established.

The bill also provides that all inhabitants of the irgin Islands continuing to reside there, or in the United States, who were Danish subjects on January 17, 1917, and their children born subsequently, shall be deemed to be citizens of the United States unless they have elected to preserve their citizenship in Denmark.

The first part of the proposed legislation embodies a bill of rights similar to the bill of rights in the American Constitution. It also prohibits the contracting of polygamous marriages and the employment of children under 14 years in any occupation injurious to health or morals or hazardous to life or limb.

Virgin Islands Report To Go In Senate Record

(Special Correspondence.)

Washington, D. C., Jan. 20—By unanimous consent a report upon conditions in the Virgin Islands, which Senator Frank B. Willis, Republican, of Ohio, termed "very careful, exhaustive, and valuable," will be printed as a Senate document.

In asking for unanimous consent for the printing of the report, Senator Willis stated that "one of the subjects with reference to which the Congress has been somewhat negligent is the matter of legislation touching the Virgin Islands. Indeed there is a lack of information upon that subject."

The report which will be printed is by Rufus S. Tucker, an official of the Treasury Department.

Virgin Islanders Visit Capital

A delegation is here from the Virgin Islands to urge upon Congress the passage of legislation affecting these islands, which the United States purchased from Denmark in 1917.

The delegation consists of D. Hamilton Jackson, an attorney and member of the Colonial Council of St. Croix; H. Berg, also a member of the Colonial Council of St. Croix, and J. Hestres, a member of the Colonial Council of St. Thomas and St. John.

They will very likely appear before the House Committee on Insular Affairs and urge the passage of the bill to give the Virgin Islands a permanent form of government.

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After the purchase of the Virgin Islands, the inhabitants were given the opportunity of retaining their allegiance to the Danish Government.

NATIVE VIRGIN ISLANDERS HERE TO SEE CONGRESS

Will Urge The Passage Of Legislation Affecting The Islands; May Appear Before Insular Affairs Committee

(Special Correspondence.)

Washington, D. C., Jan. 27—A delegation is here from the Virgin Islands to urge upon Congress the passage of legislation affecting these islands which the United States purchased from Denmark in 1917.

The delegation consists of D. Hamilton Jackson, an attorney and member of the Colonial Council of St. Croix; H. Berg, also a member of the Colonial Council of St. Croix, and J. Hestres, a member of the Colonial Council of St. Thomas and St. John.

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WOOING THE WEST INDIAN.

The natives of the Virgin islands sent a delegation to Washington to ask President Coolidge please to give them American citizenship and a civilian governor. Now they don't seem to have any citizenship at all, and their governor is a naval officer. Chicago Daily

The Virgin islands used to be a Danish possession. We paid $25,000,000 ten years ago for the privilege of flying our flag over islands, palm trees, natives, and so forth. The islands aren't worth the money except for their strategic value, which is considerable. They are on the direct route from Europe to the Panama canal. They were in our sphere and they were for sale; that was enough for us. Chicago Herald

It would be unfortunate if the natives should suffer in consequence of our purchase. We do not want to get the notion started in the Caribbean islands that American rule is not at least as good as any other kind. This country is looking forward more or less consciously to the acquisition of all the islands in our sphere. We don't want them for their resources or their citizens. We have plenty of both already. We just don't like to see any spearheads pointing at us from the southeast.

One of the ways to achieve our end is to make the islanders eager, or at least willing, to come in. For that reason we do not want the Virgin islanders discontented. England and France refuse to sell their islands to us because, they say, the islanders themselves don't want the American flag. That is not the principal reason for refusing to sell.

VIRGIN IS. GET CITIZENSHIP UNDER BILL

Measure Introduced In House Provides Civilian Administration

PRESIDENT TO NAME EXECUTIVE OFFICERS

Governor Would Receive $7,000, And Auditor $5,000 A Year

WASHINGTON, D. C.—A bill to grant full U. S. citizenship to inhabitants of the Virgin Islands was introduced in Congress Friday by Representative Kiess, Republican.

The measure provides for a complete civilian administration under a governor and auditor to be appointed by the president of the United States.

The new government would take the place of the present Naval administration against which continued protests have been filed with the President and Congress.

Under the new law, citizens in the Virgin Islands will be counted as citizens of the United States with the right of trial by jury and all other rights and privileges granted by the United States constitution. Freedom of religion and speech will be guaranteed and all money raised from taxes must be spent only in the Virgin Islands.

St. Thomas is to be the capital. The supreme executive is to be a governor, appointed by the president at a salary of $7,000 a year. Financial affairs of the island are to be supervised by an auditor named by the White House at a salary of $5,000 a year and his decision will be final.

Other executive offices created are government attorney, treasurer, director of education, agriculture, public works and public health. These offices are to be filled by the governor with the approval of the War Department, Bureau of Insular Affairs.

Legislatures are empowered in St. John and St. Croix, members of which are to be elected by the citizens of the Virgin Islands.

The governor is empowered to appoint judges and justices of the peace for a term of two years. The islands will constitute a division of the judicial district of Porto Rica with a regular U. S. district court term once a year.

VIRGIN ISLAND EDITOR TO APPEAL CONTEMPT SENTENCE

Philadelphia, Pa., March 12.—An appeal to the U. S. supreme court in the case of Rothschild Francis, Virgin islands editor and legislator, will be taken shortly by his attorneys, A. A. Berle, Jr., of New York and David Wallerstein of Philadelphia, following a recent decision of the U. S. court at Philadelphia sustaining his sentence of 30 days for contempt of court in the islands.

Attorney Berle represented Francis before the court of appeals at Philadelphia on appeal from two sentences, one for criminal libel and the other for contempt of court. Francis was sentenced by George Washington Williams, district judge of the islands, and the appeal to the federal court at Philadelphia, to which all appeals from the islands are carried. The Philadelphia court reversed the conviction on the libel charge, but sustained the sentence for contempt.

Friends of Francis maintain that the real reason for his sentence by the Virgin islands court was his opposition to Williams' appointment as judge.

He was tried without jury and sentenced to one month for printing an article criticizing an unnamed native policeman. The Philadelphia court in reversing the decision scored Judge Williams for trying to use libel laws to regulate the press. The contempt case grew out of an editorial by Francis in his Emancipator, charging that he had been "railroaded" in the libel case.

The appeal is being supported by the American Civil Liberties union, which has been active in the case as an issue of a free press, and also by prominent Virgin islanders in New York.

SENATE COMMITTEE TO HEAR VIRGIN ISLANDERS

Another step in the efforts being made to obtain a permanent civil government for the Virgin Islands and to secure redress for grievances suffered under the present Naval Administration there, will be taken on January 31st, when the Senate Committee on Insular Affairs of which Senator Willis is chairman,

The delegation will present a brief setting forth the situation in which the island inhabitants find themselves, and urging favorable action on the bill providing for a permanent civil government, which has been vainly expected from Congress since the islands were acquired from Denmark in 1917.

It is contended that though the islands have been under the American flag for nearly 9 years, citizenship has not been granted to the inhabitants either in the islands or in the islands or in the lands or in the United States and that the Danish colonial laws in force since 1863 are no longer suited to present needs.

WINS AND LOSES VIRGIN I. CASE

WASHINGTON, D. C.—Rothchild Francis, Virgin Island editor, won and lost his appel in the United States circuit court from a decision of Judge George Washington Williams, in a Virgin Island court last year.

Francis was fined $200 and sentenced to 30 days by Judge Williams, who is a former Baltimore lawyer, for contempt of court.

The Judge held that Francis had criticised his legal decisions.

The court of appeals remitted $100 of the fine and rebuked Judge Williams for his effort to regulate the press in the island.

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New York, March 31—Rothchild Francis, Virgin Islands editor and legislator, has been sentenced to 30 days in jail and $200 fine for printing without comment a report of the American Civil Liberties Union on an appeal in Philadelphia of his first conviction for contempt and libel. This verdict was handed down by George Washington Williams, district judge of the Islands, whose appointment Francis had opposed and who was scored by the Philadelphia Court of Appeals for using libel laws to regulate the press. Francis, supported by the American Civil Liberties Union, has again taken appeal.

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CONSPICUOUS among Uncle Sam's neglected wards are the inhabitants of the Virgin Islands. Since these were purchased a few years ago from Denmark, they have been subjected to a casual and haphazard sort of government, largely by naval officers, which has succeeded only in rousing the ill-will of the whole population. So much is this the case that whereas in 1917 they would have voted almost unanimously for allegiance to America they would now, it is said, be almost equally unanimous against it if they had the opportunity to express themselves. We are glad to note that a bill has been introduced in Congress by Representative Robert Bacon to establish in the islands a real government. Under its terms, a governor would be appointed by the President, five executive department heads would be appointed from the islands, and the two municipalities, St. Thomas and St. Croix, would each have legislative power for its own district, while the two would join in passing laws for the general government of the islands. All men and women over twenty-one and able to read and write English would have the franchise—a provision which would involve no hardship since 90 percent of the population are literate. Citizenship would be conferred on all the natives, whether now resident in the islands or in the United States. In a word, the bill would abolish an anomalous and unjust situation and give the islands the reasonable degree of self-government to which they are entitled both in justice and because of their own degree of political development.

Plan New Government for Citizens of the Virgin Islands

By LOUIS R. LAUTIER

Washington, D. C., April 9.—The committee on insular affairs last Thursday favorably reported a bill introduced by Representative Edgar R. Kiess, Republican, of Pennsylvania, to provide a permanent form of government for the Virgin Islands. The committee recommended the passage of the bill as amended by it.

The insular affairs committee held extensive hearings on the Kiess and other bills. H. B. Berg and D. Hamilton Jackson, members of the St. Croix Colonial council, and J. D. Hestres, member of the Colonial Council of St. Thomas and St. John, testified before the committee.

General Frank McIntyre, chief of the bureau of insular affairs; Rear Admiral S. [illegible] Kittelle, former governor of the Virgin Islands; Dr. Rufus [illegible] Tucker, special investigator for the Department; Commander Raymond Stone of the judge advocate general's office of the United States navy, and A. A. Berle, Jr., of New York city also appeared before the committee and stated their views in regard to the provisions of the bill.

The Virgin Islands were purchased in 1917 from Denmark for $25,000,000. Congress at that time continued the old Danish laws.

The insular affairs committee in its report recommending the passage of the Kiess bill declared that "it has been the American policy that shortly after the passage of the act for temporary government of our possessions congress has passed an act providing for the permanent government along substantially the lines of this bill. It was done in the case of Hawaii, Porto Rico and the Philippines, but in the case of the Virgin Islands it has not been done.

"Limited Resources"

"Owing to the limited resouces of the Virgin Islands, your committee has endeavored in this bill to provide as economical form of government as possible and at the same time grant the people of the Virgin Islands full rights of citizenship and local autonomy."

The bill further follows the Porto Rico law by providing that all property which may have been acquired in the Virgin Islands by the United States shall pass over to the government now to be established. It provides, however, that the United States reserves the right within one year after this bill becomes effective to designate and retain such portions of the Islands as may be necessary for its own national interest.

It is provided in the bill that the judicial process shall run in the name of the United States. This is also true of Porto Rico and places it in line with the jurisdiction of the United States in Porto Rico and the Philippines.

Jurisdiction of the Virgin Islands would be placed under the bureau of [illegible] affairs of the war department [illegible] the provisions of the bill. The [illegible]lar affairs committee reported [illegible]at "the bureau of insular affairs [illegible] equipped to do this work, as it [illegible]ow has charge of Porto Rico and [illegible]e Philippines. It is really our [illegible] American colonial office for overseas possessions."

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